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# NOTES AND QUERIES:

A

## Medium of Inter-Communication

FOR

## LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

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When found, make a note of."—CAPTAIN CUTTLE.

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SECOND SERIES.—VOLUME THIRD.

JANUARY—JUNE, 1857.

LONDON:

BELL & DALDY, 186. FLEET STREET.

1857.

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## OUR NEW VOLUME.

A Happy New Year to You Gentle Readers, Valued Contributors, Kind Friends! Seven times have we thus greeted You at the opening Year; and never with greater heartiness and sincerity than on this 3rd of January, 1857.

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# Notes.

## SINGULAR IMPRINTS TO OLD BOOKS.

Books which have been *secretly* printed are generally indicated by some disguised imprint; generally metaphorically expressing the sentiments of the party from whence they emanated. A valuable paper on these imprints has been given by your learned correspondent J. O., in the First Series of "N. & Q." (ix. 143.); and a continuation from the same pen would, I feel assured, be most gladly welcomed by your numerous readers. My note-book contains a few jottings of this kind, which I have written out, in the hopes that others will follow my example and contribute their mite towards forming a more perfect collection of "remarkable imprints." I cannot do better than preface my brief list by a note from the Introduction to the second volume of the *Catalogue of the London Institution:*

"Books which have been secretly produced from the press are generally indicated by some peculiarity in the imprint and date, the usual information of which is either disguised or altogether omitted; and such imprints appear to exhibit principally the following varieties. The first, which is the most numerous, includes such books as have simply the words 'printed at London,' or 'printed in the year,' or 'Anno Domini,' or occasionally some indefinite initials, as 'printed by A. B. for C. D.' Another practice was the disguising of the name of the place whereat the work was printed, under a translated form, or a title purely fictitious, as 'Eleutheropolis;' or it was occasionally falsified by the substitution of one place for another, or by the insertion of a nation for a city. * * A third kind of disguised imprint consists of a metaphorical expression of the sentiments of the party publishing the tract; as in the instance of a pamphlet issued against the engagement of fidelity to the Commonwealth, as being contrary to the terms of the Solemn League and Covenant, the imprint is 'London, printed by the Company of Covenant-keepers dwelling in Great Britain.' In this species of imprint, the allusion was sometimes concealed under apparently real names and places; as in one of the many tracts published with the design of bringing on the Restoration, it is stated to be 'printed for Charles Prince, and are to be sold at the east end of St. Paul's.' A fourth method of disguising the imprint referred to the time, which was characterised by some remarkable political or religious feature of the period: as in a tract relating to the impeachment of the twelve Bishops, the date is 'printed in the new yeare of the Bishops feare: Anno Dom. 1642.' A fifth sort of spurious imprint may be noticed, as expressing some kind of concealed authority for the publication of the work; an instance of which may be given from the title-page of a tract written in vindication of the proceedings of the parliamentary army under Sir Thomas Fairfax, which is dated 'Oxford, printed by J. H. and H. H., and commanded to be published for the information of the oppressed Commons of England, 1647.'"

1. "De Vera Obedientia, by Bishop Gardiner. *Printed in Rome before the Castle of St. Angelo, at the Signe of St. Peter*, 1553."

2. "The Schollar's Purgatory Discovered in the Stationers' Commonwealth. *Imprinted for the Honest Stationers*, n. d."

3. "The Reasonable Motion in the Behalfe of such of the Clergie as are now questioned in Parliament for their Places. *Printed in the Unfortunate Yeare to Priests*, 1641."

4. "Mercurie's Message, a Poem addressed to the late Famous now Infamous Arch-bishop William [Laud] of Canterbury. *Printed in the Yeare of our Prelate's Feare*, 1641."

5. "England's Petition to their King. *Printed on the Day of Jacob's trouble, and to make way, in hope, for its Deliverance out of it*, May 5th, 1643."

6. "England's Third Alarme to Warre. *London, printed for Thomas Underhill, in the Second Yeare of the Beast's wounding, warring against the Lamb and those that are with him; called, chosen, and faithfull*, 1643."

7. "The Citie's Warning Piece, in the Malignant's Description and Conversion [relating to the Siege of Cirencester.] *Printed in the Yeere that every Knave and Fool turned Cavaleere* [1643]."

8. "One Argument more against the Cavaliers. *Printed in the Yeare when Men thinke what they list, and speake and write what they think*, 1643."

9. "Plain English, a Tract written by Edward Bowles. *Printed (unless Men be more carefull, and God the more merciful,) the last Year of Liberty*, 1643."

10. "Mar Priest, Son of Old Martin; the Arraignment of Mr. Persecution presented to the Consideration of the House of Commons, and all the Common People. *Europe, printed by Martin Clawe-Clergie, Printer to the Reverend Assembly of Divines, for Bartholomew Bang-Priest, and are to be sould at his Shop in Toleration Street*, 1645."

11. "The Kentish Fayre, or the Parliament sold to their best worth. *Printed at Rochester, and are to be sold to all those that dare to buy them*, 1648."

12. "The Cookoo's Nest at Westminster; or the Parliament between the Two Lady-birds, Queen Fairfax and Lady Cromwell. *Printed in Cuckoo-time, in a Hollow Tree*, 1648."

13. "The Hunting of the Foxes from New-Market and Triploe-heath to White-hall by Five small Beagles. *Printed in a Corner of Freedome, right opposite the Council of Warre*, Anno Domini 1649."

14. "Lieut.-Col. Lilburne's Liberties of the People of England asserted and vindicated. *Printed in the Grand Yeere of Dissimulation*, 1649."

15. "The Second Part of the Tragi-Comedy called Newmarket-Fayre, or Mrs. Parliament's new Figaryes. *Printed at you may go Look*, 1649."

16. "News from the New Exchange, or the Commonwealth of Ladies drawn to the Life. *Printed in the Year of Women without Grace*, 1650."

17. "A True Catalogue, or an Account of the several Places and most Eminent Persons in the Three Nations and elsewhere, where, and by whom, Richard Cromwell was proclaimed Lord Protector. *Printed in the First Year of the English Armies small or scarce beginning to return from their almost Six Years' great Apostacy*, n. d."

18. "Covenant Renouncers, Desperate Apostates: Letters to Mr. William Gurnal of Lavenham, &c. *Printed in Anti-turn-Coat Street, and solde at the Signe of Truth's Delight, right opposite to Backsliding Alley*, 1665."

19. "The Mystery of the Good Old Cause briefly unfolded. *London, printed in the First Yeare of England's Liberty after* 21 *Years' Slavery*, 1666."

20. "The Rehearsal Transprosed, by Andrew Marvell. *London, printed by A. B. for the Assigns of John Calvin and Theodore Beza, at the Sign of the King's Indulgence, on the South-side of the Lake Leman*, 1672."

21. "The Pope's Warehouse laid open to the World. *Printed by T. Mills, and are to be sold by a Running Bookseller*, 1683."

22. "The Welsh Levite tossed in a Blanket; a Dialogue between Hick —— of Colchester, David J—nes, and the Ghost of Will. Prynn. *Printed for the Assigns of Will Prynn, next Door to the Devil*, 1691."

23. "A Proper Project to Startle Fools and Frighten Knaves, but to make Wise Men Happy. *Printed in a Land where Self's cry'd up and Zeal's cry'd down*, 1699."

24. "Parish Guttler's, or the Humours of a Select Vestry, a Merry Poem; with the Comical Adventures of Simon Knicky Knocky, Undertaker, Church-Warden, and Coffin-Maker. *Printed in the Year of Guttling*, 1732."

25. "An Address from the Ladies of the Provinces of Munster and Linster. *Dublin, printed for John Pro-Patri, at the Sign of Vivat Rex*, 1754."

26. "Chivalry no Trifle, or the Knight and his Lady. *Dublin, printed at the Sign of Sir Tady's Press*, 1754."

27. "An Address from the Influenced Electors of the County of and City of Galway. *Dublin, printed at the Sign of the Pirate's Sword in the Captain's Scabbard*, 1754."

28. "The C——r's Apology to the Freeholders of the Kingdom for their Conduct. *Dublin, printed at the Sign of Betty Ireland, d—d of a Tyrant in Purple, a Monster in Black,' &c.*, 1754."

Edward F. Rimbault.

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### A NOTE ABOUT THE WORD "STONEHENGE."

I have observed, in looking over some old "N. & Q.," that the etymology of this name has once or twice been canvassed, and that some opinions have been expressed, which are erroneous, inasmuch as they spring from an imperfect acquaintance with the powers of the language in which that etymology is to be sought. I believe all your correspondents have judged rightly that the name is an Anglo-Saxon one, and consequently must be got at according to the strict rules of that tongue, which, I beg to say, are as the laws of the Medes and Persians, and quite as incapable of caprice as those of the Greek or Latin. Now the proper form of the word in Anglo-Saxon was *Stánhengena*, or possibly *Stánhengen:* in the first case being plural, in the second singular, — therefore, either "the stone-gallowses," or "the stone-gallows." Where a substantive in Anglo-Saxon is compounded with another, the first word of the compound always denotes the matter concerning which, and in reference to which, the second is predicated, in the most general sense. The English language has the same power. When we say *church door*, church has a kind of adjectival sense. In Anglo-Saxon *Cwéngold* means, not the gold belonging to some particular queen, but queen-gold, *i. e.* gold belonging to the queen, in itself; something due to a queen as queen, not to any particular person who might happen to be queen, at any given time. *Stánhengen* is "stone-gallows;" the idiom is the same exactly, and would have been equally well expressed in Anglo-Saxon by *Stænene hengen*, "patibulum saxeum." If, on the other hand, it had been *Hengen-stán*, the "gallows-stone," it would have denoted a stone of or belonging to the gallows, a stone near the gallows, or on which the gallows stood, or one of which a gallows might be made, *saxum patibulare*, and so forth. With regard to Hengest, I confess I think it probable that his name has literally slipt in from some attempt to explain Hengen (*f.*) by a people that did not know the meaning of the word. It is impossible in Anglo-Saxon to say *Stán Hengestes: Hengestes stán* is the form which Hengist's stone would take. And then, if you please, we must have had *Hengestes stánas*, *stán* being a masculine substantive, and Stonehenge not being one, but many stones. Had there been a Henchston or Hinxton on Salisbury Plain, I would cheerfully have admitted the hypothesis of *Hengestes stán* to account for it. As for *Stán henge* being the "hanging stones," in any sense but a gallows, *i. e.* being *uplifted*, in the sense of the *hanging* gardens of Babylon, I can only say that I wait to learn where that adjective *henge* can be found, or in what collocation such an adjective can be shown to follow its substantive. There is ample evidence that the Anglo-Saxons troubled their heads very little about the cromlechs or dolmens which they found, and looked upon them with no greater reverence than they paid to all old, or *hoary*, or grey stones. Perhaps they may have looked upon them with even less, inasmuch as they bear obvious marks of human workmanship; while the erratic block, or boulder, is as obviously the work of God alone. And that a gallows should be made of stone, however surprising to an enlightened philanthropist of the nineteenth century, could not be at all strange to a people with whom that noble institution was, so to say, *en permanence*. The Saxons sacrificed to Wóden by the *cord*. And I can tell you that a German free town of the Middle Ages would have thought itself shorn of its dignity indeed, if it had not had its *stone gallows* on the neighbouring hill. The *Furca et Scrobes* ("quot Patibula, quot

Scrobes," says Tacitus, by the bye!), i. e. *pit and gallows*, were very permanent there; and while we mostly contented ourselves with the "three-legged colt foaled by an acorn," they built their three-legged colt of stone. I may observe, by the way, that the gallows itself is symbolised as a *horse* (Hengest, a stallion), and the being hanged by *riding*. In old Norse, the mythical name for it is "Hagbard's horse,"—a hero of that name having perished upon it. Hence our "colt;" and *possibly* the dragging of Hengest's name into the etymology of Stonehenge, and the ridiculous story of the British chieftains murdered on the spot by the Saxons. I think it, however, quite possible that the Triliths may have served as gallowses on some grand occasion; and that after a defeat, some British leaders may have been sacrificed by tying them up to Wóden, on the same. But as long as the Anglo-Saxon language is Anglo-Saxon, Stonehenge can mean nothing but "the stone gallowses." J. M. Kemble.

---

THE ESSAY ON MAN.

This work was published anonymously; but, says Johnson, "he [Pope] avowed the fourth Part, and claimed the honor of a moral poet." Mr. Carruthers seems to have understood this literally, and, in his *Life of Pope* (p. 211.) he says, "to the fourth Epistle of the Essay Pope *prefixed his name*, and thus dispelled all doubt and mystery."

This is a mistake. The fourth Epistle was published, as the three former had been, anonymously; and at the end is an advertisement of the three former Epistles, but no mention of the name of the writer.

There is a confusion, by the biographers, in the use of the word "Part" and "Epistle," which leads me to doubt whether the exact facts were known to them.

To speak critically, there was but one "Part" published; the second, third, and fourth were from the first entitled "Epistles;" and it was only after the second and third Epistles had been published that there was a new edition of the first "Part"—not called a second edition, though announced in the title-page as "corrected by the Author"—and this edition was entitled "Epistle I."

Mr. Carruthers, in his List of Pope's works, gives the title-page of "Part I." correctly; but I suspect that he merely followed Warburton. Mr. Carruthers occasionally qualifies and modifies Warburton's notes; but I see no evidence of his having higher authority than the quarto of 1735. As to Warburton, he quotes all sorts of authorities — the MS. — the Fol. — the Quarto — the First Edition, and so forth. Of the MS. I cannot speak; but all the rest are "the same with a difference." That Pope furnished the notes referring to the "Variations," or that Warburton had seen the first edition — the "Part I." — I cannot doubt; and yet neither Warburton nor any other editor refer to the extraordinary transpositions and changes which appear in all later editions — even in "Epistle I." Further, and still more strange, Warburton, followed by subsequent editors, professes to quote passages from the first edition which are not to be found in it. Thus, of edition 1751, and subsequent editions, he thus writes:

"After the verse 68. the following lines in first edit.:

"If to be perfect in a certain sphere,
What matters soon or late, or here or there?
The blest to-day is as completely so
As who began ten thousand years ago."

Now the lines referred to do not appear, after verse 68., "in first edition," nor in connexion with the lines preceding or following verse 68.; and strange as it may seem, I must believe that Warburton, at the moment he wrote that note, had overlooked or forgotten the fact, that the very lines quoted as a "variation" from the first edition actually occur, with the slight difference only of *one* for *ten*, on the same page as the note — that is, following line 72.

Mr. Carruthers appears to have suspected some blunder — to have assumed that the "Variations" differed from Warburton's edition, as Warburton naturally led him to believe, only by the substitution of *one* for *ten*. This again is a mistake. The lines "in first edition" follow verse 94. — there are six lines and not four — and they differ essentially from the lines as published by Warburton, and in all subsequent editions. Here they are:

"If to be perfect in a certain State,
What matter, here or there, or soon or late?
Safe in the hand of one disposing Pow'r,
Or in the natal or the mortal hour:
And he that's bless'd to day, as fully so,
As who began ten thousand years ago."

I may further observe that these six lines were struck out on republication; that they do not appear in "Epistle I.," and never, I believe, reappeared until the *Essay on Man*, with "Commentary and Notes" by Warburton, was published, in 1743; and then these six lines were reduced to the established four lines in the text, with the equally established four lines of non-"Variations" in the notes.

In thus drawing attention to an error I must not be understood as in any way censuring Mr. Carruthers. He offered to the public not a critical but a popular edition of the poet.

While on the subject I will add that the "first edition" has the following advertisement prefixed, which I have not seen quoted or referred to by either editors or biographers; and yet it is cha-

racteristic, particularly the reference to the "noted author of two lately published" Epistles — the Epistles to Burlington and Bathurst.

"*To the Reader.*

"As the Epistolary Way of Writing hath prevailed much of late, we have ventured to publish this piece composed some time since, and whose Author chose this manner, notwithstanding his Subject was high and of dignity, because of its being mixt with Argument, which of its Nature approacheth to Prose. This, which we first give the Reader, treats of the Nature and State of Man, with Respect to the Universal Systems; the rest will treat of him with Respect to his own System, as an Individual, and as a Member of Society; under one or other of which Heads all Ethicks are included.

"As he imitates no Man, so he would be thought to vye with no Man in these Epistles, particularly with the noted Author of Two lately published: But this he may most surely say, that the Matter of them is such, as is of Importance to all in general, and of Offence to none in particular."

M. C. A.

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BAMPFYLDE MOORE CAREW.

As the old books of the people are now fairly beaten out of the field, it seems respectful that, after having done hard service, we should inter them upon our antiquarian shelves with such identification and memorabilia of their authors as may be procurable. I therefore ask, who wrote the *Life of Bampfylde Moore Carew?*

Timperley, in his *Encyclopædia*, in noticing the death of Robert Goadby, the printer of Sherborne, says unhesitatingly that he, the said Robert Goadby, was the author; his name in connexion with the book is found upon the title of the eighth edition of *An Apology for the Life of B. M. C., the King of the Beggars*, but in the wrong place; the imprint running, "Lond.: printed for R. Goadby," &c., 1768: a nice edition, by the way, with a fine large folding portrait of the royal mendicant.

Lowndes is silent upon the point of authorship, but records another version of our chap book, under the title of *The Life, Voyages, and Adventures of B. M. C.*, by Thos. Price, 8vo., Lond., n. d. I have seen a modern book bearing this title, without date; and purporting to be collected and amended from his (the hero's) own writing, by "T. Price, of Poole, in Dorset." Is this the book alluded to by Lowndes, or is it a reprint of an older one known to that bibliographer? The same authority informs us, that the *Apology* was printed in octavo at London in 1749, leaving us to infer that this was the first edition of the genuine book; although, he adds, a spurious one had preceded it, entitled *The Accomplish'd Vagabond, or Complete Mumper exemplified, in the Bold and Artful Enterprizes and Merry Pranks of B. M. C.*, 8vo., Oxon (Query, Exon?), 1745. Our book would, therefore, appear to have assumed as many shapes as did its vagabond hero himself; and I have still another to add to those already enumerated, in the following curiosity which has lately fallen into my hands: —

"The Life and Adventures of B. M. C., the Noted Devonshire Stroller and Dogstealer; as related by Himself during his Passage to the Plantations in America: containing a great Variety of Remarkable Transactions in a Vagrant Course of Life which he followed for the Space of Thirty Years and upwards. Exon: printed by the Farleys for J. Drew. 8vo. 1745."

In the pretended introductory address of B. M. C. to the public, in the edition of 1768, he says, in his apology for impostors in general: "Even the printer of these Memoirs intends to print them on large letter, and with a broad margin, which he may tell you is to adorn them, but it is in truth for nothing else than to make thee pay the more for them;" a foot-note adding, "this was done in the first edition," which completely identifies the bold type and ample margin of my above described uncut copy; and enables me, without hesitation, to introduce it to your readers, curious in such matters, as the veritable *editio princeps* of the book.

The compiler's Preface is different to that found in subsequent impressions. The Memoirs, indeed, judging from the editions of 1745 and 1768, appear to have been entirely recast; and among other novelties, not in the author's first draught, is the satirical dedication "To the worshipful Justice Fielding," which, with many interpolations in the text, form a running, startling commentary upon *Tom Jones* and its author. J. O.

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REFORMATION OF ALE-HOUSES IN ELIZABETH'S REIGN.

I send you two or three extracts from the Lansdowne Manuscripts in the British Museum, relating to the state and reformation of ale-houses in the time of Queen Elizabeth: at which time the irregularities practised in them appear to have attracted the serious attention of her government.

In one of the volumes (No. 49., art. 28.) Mr. William Gorges shows the mischief of ale-houses, from the omission of prosecuting recognizances, &c., A.D. 1586.

He states that —

"In the 5th and 6th Edw. VIth, a statute was made for the reformation of such abuses as were before the making of the said Statute used among such as did keep common Ale Houses and Tipling Houses. By which Statute it was enacted, that none should be admitted to keep a common Ale-house but such as should be admitted in open Sessions, or else by two Justices, &c., and that upon bond to be taken by the said Justices by recognizance as well against the using of unlawful Games, as also for using and maintaining good order; and also that if any person did keep any such common tipling or ale-

house without licence, that then he should forfeit twenty shillings, besides three days' imprisonment."

"Since making this Statute," he adds, "the number of Ale-houses are so many throughout the whole realm, and many of them placed in such unfit and inconvenient places, that they are hurtful to the state and body of the Commonwealth: and they, or the most part of them, are the chief places in which all unlawful games are; and are the root and ground from whence the multitude of rogues, vagabonds, and the wandering sort of men and women who live by picking, stealing, and deceiving, do come and grow: and are the common places where the lawless and most lewde people of the land are relieved, succoured, and maintained."

Mr. Gorges further complains, that the justices neglect to inforce the recognizances when forfeited, and make no presentment of those who forfeit them.

In another volume of the same collection (No. 76., art. 57.) are —

"*Certain Orders conceived and set down by the Lords and others of Her Majesty's Privy Council, for reformation of great disorders committed by the excessive Number of Ale-houses and Tipling-houses, and* BREWING STRONGER ALE *and* BEER *than is wholesome for Man's body, which are by the Justices of Peace in the several Counties to be put in execution and strictly looked into,* A.D. 1594."

The justices were "to take view of the Number of Ale-houses, Victualling and Tippling Houses in every town, parish, village, and hamlet within their jurisdictions."

"To consider upon view in every place what number of them were necessary and fit: and thereupon to discharge the superfluous number, and to permit and allow a convenient number and no more.

"That those that were allowed should be of the antienter sort, of honest conversation, and that had no other means to live by, and to give new Bonds to perform the Orders following:

"1. To take strict order with the Brewers that they serve no beer or ale to any Ale-house keeper; but at such rate and price as by the Justices of the Peace should be set down and appointed by the Statute of 23 Hen. VIII. cap. 4.

"2. The Justices to set down and appoint such a reasonable price for every barrell and kilderkin, or other Vessell of Beer, as they may afford the same for a halfpenny a quart. And yet the same to be well sodden, and well brewed of wholesome grayne as it ought to be, upon pain, &c.

"3. The Ale-house keeper to give bond in a competent sum not to utter any beer or ale but such as is wholsome.

"4. The keeper of the Ale-house to certify to the constable of the Parish or Village whereof they be, the names and surnames of all and every person or persons that they shall lodge in their houses or dwelling place, mystery and condition of every of them, and whether every one of them entendeth to travel, as the guest shall inform them, and this to be part of the condition of their bond.

"5. Not to have Cards, Dice, or Tables, nor to suffer any to play in their houses, yards, &c. This to be part of the condition of their bond.

"6. No Ale-house keeper, &c., to permit any person or persons to lodge in his house above a day and a night, but such as he will answer for, as the Statutes yet in force do require. Also condition of bond.

"7. Not to dress, or suffer to be dressed or eaten within his house, any fleshe upon any forbidden day, saving for himself or his servants in cases of necessity, according to the Statute in that behalf provided. Also a condition of bond.

"8. That no Victualler, Tipler, or Ale-house Keeper shall permit or suffer any persons dwelling within a mile of their house to come into their houses, to eat or drink, except substantial householders and their wives, children, and servants in their company travelling to the Church, being a mile distant from their houses, or for some other lawful occasion; and that only for their reasonable time of their eating and drinking for their necessary repast and relief.

"The Constable to search and enquire after disorders every fifteen days.

"The Justices dividing themselves into certain limits once in twenty days, to see to the execution of these Articles within their Divisions.

(Signed) "John Barne.
Ryc. Young.
Thomas Waud."

It may be worth mentioning, in respect of the clause which relates to the quality of the beer to be sold, that in a complaint of one Newdigate to Lord Burghley, in 1586, of the abusive waste of strong beer and ale, he says:

"First it is to be remembered, that Noblemen have and use for the provision of their houses, Drowne or Court-beer, and Court-ale, and a provision of March-beer to save Wine." — See MS. Lansd., No. 49., art. 22.

Henry Ellis.

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### DIVINATIONS ON NEW YEAR'S DAY.

A once extremely popular little folk-book in my collection, entitled *The Shepherd's New Kalendar* (p. 120.) (without date, but before 1700), contains several pages of prognostications from the day of the week on which the year commences. You ought to have a specimen, in order to render your curious series complete: —

"*Observations on the Year beginning on a Thursday.*

"This produces a long winter, mostly dry with cold winds, yet wholesom and healthy. The summer (a good part of it) temperate, though (in harvest) much rain will fall, with thunder and lightning, doing much mischief to the corn; yet there will be no want of plenty. Murmurings and discontents will be among people, and mischief ensue thereon: people much given up to vice, particularly adultery. The bloody flux and small-pox very rife."

And in another part we are told —

"If New Year's Day, in the morning, open with dusky red clouds, it denotes strifes and debates among great ones, and many robberys to happen that year."

It may be new to many of your readers to hear, that in many cottage homes of the Midland Counties, it is customary on New Year's morning to try the *Sortes Sanctorum.* I hardly know a prettier subject for a bit of English life than this little ceremony: — The good man sitting in his arm chair, under the canopy of holly, with the old Bible across his knees, and a group of chubby

faces of all sizes around him, all eager with expectancy of the dip into futurity. The book is opened with closed eyes; and the first passage touched by the finger expounded, after the manner of one of Oliver's chaplains, to refer to coming events.

Another divination is also practised by observing narrowly the atmospheric changes of the first twelve days of the year; each day representing a month, and forming an index to the weather of the period for which it stands. VINCENT STERNBERG.

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### THE IMPERIAL DICTIONARY.

In your periodical (2nd S. ii. 377.), which has only recently come under my observation, I find an article ("Check") which intimately concerns myself, as Editor of the Imperial Dictionary. The writer of that article, who subscribes himself Q., charges me with wholesale plagiarism from Webster's Dictionary. He says, "There is not one word in that gentleman's [Dr. O.'s] Dictionary which is not 'conveyed,' as Antient Pistol, or 'lifted,' as Dr. Ogilvie's countrymen would say, from the pages of our Transatlantic brother — Noah Webster." Again, he remarks, "In how many other instances, indeed in how great a portion of the entire work it may be traced that similar 'conveyances' or 'liftings' have been perpetrated, I am not prepared to say. Certain I am, in far too many to allow of an excuse, under the plea of general acknowledgment."

It is not very easy to reconcile with each other the two paragraphs above quoted. According to the first, the whole of the Imperial has been "lifted" from Webster; and, according to the second, other portions of the former work, besides the whole, have been "lifted" from the latter. Q. will no doubt assert that, in the first paragraph, he merely refers to the article *check*. Be it so; his words, notwithstanding, must convey, to the cursory reader at least, an impression that the Imperial Dictionary is nothing else than a reprint of Webster under a false name. But what are the facts? In the title-page of the Imperial it is clearly indicated that the work is on the *basis* of Webster's English Dictionary, and the same fact is explicitly stated in p. 2. of the Preface. In p. 3. of Preface the following statement occurs:

"In adopting Webster's Dictionary as the *basis* of the Imperial Dictionary, the great object of the Editor in preparing the latter has been to correct what was wrong, and to supply what was wanting in Webster, in order to adapt the new work to the present state of literature, science, and art. Accordingly, every page of Webster has been subjected to a careful examination; numerous alterations and emendations have been made, a vast number of articles have been re-written, very many of Webster's explanations of important terms have been enlarged, and many new and more correct definitions of others given; new senses have been added to old words, where they were found wanting, and a multitude of new words and terms have been introduced, especially in the scientific and technological departments."

Thus it is abundantly evident that the charges and innuendos of Q. are void of foundation;—that I have not "lifted" from Webster in a *furacious* manner, as he asserts, nor claimed for myself any undue degree of merit. I have openly and avowedly taken Webster as the *basis*, that is, the foundation, of the Imperial, incorporating his materials, so far as they suited my plan, with my own; and in this manner have I raised, I venture to say, a good superstructure upon an excellent foundation. It may be proper to add here that I have also written a Supplement to the Imperial, containing upwards of 400 pages; and hence, in forming a correct estimate of my labours, the two works ought to be taken together.

I trust, Mr. Editor, you will do me the favour to give this letter a place in your periodical, and do an act of justice to JOHN OGILVIE.

Strawberry Bank, Aberdeen.

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### MARGARET HUGHES, THE MISTRESS OF PRINCE RUPERT.

The story of Sophia Howe and Nanty Lowther has been made familiar to many readers by Pope's Lord Hervey, and by Sir Charles Hanbury Williams.

Miss Howe was maid of honour to Caroline, Princess of Wales (afterwards Queen Caroline), and grand-daughter of Prince Rupert by Margaret Hughes, an actress at the King's House.

Some of Sophia's letters are printed in the first volume of that agreeable and well-edited work, *The Correspondence of Henrietta, Countess of Suffolk.* The anonymous editor was the Right Hon. John Wilson Croker.

In one of her letters, dated October 1, 1719, Miss Howe desires to be excused from attendance at court, for, as she observes, "my grandmother is dead."

Now, no book on the stage that I have seen informs us when Margaret Hughes died. Mr. Croker's note on the passage is, "This must have been Margaret Hughes."

My object in calling attention to this passage in Miss Howe's letter is to confirm Mr. Croker's statement, and to do justice to the sagacity of Lysons.

In the burial register of Lee, in Kent, Lysons observed the following entry:

"Mrs. Margaret Hewes, from Eltham, buried Oct. 15, 1719."

On which he observes:

"It is not improbable that this was the same Mrs. Margaret Hewes, or Hughes, a vocal actress of some eminence, and mistress to Prince Rupert."

Compare the date of Miss Howe's letter with the burial entry, and we ascertain with certainty that Peg Hughes, the actress and mistress of Prince Rupert, died in October, 1719.

Of Mrs. Hughes there is an excellent portrait by Lely at Lord Jersey's, at Middleton in Oxfordshire; and of Ruperta, her daughter by Prince Rupert, and the mother of Sophy Howe, there is a characteristic full length by Kneller at Lord Sandwich's, at Hinchinbrooke. She is dark, and like what Prince Rupert was when old.

PETER CUNNINGHAM.

Kensington.

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### THE DISPUTANTS ON SHAKSPERE.

"*It had bene a thing, we confesse, worthie to haue bene wished, that the author himselfe had liu'd to haue set forth, and ouerseen his owne writings.*" — Iohn Heminge, Henrie Condell.

Aspiring to act the moderator between certain disputants on the fidelity and typographic correctness of the *Shakespeare* of 1623, as printed by Isaac Jaggard and Edward Blount, I submit to the consideration of those who *make the fray*, and of those who lament it, the brief remarks of some eminent critics on the principles of editorship, and on the delicate process of emendation; together with the repeated admission made by one of the contemporaries of Shakspere that errors of the press are unavoidable, and emendations therefore often requisite.

I firmly believe that both parties are actuated by the same motive: I believe they are both anxious to give us the text of the plays as Shakspere left it — but they differ on MANY points. Now it seems desirable that every editor of the dramatist should publish, in due form, his *editorial canons*. We should then have the argument in smaller compass — should be led to compare ideas, and to reflect on principles — and might award praise or censure with more discrimination.

The remarks on editorship shall now be introduced. No attempt has been made to increase the mass. I have been satisfied with giving, from the most accessible sources, what seemed to claim transcription on the score of brevity and pertinency.

"Quæ adhuc disputavi, ea ad illam fere partem consilii mei pertinent, quod statui conservare quantum in me est, Horatii verba, ordinemque poematum, ut ea ex antiquis libris ad nos pervenere. — Nisi ita mollis, ita liquida, ita c' ra, ita unica sit emendatio, plane uti dubitare homini rerum perito non liceat, modestiæ nostræ et bonorum librorum integritati potius ita consulamus, ut in margine, quid nobis videatur, indicemus. Dici non potest, quam facile sit hic falli, labi, corrumpere quod emendare velis." — J. M. GESNERUS, 1752.

"I have discharged the dull duty of an editor [of Shakspere], to my best judgment, with more labour than I expect thanks, with a religious abhorrence of all innovation, and without any indulgence to my private sense or conjecture. — The various readings are fairly put in the margin, so that every one may compare them; and those I have preferred into the text are constantly *ex fide codicum*, upon authority." — Alexander POPE, 1725.

"His genuine text [*i. e.* the text of Shakspere] is for the most part religiously adhered to, and the numerous faults and blemishes, purely his own, are left as they were found. Nothing is altered but what by the clearest reasoning can be proved a corruption of the true text, and the alteration a real restoration of the genuine reading." — Lewis THEOBALD, 1733.

"As the corruptions [of the text of 1623] are more numerous and of a grosser kind than can well be conceived but by those who have looked nearly into them; so in the correcting them this rule hath been most strictly observed, not to give a loose to fancy, or indulge a licentious spirit of criticism, as if it were fit for any one to presume to judge what Shakespeare ought to have written, instead of endeavouring to discover truly and retrieve what he did write." — Sir Thomas HANMER, 1744.

"The whole a critic can do for an author who deserves his service, is to correct the faulty text, to remark the peculiarities of language, to illustrate the obscure allusions, and to explain the beauties and defects of sentiment or composition; and surely, if ever author had a claim to this service, it was our Shakespeare." — William WARBURTON, 1747.

"That many passages [in Shakspere] have passed in a state of depravation through all the editions is indubitably certain; of these the restoration is only to be attempted by collation of copies or sagacity of conjecture. — As I practised conjecture more, I learned to trust it less; and after I had printed a few plays, resolved to insert none of my own readings in the text. Upon this caution I now congratulate myself, for every day encreases my doubt of my emendations." — Samuel JOHNSON, 1765.

The extract from Gesner, while it refers to Horace alone, is quite as applicable to an English classic. It is a capital summary of editorial duties. The other remarks are copied from the prefaces to the plays of Shakspere; and there cannot be much temerity in asserting that the writers have rather shown their acquaintance with the ARS CRITICA, and courted public favour by the pretence of editorial fidelity, than fairly described their own proceedings.

Now come the promised remarks on errors of the press, which were all made by the same person in the years 1620, 1623, and 1628.

[*To the reader.*]

"Of such errours as haue escaped in the presse, I haue thought good to collect onely those, which may bee supposed likely to trouble the reader in his way, the rest being few, and but literall, I hope shall eyther passe vnobserued, or excused." — *Horæ subseciuæ*, 1620. 8vo.

"*The printer to the discreet and curious reader.*

"After so much as you haue read heere, vttered in their iust commendation [*i. e.* the author and translator], let it be my minute, to be heard in a line or two for my selfe: which is, that you would be pleased not to lay my faults on them. I will neither pretend badnesse of copy, or his absence, whose prouince it was to correct it; but pray the amendment of these few escapes (as you finde them here-vnder noted,) before you begin to reade: with hope of your pardon, the rather, because it hath beene my care they should be no more." — *Gvzman de Alfarache*, part I. 1623. Folio.

"*The printer to the curious reader.*

"It were a hard taske and rarely to be performed, for any printer to vndertake the printing of a booke of this bulke and nature, without some faults; yea, were his copy neuer so fayre, or his apprehension so quicke. It is a *decorum* in Guzman to commit many solecismes, whose life was so full of disorders. This life of his being 26. seuerall times printed in the Spanish tongue in a few years, did neuer appeare to the world, but with *errata*: which makes me the more presuming on your humane courtesie: and as in the first, so in this second part, vouchsafe with your pen, the amendment of these few faults, before you begin to read the rest of his life."—*Gvzman de Alfarache*, part II. 1623. Folio.

"*To the reader.*

"If any faults haue escap'd the presse, (as few bookes can bee printed without), impose them not on the author I intreat thee; but rather impute them to mine and the printers oversight, who seriously promise on the re-impression hereof, by greater care and diligence for this our former default, to make thee ample satisfaction."—*Microcosmographie*, 1628. 12°.

In the *Horæ subsecivæ*, twenty-five errors are noticed. Some are material; as *least* for *most*, *nations* for *natures*, *must* for *much*, *prescription* for *proscription*. Others are slight, or relative to punctuation. In *Guzman de Alfarache* we have forty errors save one. Examples: *time* for *ayre*, *in clearing* for *indearing*, *many* for *money*, *top* for *toy*, *cartas* for *cantos*, *indisposition* for *in disposition*, *the* for *they*, *ad ebbe* for *an ebbe*, *&c.* The last error noticed is a turned letter!

Whatever be the merits or defects of the folio of 1623, and whatever may have been the prevailing state of the press at that period, it is manifest that the author of the above addresses *To the reader* was perfectly aware of the importance of typographic correctness, and very anxious to secure it.

Now, the author of those addresses was no other than the aforesaid *Edward Blount*; and it is my conviction, which I can justify by a variety of circumstantial evidence, that he was the real editor of the FIRST FOLIO SHAKESPEARE.

BOLTON CORNEY.

The Terrace, Barnes.

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## Minor Notes.

*Inn-Signs painted by Eminent Artists.* — The *Birmingham Journal* of Dec. 13. contains an interesting article (copied, with additions, from the *Brighton Gazette*,) entitled "An Artist's Haunt," descriptive of Bettws-y-Coed and David Cox. It states, that the sign of "The Oak," at Bettws, was painted by Mr. Cox; and amusingly tells how that bold landscape painter, while mounted upon a ladder, and working away at his sign, was caught in the very act by one of his lady-pupils. Then follows this extract: —

"Sign painting has been the occasional amusement of many artists; and, sometimes, it has been adopted by the less provident followers of art, as a convenient mode of settling an account with the landlord. Morland is known to have had recourse to this expedient on more than one occasion. Wales can boast of another sign from the pencil of a distinguished landscape painter. For the little inn of the hilly Ruthin, Richard Wilson painted the well known 'Loggerheads,' with the inscription, 'We three Loggerheads be.'"

This seems to open up a fit, and not uninteresting, subject for "N. & Q.," some of whose correspondents may be able to point out how many of Morland's four thousand pictures were inn-signs? painted for "The Plough," at Kensal Green, or the like places of resort; and may also add similar instances of other artists.

CUTHBERT BEDE, B.A.

*Size and Sizings.* — Richardson, in his *Dictionary*, explains our Cambridge word *size* and *sizings* thus: *size*, the same as *assize*, means to "allot," "weigh," or "portion out;" hence, "*sizings*, the allotted part," (I am quoting from memory). In Matthew Robinson's *Biography*, edited by Mayor, we find (p. 23.) an extract from Strype's letter to his mother; in which he says he sometimes got a *ciza*, i. e. a farthingworth of beer from the butteries: and also, that his breakfast cost five farthings; two farthings for his bread, and two for his butter or cheese, and a *cize* of beer. I wish to know whether *sizings*, *&c.*, may not come from this word *ciza?* I will just add, that I do not find this word in either Richardson or Webster.

B. A. H.

Trin. Coll. Camb.

*Adjuration in Pembrokeshire.* — The peasantry of Pembrokeshire are still in the habit of using a form of adjuration which has descended to them from the old Roman Catholic times. They swear to this day "By our Lady," although they have corrupted the phrase into "b'lady," and are quite ignorant of its origin: still it forms a curious link between the past and present, and shows how forms of speech will linger in the memory, when the time and circumstances which gave them their origin have passed away. JOHN PAVIN PHILLIPS.

Haverfordwest.

*Cardinal Wiseman and "Nice."* — The cardinal, in a very ingenious lecture, delivered by him in April last, at the Marylebone Institution, remarks on the vague and indiscriminate use of the word "Nice," and the necessary result, "vague and indiscriminate thoughts." But the cardinal is himself in great error in insisting that the word in the English language properly designates "accuracy, precision, discrimination," and seeks to confirm his assertion by a reference to *any* old dictionary. Such old dictionaries as Ainsworth and Johnson are in his favour; but our older dictionaries (which the cardinal cannot have consulted) all agree that

"nice" primarily means "soft," whence, continues Mr. Smart, who with his usual good sense adopts their interpretation, "delicate, tender, dainty," &c.

It is agreed by our etymologists that "nesh and nice" are the same word differently written. "Nesh," I have in my younger days frequently heard used in the Midland counties — as Junius explains it — *tener frigoris*. In Richardson's *Supplement* are two (to modern ears) rather curious usages of this word from Wiclif: "God hath maad *neische* myn hert (mollivit)," "A *nessh* answere (mollis) breketh wrathe." The explanation and etymology (from Skinner) correspond.

Yet something may be said in favour of *nice*, as used in some of the cardinal's instances. Things that are *nice* are also pleasing, agreeable; a *nice* day, a *nice* man, or a *pleasant* day, a *pleasant* man. We have many very loose expressions, as a *good* dinner, a *good* whipping; which latter good thing was about, the other day, not very nicely, to be bestowed on the wrong member of the family.

The cardinal makes some strong and just remarks on the force of our word "murther," and of the more powerful import of *child-murther* than *infanticide*, and of *self-murther* than suicide; and he might have taxed his ingenuity to account for the absence from the language of our ancestors of such words as would correspond to the Latinisms, *parricide*, *matricide*, *fratricide;* complex terms, which, as Locke would strangely contend, gave to the Romans so many more complex ideas than the circumlocutions — killing of a father, killing of a mother, &c., could denote. Q.

Bloomsbury.

*The Oldest Proverb.* — It appears from 1 Sam. xxiv. 13., that the oldest proverb on record is, "Wickedness proceedeth from the wicked;" since David declared it to be "the proverb of the ancients." Consequently it must be older than any proverb of his son Solomon. Abhba.

*Oliver Cromwell's Coach: Destruction of the Great Seal in* 1660. — I have before me a fragment of the proceedings of the House of Commons for Monday, May 28, 1660, from which I make the following curious extracts:*

"The House being informed, that a rich Coach, heretofore bought by *Oliver Cromwell*, and paid for at the public Charge, is seized by the Serjeant-at-Arms attending this House, but detained by a Coachmaker, upon Pretence of an Attachment for a Debt;

"*Ordered*, That it be referred to the Members of this House, who are of the Council of State, to examine the Matter; and whether there be any such real Debt; and to give such Order for the securing the same, for his Majesty's Service, as upon Examination, they shall find just and meet."

"*Resolved*, That the Great Seal, in the Custody of Sir *Thomas Widdrington*, and the rest of the late Commissioners of the Great Seal, be brought into this House this Forenoon, before the Rising of the House, by the said late Commissioners, or those Two of them that are Members of this House, to be here defaced.

. . . . . .

"The Smith, according to the Order of this House, came to the Bar of this House; and there, sitting the House, broke the Great Seal in several Pieces: And the same, so broken, was delivered to the late Commissioners, as their Fees."

C. Mansfield Ingleby.

Birmingham.

[* These extracts are printed in *The Journals of the House of Commons*, vol. viii. p. 47. — Ed.]

*Simon's "Account of Irish Coins."* — Three manuscript volumes of *Minutes of the Physico-Historical Society of Dublin* are deposited in the library of the College of Physicians, Dublin, and contain the following particulars relative to Simon's well-known work on Irish coins:

"Monday, December 7, 1747. Mr. Simon produced an *Essay on Irish Coins*, which is referred to the perusal of Dr. Corbet [Dean of St. Patrick's, Dublin], and Mr. Harris [Editor of Sir James Ware's *Works*.]."

"Monday, January 4, 1747–8. Mr. Harris reported, that on the perusal of Mr. Simon's *Account of Irish Coins* by himself and the Rev. Dr. Corbet, it appeared to them worthy of publication.

"Ordered, that Mr. Simon's *Account of Irish Coins* be published by, and with the approbation of, this Society."

"Monday, October 3, 1748. Ordered, that the sum of six pounds, eight shillings, be paid to Mr. James Simon, for eight copper-plates, for his *Essay on Irish Coins*."

The charge of sixteen shillings for each plate is by no means high. Abhba.

## Queries.

### PORTRAIT OF ERASMUS BY HOLBEIN AT GREYSTOKE CASTLE.

Amongst the valuable productions of art in the possession of Henry Howard, Esq., at Greystoke Castle, a small highly finished portrait of Erasmus has been preserved, which has been mentioned in certain published accounts of Greystoke, as has also an inscription on the back of the portrait. This inscription, however, which may be regarded as nearly contemporary with the painting, has not been perfectly decyphered. The correct reading appears to be as follows:

"Haunze Holbeine me fecit
Johanne Novye me dedit
Edwardus Bānyster me possidit."

Who were the persons thus commemorated, through whose hands this interesting picture is thus recorded to have passed? Albert Way.

### BALLAD UPON RICHARD III.

Again about an old ballad. My inquiry through "N. & Q." was so successful last time I

was in a difficulty, that I am induced to put another question to your correspondents of a similar kind. In the first place, however, let me thank Dr. Rimbault for the ready assistance and useful information he afforded me, respecting the fine old national ballad on Henry V. and the battle of Agincourt. I did not bear in mind that it had been quoted in Heywood's "Edward IV.," 1600; but that fact had been previously called to my recollection in a private note, which showed that it had already been noticed by our mutual friend, Mr. W. Chappell, in the new edition of his *Popular Ballad Music of England*, a work of the greatest interest and industry.

Dr. Rimbault states that the ballad on the "Battle of Agincourt" exists, as he believes, in the Pepysian Collection at Cambridge. Is such the case with respect to another historical effusion of the same sort, on a very different subject, the life and character of Richard III.? A ballad with the title of "A Tragical Report of King Richard III." was licensed, with twenty others, to Henry Carre in the summer of 1586; see the *Extracts from the Registers of the Stationers' Company* (published by the Shakspeare Society in 1849), vol. ii. p. 212. Has this production come down to our day in any shape, either printed or manuscript? That is my question. The late Mr. Heber had a volume of short popular poems, in a handwriting of about the time of Anne or George I., which he lent to me, and from which, with his permission, I copied several pieces, one of them a ballad headed "Of King Richard III." It is not at all impossible that this is the very ballad licensed to Henry Carre, and it opens thus:

"King Richard, you shall understand,
Was cruel'st tyrant in this land;
King John that Arthur slew,
Was not so bloody as this king:
He kill'd but one nephew,
But Richard did a bloodyer thing;
He smothered nephews two."

I give my extracts in modern orthography, because the MS. I copied did not at all profess to follow what must have been the old spelling. Another stanza (there are eight of them in the whole) is this:

"No sooner was King Edward dead,
Than he made shorter by the head
The friends of the poor Queen;
For Rivers, Hastings, and Lord Gray,
Alive no more were seen:
At Pomfret they were made away,
As they had never been."

Here we have an historical error (not of much consequence in productions of this class), for it was Vaughan, and not Hastings, who suffered with Rivers and Grey at Pomfret. The preceding quotations will be enough to enable the readers of "N. & Q." to identify the ballad, but I will subjoin the concluding stanza, which follows the mention of the battle of Bosworth Field:

"Wherein the tyrant he was slain,
And Henry did the crown obtain,
Which many a year he wore;
Uniting so the roses two,
Most deadly foes before,
To flourish here as erst they grew,
And shall do evermore."

Has the preceding production ever been printed or reprinted? and is any other copy of it in manuscript known? The sooner I procure information on either of these points, the more serviceable it will be to J. Payne Collier.

Maidenhead.

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MORLEY'S FIRST BOOKE OF AYRES, FOL. 1600.

The late Mr. T. Rodd, a few years ago, sold a copy of this work for 1*l.* 1*s.* Its full title is:

"The first Booke of Ayres, or little short Songs to sing and play to the Lute with the Base-Viol, by Thomas Morley, fol. London, 1600."

A copy of it is most particularly desired, and if the purchaser of Rodd's exemplar of it, or any other possessor, would kindly communicate with me at No. 6. Tregunter Road, West Brompton, near London, I would willingly, if a purchase is practicable, give ten guineas for the book rather than not possess it. The "N. & Q." would increase the obligations to which many of us are under to it, if it could be a medium for obtaining some otherwise almost "impossible" books. There are some old plays of Shakspeare and others that I know are in existence, for which one would willingly give weight in gold including their binding in the scale. How gladly would I give 105*l.* for a nice copy of the *Hamlet* of 1604, to put in the same case with the recently acquired and cherished treasure of that of 1603! J. O. Halliwell.

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## Minor Queries.

"*John Decastro and his Brother Bat.*" — Can any reader of "N. & Q." give information respecting a novel called *John Decastro and his Brother Bat*, published by Mr. Egerton in 1815; any particulars respecting the book and its author? J. M. L.

*Interment in Stone Coffins.* — I request to know any well-authenticated instances of interment in a stone coffin, with recess for the head, and a bevelled or peaked lid of stone, as early as the end of the eleventh or during the twelfth century, or how soon thereafter?

I inquire, also, for any instance of a body, so entombed or otherwise, swathed in a leathern shroud, laced or not on the back or front, about the same period. P. C.

*Northaw.* — What is the derivation of this name? It is a parish in the Hundred of Cashiobury in Hertfordshire, and is sometimes called Northall. What is the name by which it is first mentioned in any known record? M. N.

*A Man Eating Himself.* — Can you, or any of your readers, inform me in what book it is related that a man was taken prisoner by savages who, before killing him, cut a steak from him and put it before the fire; while thus engaged they were attacked by hostile tribes and reduced to flight. The prisoner being released, and famished with hunger, was unable to find anything else to eat except his own steak. On this he made a hearty meal, and recovering from his wound, lived to tell the strange tale that he had eaten his own beefsteak. I am told that this story is to be found in some book of travels, &c., and am anxious to know the name, in order to see this curious anecdote with my own eyes. F. J. W.

*A Query about a Snail.* — Some years ago I made a "Note" of a curious woodcut representing a snail defying the attacks of armed men. It was a very curious engraving, and it was accompanied with the following lines:

"I am a beest of right great mervayle,
Upon my backe my house reysed I bere;
I am neyther flesshe ne bone to avayle:
As well as a great oxe two hornes I were:
If that these armed men approche me nere,
I shall them soone vaynquysshe every chone:
But they dare nat, for fere of me alone."

I noted this at the time, it being in Pynson's edition of the *Kalender of Shepherdes*, but on reference to the Grenville copy of that work in the British Museum, I cannot discover any trace of either the lines or woodcut. The Grenville copy is imperfect, and I have a faint impression I may have copied from one of the Bagford scraps, not thinking it necessary to refer to the latter, but rather to the work itself. Either this is the case, or the reference is altogether a wrong one, occasioned by some oversight or other. If any of your readers could assist me in unravelling this little mystery, they would confer a very great favour. J. O. Halliwell.

*Impossible Problems.* — Would Professor De Morgan inform me whether it is possible to prove the impossibility of solving the following problems? (1.) The three bodies. (2.) The perpetual motion. (3.) The quadrature of the circle. (4.) The trisection of a plane angle.

I am in want of demonstrations of the impossibility of solving the last two.

It is not enough to say that $\pi$ is not a square number. Can Professor De Morgan give me, or refer me to such demonstrations? It seems to me that a history of the failures to solve (3.) would be of great use to those whom the *Athenæum* designates as the unlearned ingenious. Such a work, too, would be full of curious personal history, and would exhibit examples of the most heroic struggles against nature and reason.

C. Mansfield Ingleby.

Birmingham.

*Major André.* — Was he descendant of, or a member of the same family as, St. André, the surgeon of Queen Anne's time; who, like "Wicked Will Whiston," was so egregiously imposed upon by Miss Tofts of Godalming, of rabbit-breeding notoriety? Henry T. Riley.

*Michaelmas Day Saying.* — A lady wishes to know the origin of the saying, that "On Michaelmas Day the devil puts his foot on the blackberries;" whence it is inferred that they should not be eaten subsequently. Is this saying current elsewhere than in the north of Ireland?

E. H. D. D.

*Songs.* — In Doran's *Table Traits* there is given a well-known song in India, which used often to be sung, and was, I believe, written by somebody during the first Burmese War. The chorus, with a slight variation, is:

"Ay! Stand to your glasses — steady!
The reckless here are the wise;
One cup to the Dead already —
Hurrah for the next that dies!"

Can anybody tell me who the author was?

Where can I procure a copy of the well-known song written by a Dublin College student:

"Who fears to speak of '98?"

T. H. D.

*Union Jack.* —

"The new system began with a change of flag. From the accession of the Stuarts, the Union Jack had streamed from the topmasts of every vessel engaged in the service of the State: but the King's removal having dissolved the necessary legal connection of the two countries, all ships at sea in actual service were henceforth ordered to carry only a red cross on a white ground."

Is this (from Hepworth Dixon's *Robert Blake*, p. 98., edit. 1856,) correct?

At p. 101. *infra*, Mr. Dixon says:

"Before going on board the flag-ship, he (Blake) took care to supply himself with *Jacks*, standards, and studding sails for giving chace."

How, or why did he, if Jacks in the navy were done away with? Unless, perhaps, for the sake of a ruse. J. O. L.

"*Perimus licitis.*" — This was the motto of the first Lord Teignmouth, who said that he did not know the authority for it. Can any one tell? In the *Cripplegate Lectures* (vol. i. p. 389.) is quoted, "Licitis perimus omnes," but without any authority being given. Abhba.

"*Khaspardo.*" — Could any of your Greenock correspondents inform me who wrote *Khaspardo: or the Grateful Slave*, a drama. By M. M. S. — Greenock, 1832. It is said to have been the production of a very young author. R. Inglis.

*Freemasons' Lodge at York.*—A charter, written in Anglo-Saxon characters, is said to have been granted by King Athelstan to his son Edwin, authorising him to establish and hold a lodge of Freemasons at York. Will any of your correspondents be so good as to afford me information concerning the existence of such a charter? Or, if (as it is suspected) it be merely a forgery, what are the date and purpose of the spurious document? and where may any information be obtained concerning it? V.

*Simon de Montfort.*—If any of your numerous readers would be kind enough to give me any information respecting the descendants of Simon de Montfort, Earl of Leicester, and also respecting the several possessions of the Duchy of Bretagne or Brittany, they would greatly oblige Charles S. S.

*University Degrees.* — Oxford graduates are admitted at Cambridge "ad eundem gradum," and *vice versâ*. Do Oxford and Cambridge, or either of them, extend this courtesy to the members of any other university in the United Kingdom? A Graduate of London.

*Bachelor of Arts of Cambridge.*—Will any of your University readers kindly inform me whether it is allowable for a B.A. of Cambridge to enter himself at Oxford as a Freshman, and compete for honours in the regular period? Does custom or the statutes decide this? B. A. (Cantab.)

*Dr. Wiseman's Lectures.* — Can any of your correspondents direct me to a full and exact *review* (the more copious the better) of Dr. (now Cardinal) Wiseman's *Lectures on the Principal Doctrines and Practices of the Roman Church?* A. M. B.

"*Not lost but gone before.*" — Where does the line occur —

"Not lost but gone before"?

It is a most familiar quotation, yet nobody that I have asked, Lord Brougham among others, can give me the name of the author. Minimus.

Temple.

*Brooke Pedigree.* — It has been said that Sir James Brooke, Rajah of Sarawak, is lineally descended from Sir Robert Viner, Mayor of London, who is mentioned in *The Spectator*, No. 462. Can this pedigree be traced? Any information respecting the family of Sir J. Brooke will be acceptable. Resupinus.

"*Les peines du départ,*" *&c.* — Whence is the line —

"Les peines du départ sont pour celui qui reste?"

I think it is quoted in Chateaubriand's *Memoires d'Outre-Tombe.* X. H.

*Bokenham Family, co. Suffolk.* — In the church of St. Gregory, Norwich, is a monument to Henry Bokenham, M.D. (ob. 1696), son of Reginald Bokenham, Esqr., of Wortham, co. Suffolk. *Arms*, Or, a lion ramp. gu.; over all, on a bend, az. three bezants. *Crest*, A lion ramp.

The Bokenhams of Great Thornham, co. Suffolk, from whose pedigree the following is an extract, bore (I believe) the same arms.

Sir Henry Bokenham, Knt., of Great Thornham=

| | | |
|---|---|---|
| Wiseman Bokenham, ob. 1670. | =Grace, daughter of Paul d'Ewes, Esq., of Stowlangtoft, ob. 1666. | |

| | | |
|---|---|---|
| Walsingham Bokenham (2nd son), ob. 1667. | Dorothy, ob. 1654. | Anne, ob. 1655. |

What connection was there between these two families? Any genealogical or other information respecting the Wortham family will be acceptable. J. Cyprian Rust.

Norwich.

*O'Neill, Earl of Tyrone.* — Where is the pedigree of O'Neill, Earl of Tyrone, to be found, in print, or in manuscript? J. G. N.

*Do Bees use Soot?*—In the new edition of that fascinating book, *The Confessions of an English Opium Eater*, the writer says (in a note to p. 210.) that in the wide chimneys of the cottages in the "Lake district" he often used to hear the murmur of bees, and "on inquiry," he adds, "I found that soot (chiefly from wood and peats) was useful in some stage of their wax or honey manufacture." Is there any foundation of fact in this — to me — strange assertion? As an old bee-keeper, I was as little prepared for it on any ground of personal observation, as I am bound, on other accounts, to question its correctness. D.

*Gentoos.* — What is the origin of this term for the Hindoos employed in early works on India? J. Emerson Tennent.

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## Minor Queries with Answers.

*William Collins.*—William Collins, the poet and the friend of Thomson, removed from Richmond, on the death of the latter, to Chichester, where he died and was buried. Has there been any memorial erected to him? or is even the very spot where he was interred accurately known? I fear not. Mr. John Scott made a pilgrimage to Chichester to find out his last resting-place, but did

not succeed in discovering it.* Notwithstanding, I am induced, late as it may be, if still the spot remains unmarked, to hope some reader of "N. & Q.," and a lover of genuine poetry, acquainted with the locality, will endeavour to ascertain where his mortal remains were deposited; and to urge him on to this praiseworthy task, may I be permitted simply to repeat two stanzas of his beautiful composition?—one from his "Ode on the Death of Thomson," the other from the Dirge in "Cymbeline," and both of which one cannot read over and over again without increased admiration:

"Remembrance oft shall haunt the shore
Where Thames in summer wreaths is drest,
And oft suspend the dashing oar,
To bid his gentle spirit rest."

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"Each lovely scene shall thee restore,
For thee the tear be duly shed;
Beloved, till life can charm no more;
And mourn'd till pity's self be dead."

X.

[William Collins expired in the house of his sister, Mrs. Sempill, at Chichester, and was buried in St. Andrew's Church, in the East Street. In Chichester Cathedral is a neat tablet, executed by Flaxman, and erected by public subscription, to the memory of this unfortunate poet. He is represented as just recovered from a fit of phrenzy, to which he was subject, and in a calm and reclining posture seeking refuge from his misfortunes in the consolations of the Gospel, while his lyre, and one of his first poems, lie neglected on the ground. Above are the figures of Love and Pity, entwined in each other's arms. Underneath are some lines, the joint composition of William Hayley and John Sargent, Esqs. See *Beauties of England and Wales*, and Hay's *History of Chichester*, p. 529.]

*Society of Astrologers.*—In a manuscript volume among the collections in the British Museum, Additional MS., 11302., I find —

"1650. Aug. 8th, Dr Gell preached before the *Society of Astrologers.*"

Is anything of the establishment or history of such Society known? Y. S.

[Two Sermons are in print preached by Dr. Robert Gell before this Society in the Church of St. Mary Aldermary, one on Aug. 1, 1649; the other on Aug. 8, 1650. In the former it is said to have been preached "before the learned Society of Astrologers;" but in the latter, "before the learned Societie of Artists or Astrologers." The Society seems to have had an annual meeting, for at the commencement of the Sermon in 1649 the preacher says, "As for you the learned Society of Artists, with whom now properly my business is, your anniversary meeting is, I hope, for more noble ends, the common good and benefit of mankind; the nourishing and strengthening of true, mutual, Christian love; the owning of the great God, whose name is Love, in his works of nature and government of the world by stars and angels, neglected by almost all other men."]

"*Whitmeats.*"—"His diet was chiefly whitmeats." What were they? J. B.

[Whit-meats, or rather White-meats, were milk, butter, cheese, eggs, white pots, and custards; any milky diet; also fowls, chickens, turkeys, pigs, rabbits, &c. White-meats were formerly forbidden in Lent.]

"*Rousseau's Dream.*"—Can any of your readers inform me whether the well-known melody called "Rousseau's Dream" was the production of the celebrated Jean Jacques Rousseau, the author of "Emile," and "La Nouvelle Heloise?" and, if so, in which of his musical works it occurs? J. H. R.

Birmingham.

[There is no doubt of this melody being the production of Jean Jacques Rousseau. But it is not found in the Collection, *Les Consolations des Misères de ma Vie, ou Recueil d'Airs, Romances, et Duos.* Paris, 1781, fol. Perhaps some one of its numerous arrangers may be able to supply the information required.]

*Twelfth Day at St. James'.*—In the *Lady's Magazine* for 1760 is the following:

"Sunday 6. Jan. being twelfth day, and a collar and offering day at St. James', his Majesty, preceded by the heralds, pursuivants, &c., and the Knights of the Garter, Thistle, and Bath, in the collars of their respective orders, went to the Royal chapel at St. James's, and offered gold, myrrh, and frankincense, in imitation of the eastern Magi offering to our Saviour."

1. When was this custom given up?
2. Was incense burnt in the chapel at that time? J. C. J.

[The custom is not yet given up. The gold, myrrh, and frankincense are still offered. They are presented in small silk bags.]

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## Replies.

### LONGEVITY, AND THE TRANSMISSION OF KNOWLEDGE THROUGH FEW LINKS.

(2nd S. ii. 483.)

May not the subject of longevity, which has been pleasantly treated by many of your correspondents, and by none more so than by Mr. Sydney Gibson, be illustrated by the instance of Lettice, Countess of Leicester? She was born in 1539, or at latest in 1540, and was consequently seven years old at the death of Henry VIII. She may very well have had a recollection of the bluff monarch who cut off the head of her great-aunt Anne Boleyn. During the reign of Edward VI. the young Lettice was still a girl, but Sir Francis Knollys, her father, was about the Court, and Lettice, no doubt, saw and was acquainted with the youthful sovereign. The succession of Mary threw the family of Lettice into the shade. As a relative of the Boleyns, and the child of a Puritan, she could expect no favour from the daughter

* See *The Poetical Works of John Scott, Esq.*, 8vo. 1782, in which, at p. 323-4., are stanzas written at Midhurst, on his return from Chichester, where he had attempted in vain to find the burial-place of Collins.

of Catherine of Arragon, but Mary and Philip were doubtless personally known to her. At Elizabeth's accession Lettice was in her eighteenth year, and in all the beauty of opening womanhood. About 1566, at the age of twenty-six, she was married to the young Walter Devereux, Viscount Hereford, created Earl of Essex in 1572. He died in 1576, and in 1578 his beautiful Countess was secretly married to Robert Dudley, Earl of Leicester. The great favourite died in 1588, and within the year of her weeds Lettice was again married to an unthrifty knight of doubtful character, Sir Christopher Blount. In 1601, Lettice became a widow for the third time: her husband was a party to the treasonable madness of her son, and both suffered on the scaffold. Such accumulated troubles would have sufficed to kill an ordinary woman, but Lettice retired to Drayton Bassett, and lived on in spite of her sorrows. In James's time her connections were in favour. She came up to London to share the smiles of the new dynasty, and to contest for her position as Countess of Leicester against the "base-born" son of her predecessor in the Earl's affections. At James's death she had attained the age of eighty-five, with faculties unimpaired. We may imagine that she was introduced to the new sovereign. The grandmother of the Earls of Holland and Warwick, and the relation of half the Court, would naturally attract the attention and share the courtesies of the lively Henrietta and the grave, stately, formal Charles. He was the sixth English sovereign (or the seventh, if Philip be counted) whom she had seen. The last few years of her life were passed at Drayton:

> "Where she spent her days so well,
> That to her the better sort
> Came as to an holy court,
> And the poor that lived near
> Dearth nor famine could not fear
> Whilst she lived."

Until within a year or two of her death, we are told that she "could yet walk a mile of a morning." She died on Christmas Day in 1634, at the age of ninety-four.

Lettice was one of a long-lived race. Her father lived till 1596, and one of her brothers attained the age of eighty-six, and another that of ninety-nine.

There is nothing incredible, or even very extraordinary, in the age attained by the Countess Lettice, as in some others of the cases quoted by your correspondents, but even her years will produce curious results if applied to the subject of possible transmission of knowledge through few links. I will give one example: Dr. Johnson, who was born in 1709, might have known a person who had seen the Countess Lettice. If there are not now, there were amongst us within the last three or four years, persons who knew Dr. Johnson. There might therefore be only two links between ourselves and the Countess Lettice, who saw Henry VIII.

John Bruce.

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### PATRICK RUTHVEN.

(2nd S. ii. 101. 261.)

Notwithstanding the applications from Gustavus Adolphus to Charles I. in behalf of Patrick Ruthven, it is certain that he never obtained the sought-for restoration to the honours or estates of Gowrie, which still remain under attainder. He seems, however, to have assumed in his latter years the title of Lord Ruthven, though that was in the same predicament with the earldom of Gowrie. It may be a matter of inquiry, why the King of Sweden interested himself for Patrick, as he does not, in the letter of October, 1627, speak of him as in his service, or personally known to him. There were several officers of the name of Ruthven who served with distinction under that great warrior, and who must have possessed considerable influence with him, and it is not improbable that they recommended Patrick's unfortunate situation to him. Of these was the celebrated General and toper, Sir Patrick Ruthven, created in 1639 Lord Ruthven of Ettrick; and in 1642, Earl of Forth in Scotland, and advanced in 1644 to the peerage of England by the title of Earl of Brentford. He and his two brothers (or nephews), Colonel Sir Francis Ruthven of Carse, and General-Major Sir John Ruthven of Dunglass, were younger sons of the family of Ruthven of Ballendean, descended from a common ancestor with the Gowries (both illegitimately); but I have not been able to meet with any proof of his lordship's parentage.

From Mr. Bruce's "Letter to Garter," (*Archæologia*, vol. xxxiv.), it appears that Patrick (Lord) Ruthven was buried May 24, 1652, and left two sons and a daughter; and that to Patrick Ruthven, Esq., "son of Patrick Lord Ruthven, late of Scotland," letters of administration were granted March 13, 1656–7. Has any later notice been discovered of these brothers? The sister, Maria, has been described as possessing great personal attractions, and holding an appointment in the household of Henrietta Maria, who, with Charles I., promoted her marriage with Sir Anthony Vandyck, the celebrated painter. By him she had an only daughter Justiniana, baptized the same day her father died, December 9, 1641; afterwards married to Sir John Stepney, Bart.

Nothing seems to be known of the fate of Patrick's elder brother William Ruthven, who went abroad, and is said to have been also a proficient in chemistry; but from the former having claimed to be restored to the honours of his family, and assumed one of them, it is to be pre-

sumed that he predeceased without male issue. Burnet, in the *History of his Own Time*, seems to have confounded these together, as he speaks of a brother of the last Earl of Gowrie, who "went and lived beyond sea; and it was given out that he had found the philosopher's stone. He had two sons, who died without issue; and one daughter, married to Sir Anthony Vandyke." *

Wood, in his edition of Douglas's *Peerage*, apparently misled by the assumed title of Lord Ruthven by the "eminent physician," as Patrick has been styled, ascribes the authorship of *The Ladies Cabinet enlarged and opened* to Thomas, 1st Lord Ruthven of Ireland; a peerage created in 1651, that expired on the death of his son David, 2nd baron. † From various circumstances it is clear that this was not the case; and besides, the author is designed "late" in the edition of 1667, while Lord Thomas, who was a soldier, survived till 1673. R. R.

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### RHUBARB, WHEN INTRODUCED?

(2nd S. ii. 430.)

Miller (*Gard. Dict.*, by Thos. Martyn, Reg. Prof. Bot. Univ. Camb., London, 1807), speaking of the seven different species of rhubarb, says:

1. *Rheum Rhaponticum* (Rhapontic rhubarb), native of Asia. It was cultivated in 1629 by Mr. John Parkinson (Hort. Kew.), who informs us that it was sent him from beyond sea by a worthy gentleman, Dr. Matth. Lister, one of the king's physicians; and first grew with him, before it was ever seen or known elsewhere in England. (Parad. 484.)

2. *Rheum undulatum* (waved-leaved rhubarb), a native of China and Siberia, cultivated in 1759 by Mr. Miller. (Hort. Kew.)

3. *Rheum palmatum* (officinal rhubarb). Native of China and Tartary, cultivated before 1768 by Mr. Miller. (Hort. Kew.)

In the last folio edition of the *Dictionary*, which was published in that year, he says that the seeds had been then lately brought to England, from which many plants were raised; but that the plant in the Chelsea Garden had not flowered, nor had he seen any plants in that state. In 1724 Professor Bradley (*Husbandry and Gard.*, vol. iii. ch. ii. p. 64.) says, "I could wish that we could get some of the true rhubarb, if possible, for this has not yet grown in Europe, as I could ever find; though once, I remember, the late ingenious Mr. Jacob Bobart thought he had got it. It was not until 1732 that botanists became acquainted with any species of *Rheum*, which seemed to afford the officinal rhubarb, when some plants received from Russia by Jussieu at Paris and Rand at Chelsea, were said to supply this important desideratum, and as such were adopted by Linnæus in his first edition of the *Species Plantarum*, under the name of *Rheum Rhubarbarum*." (Mr. Miller had the seeds from Boerhaave in 1734.)

This, however, was not very generally received as the true rhubarb; and with a view to ascertain this matter more completely, Boerhaave procured from a Tartarian rhubarb merchant the seeds of the plants which produced the roots that he annually sold, and were admitted at St. Petersburgh to be the genuine rhubarb. These seeds were soon propagated, and were discovered by De Gorter to produce two distinct species, viz. the *Rhabarbarum* of Linnæus, or as it has since been called, *undulatum*, and another, a specimen of which being presented to Linnæus, he declared it to be a new one, and introduced it in his second edition of the *Species Plantarum* by the name of *Rheum palmatum*. Previous to this, De Gorter had repeatedly sent the seeds to Linnæus, but the young plants which they produced constantly perished; at length he obtained the fresh root, which succeeded very well at Upsal, and afterwards enabled the younger Linnæus to describe this plant in 1767.

But two years antecedent to this, Dr. Hope's account of the *Rheum palmatum*, as it grew in the Botanic Garden near Edinburgh, had been read before the Royal Society in London. The seeds were first introduced into Britain in 1762, by Dr. Mounsey, who sent them from Russia (Woodville); and these seeds were quickly dispersed over the island. Dr. Lettsom, in 1778, says that there is every reason to conclude that *Rheum palmatum* is the Turkey or Russia rhubarb.

The first edition of Miller is entitled *The Gardener and Florists' Dictionary, or a complete System of Horticulture*. By Philip Miller, Gardener of the Botanic Garden at Chelsea, London, 1724, printed for Chas. Rivington, two vols. 8vo.

R. S. Charnock.

Gray's Inn.

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Though unable to give any particulars of "Charles Bryant of Norwich," let me assure Mr. Riley he can have no claim to the introduction of this plant into England. In 1554, the eccentric physician, Andrew Boorde, sent to Mr. Vicar-General Cromwell "the seeds of reuberbe, the which came owtt off Barbary." And says that — "The seeds be sowne in March thyn, and when they be rootyd they must be takyn off and sett euery one off them a foote or more from another,

* The Bishop is wrong in making the Countess of Gowrie the daughter of Lord Ruthven by Queen Margaret, as her mother was Lady Janet Stewart, daughter of the Earl of Atholl. The Gowries had, consequently, no relation through her to the English crown, as imagined by him.

† This cannot *legally* be disputed, though the title has *de facto* been assumed for a long period.

and well watred," &c. (Ellis's *Original Letters*, Third Series, vol. ii. p. 301.) See also note of the editor prefixed to this letter. Wm. Denton.

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ANTIQUITY OF THE FAMILY OF BISHOP BUTTS.

(2nd S. ii. 17. 478.)

The well-known Mrs. Sherwood (who was originally a Miss Butt) inserts in her *Autobiography* the pedigree of her family. The lady is conscious that this may be considered as inconsistent in one who incessantly proclaimed that all was vanity; and her apology for the insertion may raise a smile, and remind the reader of the haughtiness of humility: "I do not like," she says (p. 6.), "not to insert our family pedigree, as we have one, and *a good one* too!" Her chief reason for being proud of it was, that therein was shown "our connection with the noble and talented family of Bacon." In this pedigree, the family of Butts (the *s* was first dropped by Timothy Butt, who married Miss Hayes, at the beginning of the last century,) is described as descending from a Butts who married Constance, daughter and heir of Sir William Fitzhugh, Knt., of Congleton and Elton, county of Chester. Their son and heir (who married Alicia, daughter of Sir Ranulph Cotgrave, Lord of Hargrave, county of Chester), is thus described: —

"Sir William Butts, Knight, Lord of Shouldham Thorpe, county of Norfolk, and Congleton, county of Chester, slain in the battle of Poictiers." — See *Camden*.

Bishop Butts, of Ely, appears to have been the twelfth in descent from this pair. Mrs. Sherwood is puzzled on the question of the derivation of her maiden name of Butts. She is inclined to see its origin in some ancestor who may have signalised himself in shooting at "the Butts," in the days of archery; and yet she is inclined to believe that the stars *or*, on the field *azure*, of the family coat of arms, may point to "Bott" as its origin, "from the German *Bott* (Bot), a guide: . . for a star, in the language of heraldry, denotes a guide." May it not be derived from the Danish *But*, blunt or rough? August F. Pott's great work on *die Familiennamen und ihre Entstehungsarten*, may be profitably consulted on this matter. I may observe that Hoffmann von Fallersleben, in his pleasant little book, on the names of the citizens of Hanover, has amongst them *Bott;* which he describes as implying *Gebot*, an order, or commandment. But the derivation of the word is beside the purpose. I had in view of suggesting to your correspondent G. H. D., that an examination of the pedigree inserted in Mrs. Sherwood's *Autobiography* may lead him to a conclusion already arrived at by E. D. B. J. Doran.

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DID HANDEL POSSESS A MUSICAL LIBRARY?

(2nd S. i. 75.)

In seeking information respecting Handel's musical library I had a threefold object in view. 1. To ascertain whether he possessed any of Bach's vocal works? 2. What had become of his fat or feeding book, a selection of the choicest compositions of the old masters, and in his own handwriting? 3. Where was his theatrical library, that is to say, the copies of his oratorios and operas from which he had conducted their public performance?

Leaving for the present the first two points, as to the third it was known that the conductor's scores were not in the Royal Library; that Dean Ireland's set was not the performance scores; and that, in fact, no MSS. scores in Smith's handwriting bearing any marks of having been Handel's orchestral copy had ever appeared in any public auction of this century. Handel's original MSS. in the Royal Library are beyond measure interesting, showing how he wrote his music, and of course amply contradicting Coxe's ridiculous notion that Handel made his music on the harpsichord; but, however interesting the original MSS., the performance copy must ever be the appeal when that copy was used by the composer himself. Little did I imagine, when I made this inquiry, that Handel's performance library was in the hands of Mr. Kerslake, of Bristol, and had been purchased by him about three or four years ago at a public auction in Winchester for a sum, as I hear, under ten pounds. It would seem this library passed from Smith to Archdeacon Coxe, and from him into the Rivers family, and about three or four years ago sold almost as waste paper. It consists of nearly 200 volumes, and is so richly interspersed with Handel's own handwriting, that Mr. Kerslake, in announcing it for sale about five months ago, described it as an autograph library of the composer. Dr. Schœlcher, of Richmond, is the fortunate possessor, and it passed from Mr. Kerslake for 45*l.* It is not too much to say that it is fully worth the 2000*l.* "the great Frederick King of Prussia offered Smith for the original MSS."

Perhaps Mr. Kerslake will be so kind as to supply the date and particulars of the sale at Winchester. It is well worthy of record. The following is extracted from Mr. Kerslake's Catalogue:

"HANDEL'S AUTOGRAPH SCORES of many of his Oratorios, Operas, &c., *in many places parts are altered by having slips tacked over the original Composition, ad libitums are inserted in pencil and many other alterations, in some the names of the Solo singers are inserted at their cues*, altogether above 200 vols., some in folio, some in oblong 4to. 45 *guineas. Contains:* —

"Dyetti del Sigr. Giorgio Federico Hendel, *auto-*

*graph, in an early careful handwriting, the initials large Roman letters, folio, has had gilt edges.*

"*Also the following Oratorios and Operas :* —

"Solomon, Alexander's Feast, Athalia, Israel in Egypt, Serenata on Q. Anne's Birthday, Saul, Debora, Esther, Semiramis, Ormisda, Atalanta, Pastor Fido, Alceste Cajo Fabbricio, Giulio Cesare, Serse, Partenope, Ariadne, Deidamia, Poro, Arminio, Oralando, 1733, Ormisda, Catone, Alessandro, 1725, Rinaldo, Venceslaus, Alcino, Parnasso in Festa, Triongi del Tempo, Faramondo, Rinaldo, Riccardo, L'Allegro, il Penseroso ed il Moderato, Flavio, Sosarmes, Amadigi di Gaula — per il Sigr. G. F. Hendel, 1715, Elpidia, ye Pastoral of Mr. Handel (Acis and Galatea), Giustino, Argeneo, Berenice, Alessandro-Severo, Hercules's Choice, Siroe, 1728, Tolomeo, Messiah, the Triumphs of Time, *English*, Semele, Floridante, Tobit, Hercules, Radamisto, Alexander Balus, Joseph, Occasional Oratorio, Jephtha, Susanna, Lotario, Theodora, St. Cecilia's Day, Serenata, Ottone, Nabal, Judas Macchabeus, Dario, Rebecca, Judith, Winter or Daphne, Feast of Darius, Paradise Lost, Gideon, &c., &c., making above 160 vols.

"The greatest part of the above is in the Handwriting of Handel; some duplicates and other portions are in the handwriting of his Disciple John Christian Smith, some of whose Compositions which came in the same lot,

"Ulysses, an Opera, April ye 11th, 1733. Composed by J. C. Smith.

"Redemption, an Oratorio.

"Funeral Service, &c.,

will be given with it,

"Making altogether more than 200 vols."

These volumes were sold by public auction on the death of the Reverend Sir Henry Rivers, Bart., sometime Vicar of St. Swithin's, Winchester, Rector of Worthy-Martyr, near Winchester, and Rector also of Farley Chamberlayne, near Romsey. They came into his possession as the third son of the Reverend Sir Peter Rivers, Bart., a Prebendary of Winchester Cathedral; Sir Thomas the eldest, and Sir James the second son, dying unmarried. Sir Peter married Martha, the daughter of William Coxe, M.D., to whom Smith (who married Dr. Coxe's widow) left the Handel Library. And this library was doubtless disposed of at the public auction to which I have above alluded. If Mr. Kerslake can contribute that catalogue he will confer a great favour on all the readers of this periodical. H. J. Gauntlett.

Powys Place.

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A question being raised as to the existence of Handel's Musical MSS., the undersigned is able to inform your correspondent that, some time since, he had the good fortune to intercept, from the waste-paper market, that portion of them bequeathed by Handel to J. C. Smith, which never found its way into Buckingham Palace. They amounted, including a few of Smith's own compositions, to above two hundred volumes. Some particulars of them are given in a Catalogue which was lately published by the present writer.

Thomas Kerslake.

Bristol.

## Replies to Minor Queries.

"*Quack, Derivation of* (1st S. v. 347.) — Should the quack-derivation question remain still unsettled, may I venture to forward you the following quotation, as throwing some light on the origin of the term ?

"Now we have many chimneys, and yet our tenderlings complain of reumes, catarres, and poses; then had we none but reredores, and our heads did never ake. For, as the smoke in those days was supposed to be a sufficient hardning for the timber of the house, so it was reputed a far better medicine to keep the good man and his family from the *quacke* or pose, wherewith as then very few were acquainted." — Harrison's *Description of England*, prefixed to Hollinshed, 1577.

It is evident that here the *quacke* means the disease, not the doctor ; a disease, I fancy, somehow connected with that terrible attack of that mysterious complaint, "the poofs," from which good Queen Bess and Mr. Secretary suffered such misery one cold winter. This *quacke* seems to have been something new, and of course for that reason fashionable,—affected by the "tenderlings" of the times as the "proper sort of thing to have," and indicative of delicate nurture and much "coddling." The "quacke doctor" must have been a fashionable style of man, not meddling much with the poor, and familiar with boudoirs, curing the new disease with new and wondrous remedies : doing much what his successors do even in our own time, but with the incalculable advantage of having a semi-imaginary disease ready made to his hand, instead of finding it necessary *to invent* one, as they, poor souls, have to do in these more matter-of-fact days !

G. H. Kingsley.

*Systems of Short-hand* (2nd S. i. 402. ; ii. 393.) — Will you allow me to inform your correspondent, Mr. Benjamin Hanbury, that in the edition of Dr. Rees's *Cyclopædia* published early in the present century, he will find engraved in a single plate, "A Chronological and Comparative View of Twenty-two original Alphabets" of short-hand, "selected from about a Hundred, which have appeared in England, since the year 1588." They consist of the several alphabets of Dr. Bright, 1588 ; J. Willis, 1602 ; E. Willis, 1618 ; Cartwright, 1642 ; Shelton, 1672 ; Bridger, 1659 ; Mason, 1682 ; Sloane MS. 1700 ; Tanner, 1712 ; Gibbs, 1756 ; Macaulay, 1746 ; Annet, 1761 ; Jeake, 1748 ; Lyle, 1762 ; Anonym., 1763 ; Holdsworth, 1761 ; Byrom, 1767 ; Graves, 1775 ; Mavor, 1780 ; Taylor, 1786 ; Blanchard, 1787 ; Roe, 1802.

This was the communication of Mr. William Blair, a surgeon, living in Great Russell Street at that time ; a man of sedulous attention to every object of his inquiry, and to whom in my earlier days I gave all the assistance in my power, to this, as well as to other of his investigations.

H. E.

*The Old Hundredth* (2nd S. i. 494.) — I see it reported that there is a French Psalter of 1546 in the library of Lincoln cathedral, which, it is said, contains the cantilena of this choral "exactly as it is now sung in England." I presume there must be some mistake here, and should this meet the eye of the Precentor or Librarian of Lincoln, he would much oblige by information on the point. Dr. Crotch, in remarking on the psalter tune given by Sternhold and Hopkins to the First Psalm, observes that the third line is the same as the second line of the Old Hundredth, which, as *Handel asserted*, was the composition of Luther. But as Dr. Crotch attributes this psalter tune to Luther, who never composed it, no reliance can be placed on his unsupported account of the testimony by Handel. Handel has used several of Luther's chorals, but he never touched the Old Hundredth, — a tune the hearing of which, I imagine, must have made him miserable.

H. J. Gauntlett.

*Trafalgar Veterans.* — I observed in a Number of yours (2nd S. ii. 445.) the name of a sailor, who assisted in carrying Lord Nelson down into the cockpit. At a meeting held at Great Yarmouth, on October 28, for the purpose of raising by subscription a sum necessary for the repairs of the Nelson Column (*i. e.* 1000*l.*), the mayor said that there were then present Capt. Smyth, Capt. White, and Capt. Eyton, who were in the battle with Nelson, and the brave seaman *Sharman*, the guardian of the column, who was on the deck of the "Victory," and was one of those who conveyed the wounded hero to the cockpit. At Norwich is also Capt. St. Quintin, who was in the engagement.

A gentleman in this city has a portrait of the hero, done when he was perhaps at the age of twenty-four or twenty-six. It represents a pale, plain man, with a powdered head, blue coat with gilt metal buttons, and a white waistcoat turned up with red. A lady seeing it some years afterwards, exclaimed: "That is my cousin Nelson!"

The possessor can neither part with it, nor allow a copy to be taken of it, as it was given him by a friend, now in New Zealand or in Australia, on those conditions. Z.

N.B. I may add, that no person is required to subscribe more than 5*l.*

Norwich.

*Bell Founders in* 1722 (2nd S. ii. 467.) — It seems strange that any lover of campanology, — particularly a Gloucestershire man, — should not have heard and been proud of "the good old Church and State bell-founders," Abraham Rudhall, Sen., Abraham Rudhall, Jun., Abel Rudhall, and Thomas Rudhall, who flourished in the ancient foundry at Gloucester from 1684 to 1753, whose mere initials only are often to be seen on bells, so well known were they.

Abel is said to have been baptized by that name because he was born with a bell marked on his leg!

An epitaph of some of these worthies may be seen, I think, in the Cloisters at Gloucester.

H. T. E.

Clyst St. George.

*Crooked Spires* (2nd S. ii. 456. 478.) — *Lowestoff* is *crooked*, and no doubt there are many such, where they are constructed of framed oak and covered with *lead*. They could not have been made so originally. Is not the twist to be attributed to the *warping* of the oak of which they are constructed? There is strength enough in *warping* timber to *distort* and tear to pieces almost the best workmanship, and produce such an effect — especially where work is exposed to the heat of the sun, and covered with *under* lead work — and the stuff probably unseasoned when it was worked up. See how crooked and warped are some of the fine old carved oak bench ends and rails inside, and *under cover*, unexposed to weather.

H. T. Ellacombe.

Clyst St. George.

*Cabinet Councils* (2nd S. ii. 427.) — The following Note will show that the Hanoverian Kings of Great Britain were not the first monarchs who were prevented from presiding at ministerial councils. Guizot, in his *History of Oliver Cromwell and the English Commonwealth* (vol. i. 133.), has the subjoined passage, referring to a time when Charles II. was the present and acknowledged King in Scotland:

> "Charles was not present at the councils at which public affairs were discussed, and whenever he attempted to converse seriously with Argyle on the subject, that wily courtier respectfully eluded such conversation."

Subsequently, however, when the extreme Presbyterian party saw the necessity of tolerating royalists of all shades, we are told (p. 148. vol. i.) that:

> "A large number of moderate Presbyterians and even Cavaliers hastened to profit by this permission. Hamilton and Lauderdale returned to Court. Charles presided over the council, and gave his attention without obstacle to the affairs of the parliament and army."

There were councils under Ina, in the seventh, and Offa, in the following century. Spelman ascribes the origin of State Councils to Alfred the Great. Salmon, in his *Chronological History*, states that cabinet councils, as distinct from privy councils, originated under Charles I.; and in the notes to Lord Hervey's *Memoirs*, we hear of "an *interior* council, of Walpole, the Chancellor, and the Secretaries of State, who, in the first instance, consulted together on the most confidential points.

La Bruyére explains very concisely the objects of a prime minister, at the head of a cabinet: "All his views, all his maxims, all the refinements of his policy, tend to one single object — not to be deceived, and yet to deceive others." It was as a comment on some such assertion that Christina of Sweden asks: "How can princes or ministers expect truth from others, when they do not employ it between themselves?" The same Queen expressed her own opinion of cabinet councillors in a very terse fashion, viz. "Change of ministry, change of thieves." J. Doran.

*Ormonde Possessions in England* (2nd S. ii. 497.) — The Additional MS. 15,761. in the British Museum is a Register-Book of the Rentals of all the Manors in the Counties of Devonshire, Somersetshire, and Cornwall, belonging to Thomas Ormonde (subsequently seventh Earl of Ormonde), and Anne his wife, daughter and co-heir of Sir William Hankeforde, Chief Justice of England, acquired as well by inheritance as purchase, as they were renewed by the said Thomas Ormonde in full court, on the feast of St. Michael the Archangel, 18 Edward IV. (1478). At the end of the volume are entered the Indentures of Homage received by Thomas (afterwards Earl) Ormonde, and the Lady Anne, his daughter, widow of Sir James Seyntleger, from the feast of St. Michael, 12 Edward IV. (1472) to Jan. 4, 15 Henry VIII. (1524). The volume is a good-sized quarto, written on vellum, and on the fly-leaves occur the signatures of Sir John Seyntleger, who then possessed it. F. Madden.

British Museum.

*Lord Wentworth* (2nd S. ii. 111.) — The Lord Wentworth was most probably William, second Earl of Strafford, which title being then attainted, in consequence of his father's execution, he was designated Lord or Viscount Wentworth previous to the Restoration. The letter must have been written by Charles II. when abroad, during the usurpation. It is well known that the United States were not a little importuned for assistance by Charles and his unfortunate aunt, the Queen of Bohemia. R. R.

*Mayors Re-elected* (2nd S. ii. 384.) — John Bohun Smyth, Esq., was elected mayor of Warwick, Sept. 30, 1811, and he continued to hold that office until May, 1819, in which year he died. This tenacity of office gained for him the name of "the seven-year-old mayor."

John Wilmshurst, Esq., was elected mayor of the same place in 1824; he continued mayor until 1825, and was also elected for 1826.

The burgesses of the borough of Warwick having, in certain of these elections, been deprived of their participation in the proceedings, in defiance of the regulations of the governing charter, a motion was made in the Court of King's Bench, Nov. 23, 1826, to show cause why a criminal information should not be filed against the mayor and eight aldermen of Warwick. A mandamus was issued to compel a due observance of the charter, and the rule discharged on the defendants paying taxed costs.

I believe these proceedings were mainly instrumental in producing the present "Municipal Corporations Act." H. B., F.R.C.S.

Warwick.

The following appears as a foot-note in the *History of the Parliamentary Representation of Preston*, by William Dobson [1856]:

"Mr. Nicholas Grimshaw served the office of Mayor of Preston seven times. He was Mayor at the Guilds of 1802 and 1822."

I may add that Mr. Grimshaw's first mayoralty was in the year 1801–2, and his last in the year 1830–1. A Prestonian.

"*Then down came the Templars*," *&c.* (2nd S. ii. 450.) — The lines —

"Then down came the Templars like Cedron in flood,
And dyed their long lances in Saracen blood," —

are not Dr. Croly's, but Sir Walter Scott's. N. S. T. will find them in *The Fire King*.

B. Blundell.

*Lord Charles Paulett* (2nd S. ii. 11.) — He seems to have been fifth son of William, fourth Marquis of Winchester, and immediately younger brother of Lord Henry Paulett, ancestor of the present Marquis of Winchester. R. R.

*Fain Play* (2nd S. ii. 388.) — I should think that *fain* play is *feign* play, or rather *feign* not to play, *i. e.* let us pretend for a moment that we are not playing, let us consider we are not playing; *feint* play is mock play, sham play, *i. e.* no play at all.

R. S. Charnock.

Gray's Inn.

*Portrait of Baskerville* (1st S. v. 355.) — My attention has been recently directed to the following statement by Mr. J. B. Whitborne, in the above-mentioned volume of "N. & Q.:"

"There is a beautiful portrait of this celebrated typographist in the possession of the Messrs. Longman of Paternoster Row, and painted by that most exquisite of English artists, Gainsborough."

In answer to my inquiry as to the genuineness of this picture, the famous occupants of "No. 39" thus write:

"We have a portrait of Baskerville, by *Exteth*, a pupil of Hogarth; we are not aware that it has ever been attributed to Gainsborough."

E. S. Fulcher.

Sudbury.

## Miscellaneous.

### NOTES ON BOOKS, ETC.

Had the late Sir Harris Nicolas never given to antiquarian students any other work than his *Synopsis of the Peerage*, he would have deserved to have his name preserved among them, as long as English History remained a study. But Sir H. Nicolas compiled his work under great difficulties. The great mass of the Public Records of the kingdom were sealed books to him. No wonder then, that after the lapse of some thirty years, and now that these sources of correct information are available, it should be found desirable that a new edition should be prepared. This has been done, and under the title of *The Historic Peerage of England, exhibiting, under Alphabetical Arrangement, the Origin, Descent, and Present State of every Title of Peerage which has existed in this Country since the Conquest*, William Courthope, Esq., Somerset Herald, has, with the assistance of his brother heralds, given us Sir H. Nicolas's two duodecimos rolled into a noble octavo; and has as much increased the work in value by the extent and originality of his researches, as he has enlarged it in size. The result is a volume which is an indispensable Companion to every Peerage, and a Handbook which must be on the library table of every reader of English History.

Mr. Murray has just commenced a new edition of Lord Campbell's *Lives of the Lord Chancellors and Keepers of the Great Seal.* The work, which is uniform with the same publisher's late edition of Hallam, will be completed in ten monthly volumes. The first, which is now before us, comes down to the Chancellorship of Wolsey. A note written by Lord Campbell in September last, on the manner in which the office of Lord Chancellor has been shorn of its splendour, will awaken, as it deserves, very serious consideration.

What reader of Boswell's *Johnson*, —

> "Where bon mots gay with graver systems blend,
> And each nice touch discriminates his friend,"

will not be delighted at yet another portrait of Johnson's biographer — and that portrait painted by himself? It is but in pen and ink (yet none can doubt its faithfulness), for it consists of a series of *Letters of James Boswell addressed to the Rev. W. J. Temple; now first published from the Original MSS., with an Introduction and Notes.* And a pleasanter or more amusing volume one would not care to meet with. The *Letters* are not calculated to give the world any higher estimate of Boswell's character; his vanity and his failings shine forth too prominently for that, and, after a perusal of these letters, we can well believe with Lord Stowell, that the proportion of respect with which Boswell was regarded was about that which would be shown to a *jolly fellow.*

We do not know that we can better describe a little volume on English History, which has just reached us, than in the very words of the author, Mr. John Wade. The work is entitled *England's Greatness; its Rise and Progress in Government, Laws, Religion, and Social Life; Agriculture, Commerce, and Manufactures; Science, Literature, and the Arts:* and it is "not an abridgment of British History, or a brief narrative of political progress with which every one is familiar; but a condensed embodiment in spirit and form of national development, as characterised by its most remarkable epochs; illustrated by individual traits and memorable traditions; and exemplified in the contemporary growth of art, industry, intellect, social life, and gradations. History, biography, science and literature, have been laid under contribution to complete the national picture."

Mr. Singer has just issued an edition of Bacon's *Essays* — those wonderful condensations of profound wisdom — in which, as Mr. Singer well expresses it, Bacon "talks to plain men in language which every body understands, about things in which every body is interested." Every page of the work, which is beautifully got up, shows the care which the editor has bestowed upon it, although he modestly describes it on the title-page as being only *Revised from the Early Copies, the References supplied, and a few Notes* by S. W. Singer.

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## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

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## Notices to Correspondents.

*Among other interesting papers which we have been compelled to postpone until next week is one by* Sir F. Madden on the Latin Poems of Johannes Opicius; *Notes by the late* Mr. Douce on the Feast of Fools; Queen Elizabeth's Venture with Sir F. Drake; Curll Papers, No. 7, &c.

R. G. *is thanked for his "freedom and frankness." Will he specify the Queries to which he alludes?*

*The* Index *to the Volume just completed will be ready by Saturday the 17th.*

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*LONDON, SATURDAY, JANUARY* 10, 1857.

## Notes.

### LATIN POEMS OF JOHANNES OPICIUS: MANUSCRIPTS AT WHITEHALL, TEMP. CAR. I.

In the Cottonian MS. *Vespasian*, B. IV., is preserved a small collection of Latin poems, addressed by the author, Johannes Opicius, to King Henry VII., and dated in 1497. This was doubtless the presentation copy to the king, and is finely written on vellum, with the royal arms emblazoned on the first leaf. The contents are of some historical interest, and are as follows:

"1. De Henrici Angliæ et Franciæ Regis in Galliam progressu.

"2. De Ejusdem Regis laudibus, sub prætextu inclitæ rosæ purpureæ, per Dialogum.

"3. Ejusdem Joh. Opicii Exhortatio, ut Christi natalicium concelebrant; ad eundem invictissimum Regem. 1497.

"4. Laus Deo pro successu felici Henrici Regis.

"5. Ad eundem serenissimum Regem libelli oblatio."

This last poem is in fourteen lines, and may be quoted, to show the youthful genius of the writer. It is also remarkable for the allusions to the various presents accustomed to be made to the king, probably, on New Year's Day.

"Rex, precor, accipias nostræ servata Camœnæ
Dona tibi, posito (quæso) supercilio.
Jam tibi permultis mittunt, Rex, munera rebus
Magna viri: sortis munera quisque suæ.
Hic gemmas; alter conchas; et serica donant
Balsama; Phidiaca signa dolata manu.
Sunt qui quas Zeuxis, tabulas quas pinxit Apelles,
Ast ego fortunæ porrigo dona meæ.
Quæ sale sint, fateor, quamvis aliena Latino,
Non tamen hæc ætas noscere cuncta potest.
Imberbi necnon hæc sum modulatus avena,
Nec tetigere mei bis duo lustra dies.
Arboribus primo fructus edentur acerbi,
Tempore mox fiunt mitia poma suo."

In sending the above notice of these poems, I have, however, chiefly in view the communication of a curious note written on the fly-leaf at the end of the volume, in hands of the first half of the seventeenth century.

"*In the privy closet at Whitthall ar the manuscripts,*

"New testament in English, old, given by doctor Briggis, — in 8. [now *MS. Reg.* 1. A. 12.]

"The pshater [Psalter?] in latin, well limmed, — 8. [perhaps *MS. Reg.* 2. A. 16.]

"The Apocalips, in lattin, limmed in pictures, given by Johan, Quene of Scotts, to Dabingdon Abbay in Scotland, in Ed. 3. time, — fol.

"Part of the old testament in latin, from Job to Daniell, every page 4 colloms, wherof two ar pictures limned, and two ar the text, with an interpretation, — fol.

"Discription of the holy places in scripture, dedicated to H. 8., in french, — 4to. [now *MS. Reg.* 20. A. 4.]

"Divers Book of the Knights of the garter, — 4to. [perhaps *MS. Reg.* 12. A. 42.]

"A treatis in french to King H. 8. wrighten with the Lady Eliz. his daughter hand, — 16.

"A treatis in french to Charlemayn, of K. Pippins cherry ortchard.

"An Italian dialogg of Sebastian and Mullimet hamet, of the worth of Civill oranges.

"A volume of 15 decades of the force and virtue of the juce of Limmons.

"Ten tomes of Rabloys [Rabelais], in praise of Tobacco dust.

"A hott discourse of the North east windes in Lapland.

"A coolingcard for the Sicilian Monguball [Mount Etna].

"A comparison betwixt Sr Jhon Canberryes wealthe and his witt.

"A famous discourse of sawdust and siccamore seedes."

I am unable at present to identify all of the MSS. above specified, as now existing in the Old Royal Collection, and some may have been lost in the interval between the removal of the library from Whitehall to St. James's, in 1648, and the Restoration.

It will be doubtless perceived, that the eight last items of the list of MSS. (which are in a later hand) are *ironical*, and it is difficult to imagine how or wherefore such a travesty of the former portion should have been made. Who was the Sir John Canberry, whose wealth is here alluded to?

F. Madden.

### POPE AND PROFESSOR MOOR, ETC.

In one instance Pope was as severely lashed as he lashed others in his *Dunciad*. The following verses, in which he receives his share of castigation, are transcribed from the MS. of the eminent Professor of Greek in the University of Glasgow, James Moor, LL.D., who filled that chair from 1746 till he resigned in 1774. The verses are taken from a copy of the Greek Grammar which was used by the Professor (himself the author) in instructing his college class. It is interleaved with writing-paper, on which he has occasionally recorded, without any order, such random observations in prose and poetry as his well-known humour had dictated; and among these *membra disjecta* some are of a very original character.

"*Epigram* 1.

"St. John and Pope, this mark is on your grave,
That one a villain was, and one a knave."

"*Epigram* 2.

"St. John did brother Pope, himself beknave,
And stamp'd it everywhere, but on his grave;
And villain St. John shall a villain gleam,
While one drop flows from Helicon's fair stream.
Yet not to quench for thee Hell's flaming fire,
But make it hotter burn and blaze the higher,
The red hot iron and blazing sulphur strive,
The flame of thy Hell-crown to keep alive,
While endless ages in rotation drive,
And through each period find it still alive."

---

"Dryden the Hind, and Pope the Fox,
Both court the Muse in the wrong box;

She turns these wrongheads all adrift,
And calls for Milton, Butler, Swift.
These make a ring round as they enter,
And worship Homer in the centre.
The sight renews old Homer's youth,
He kisses Milton on the mouth;
To Virgil he presents his cheek,
Who kisses it with reverence meek;
To Pope and Broome he turns his ——,
Who turn'd the Iliad to a farce,
Of Circe made a *water witch*,
Although she was a *brimstone* bitch.
To Hell, he crys, ye puppy dogs,
And yelp the battle of the Frogs,
Against their enemies the Mice;
Hurl hence to Hell quick in a trice.
But ere they were quite sent adrift,
Homer was thus address'd by Swift:
'O may it please your sovereign Majesty,
Don't you sometimes delight in a jest? aye,
Let them all in a cage be shut,
And sent a voyage to Lilliput;
Or won'd your Majesty allow't—ah!
Steer without compass to Laputa,
Or Pegasus, good-natur'd Nag,
May carry them to Brobdignag.
Indeed it were a vile sin, *heu nimis*,
To plague with them the virtuous Houhnyhims.'
Muse, glad to be of trouble free'd,
Crys, 'there they go, it is decree'd,
And if it chance to please Apollo,
One or two more shall quickly follow.'"

---

"Smile Homer, smile, behold the deed begun;
Smile, Father Homer, smile upon a Son.
The Muse propitious shall her bard behold;
The Muse propitious bids her bard be bold.
A poor translation made Pope's fortune shine.
Why may'nt a true translation better mine?
The Muse propitious shall her bard behold;
The Muse propitious bids her bard be bold.
Pope's genius for Heroic all unfit,
Pope's genius never shone except in wit:
In the same strain, the serious and the joke,
The rape of Helen and the rape of Lock,
Their eagle flights, how can the Bard command,
Who thinks that to be gay is to be grand?
His conquering sword in ANY woman's cause
Is treason high against Heroic Laws.
A conquering sword let trifling Poet spare,
'Tis all too heavy for a Lock of Hair.
For him Belinda is an Helen fit,
Pope's genius never shone except in wit.
But fatal Helen has more dreadful charms,
Her rape the Nations with fierce War alarms:
With blood, with death, an Empire can destroy,
And bury in the ruins Royal Troy.
The backward Heroes by such Poet made
Are Heroes only for a Dunciad."

It would seem from the foregoing that the professor had meditated an English metrical "translation" of Homer to outrival that of Pope. The probability is, that the public duties of his situation, his pecuniary difficulties, and more than all the labour which for many years he bestowed on the numerous classical works that issued from the press of Robert and Andrew Foulis of Glasgow, had prevented the execution. As a compensation, however, to literature, and as one example of the great interest which the Professor felt in the cultivation of the Greek language, there may be mentioned the *folio* edition of Homer, *in four volumes*, by the above named printers. The *Iliad* appeared in 1756, and The *Odyssey*, *Hymns*, and other reliques in 1758. In the editorship of this work the Professor had associated with him Mr. Muirhead*, Professor of Humanity in the University, but it is understood that the critical part of the task devolved on the former, who, both as a scholar and a poet, was (to use a phrase of the Rev. Dr. Chalmers) qualified "above and beyond" his coadjutor. To ensure the utmost accuracy of text, every sheet was read six times before it was sent to press, twice by the ordinary corrector, James Tweedie, once by Andrew Foulis, once by each of the editors separately, and finally by both conjunctly.† As a proof of the extreme sensitiveness of the Professor for perfection of text, there is a *scrap* of some awkward circumstance in the printing house that had excited his rather keen and warm temper.

"N.B. I do firmly that this is one of the mad impudences of Ja. Tweedie, whom I have caught in many pranks of this kind." Of these perhaps yet unsurpassed volumes Dr. Harwood says: "One of the most splendid editions of Homer ever delivered to the world, and I am informed that its accuracy is equal to its magnificence." Copies of it are now very rare. A copy lately offered at public sale in Glasgow brought a handsome price.

G. N.

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### THE FEAST OF FOOLS.

MSS. notes of F. Douce in his copy of Du Tilliot's *Memoires pour servir à l'Histoire de la Fête des Foux*, 8vo. Lausanne, 1751.

"There are many curious additions to this book in the 4th volume of the *Memoires d'Artigny*, p. 278. and in the 7th volume, pp. 68. 71, 72., &c. See Meuzel, vii. 259.

"In the 7th volume of the *Memoires de l'Academie des Inscriptions*, Mons. Lancelot has given an extract from a MS. Ritual of Viviers concerning the election of an Abbé du Clergé and an Episcopus Stultus. See Sauval, *Antiquités de Paris*, ii. 624.

"Dans la bibliothèque du ci-devant chapitre de Sens,

---

* The Professor's opinion of his colleague may be gathered from the MS. source referred to.

"*Genius and Parts.*

Question at the Tripod.

A man of Genius and a man of Parts,
Where lyes the difference? both excel in Arts.

Answer from the Tripod.

This way, perhaps, you may the difference feel,
Parts without Genius, Iron without Steel.
Such man I shall you name, not long since dead,
A man exactly such was George Muirhead."

† I think this account will be found in the Latin Preface to the work, said to be from the pen of Professor Moor, though signed by both editors.

on trouve, entr' autres manuscrits, l'original de l'ancien office des Fous. C'est un in folio long et étroit, écrit en lettres assez menues, et couvert d'ivoire sculpté; on y voit assez grossièrement représentés des bacchanales et autres folies relatives à la fête. Au commencement est une prose rimée au sujet de l'âne qu'on fêtoit aussi. Des prières de l'église confondues les unes dans les autres, pour répondre au titre de la fête des fous, forment le reste du livre." — *Géographie de France*, p. 168., ed. 1792.

"In the National Library at Paris, there is a transcript of the last mentioned MS. (No. 1351.) upon vellum, which is described as follows; 'Officium Stultorum ad usum metropoleos et primitialis ecclesiæ Senonensis; cum notis musicis.' At the beginning is written, 'Transcriptus est liber sequens, vel potius officium, ex originali perantiquo in thesauro metropolitanæ Senonensis ecclesiæ conservato, ex utraque parte foliis eburneis munito, nunc in archivis capitularibus incluso.' (See 'Variétés Historiques,' i. 457.; Compan, 'Dict. de Danse,' p. 330.; 'Diction. Historique des Mœurs,' &c., art. 'Fête'; Lobineau, 'Hist. de Paris,' i. 224.; Millin, 'Mag. Encycl. Juillet,' 1806; Marlot, 'Metropolis Remensis,' 2 vols. folio; Flægel, 'Geschichte des Grotes Romischen,' Leipzig, 1788, 8vo. pp. 159—170.; 'Journal de Verdun,' Oct. 1751; 'Lettre d'un Gentilhomme de Bourgogne (M. du Tilliot) à M. Moreau de Mautour sur la Fête des Foux: in Mercure de France, Janv. 1742, and a letter by M. Boucher Dargis, Jan. 1743.)

"Turpem illum abusum in quibusdam frequentatum ecclesiis, quo certis anni celebritatibus, nonnulli cum mitra, baculo ac vestibus pontificalibus more Episcoporum benedicunt. Alii ut Reges ac Duces induti, quod festum Fatuorum vel Innocentium seu Puerorum in quibusdam regionibus nuncupatur, alii larvales ac theatrales jocos, alii choreas et tripudia marium et mulierum facientes, nomines ad spectacula et cachinnationes movent, alii commessationes et convivia ibidem præparant, hæc sancta Synodus detestans, statuit et jubet," &c. — *Concil. Basileens. ap Martene de Ritibus Ecclesiæ*, iii. 111. (101.) (See Felibien, "Vies des Peintres," ii. 65.

"At the end of Millin's second vol. of 'Monumens Antiques' is an account of the famous Missal with the service for the Fête des Foux at Sens. (See Neuré's 'Querela ad Gassendum' quoted in Marchand, 'Dict.,' i. 287.)

"Millin has also described the above Missal in the remarks on the Fête des Foux in vol. i. of his 'Voyage dans les Départemens,' &c., p. 69.

"The Abbé Tersan had a transcript of the Sens service. (See his 'Catalogue,' p. 119.) My very curious girdle of the Abbé des Foux belonged to him. I have described it in 'Archæologia,' vol. xv.

"On the fête des Anes, see 'Dict. Univ. v. Anes—Nuits Parisiennes,' tom. ii. 156.

"On the Bazoche, see Brice's 'Paris,' iii. 263.

"La triomphe de la Bazoche, et les Amours de Maistre Sebastien Grapignan,' 1698. 12mo.

"M. Beruzez, in his 'History of Rheims,' remarks that there are more ridiculous ceremonies at Dijon and Rheims than elsewhere, which he ascribes to the wines of Burgundy and Champagne.

"Another dissertation on the Fête des Foux is in 'Varietés Hist.,' tom. iii. 341.

"Some treatises on this subject are mentioned in Fabricius, 'Bibliogr. Antiquaria,' p. 332.

"Quirinales or Roman Feast of Fools, 18 Feb.

"Philip le Bon, Duke of Burgundy and Earl of Flanders, countenanced the indecent confrairie of the Merefoile at Dijon." (See L'Art de verifier les Dates,' iii. 518.)

'Procession of the Ass, v. Foix, 'Ess. sur Paris,' ii. 217.

'Procession du Renard, v. Foix, 'Ess. sur Paris,' iv. 57.

"Where is Millin's Account of a Missal on the Feast of Fools in a diptych, Paris, 1806. 4to. ? mentioned in Gilbert's 'Cathedral of Chartres.'

"Many of the towns in the Netherlands subject to the Dukes of Burgundy celebrated festivals, as—

Fête aux Anes, at Douai.
Fête de l'Epinette, at Lille.
Fête des Cornards, at Evreux.
Fête du Prévost de l'Etourdi, at Bouchain.

"All these are described in Doutremer's 'Hist. de Valenciennes,' in folio.

Fête de la Papoire, at Amiens, on Ascension Day.
Fête de la Gargouille, at Rouen.
Fête de la Merefolie, at Dijon.
Fête de la Tarasque, at Tarascon and Avignon.
Fête du Duc d'Urbin et le Prince d'Amour, at Aix.

"In a room at Wolinchemere Priory, Hants, is an old painting of the nativity, under which are these lines:

'Cock. Christus natus est.
Duck. Quando! quando!
Magpie. In hac nocte.
Bull. Ubi? ubi?
Lamb. In Bethlem.'
See "Gentl. Magaz.," 1799, p. 642.

"Ex archivo ecclesiæ Senonensis, 1445, de abolitione Festi Fatuorum.

"Et spurcitiis et immunditiis sese conferunt et applicant tempore divini servitii, larvatos et monstruosos vultus deferendo cum vestibus mulierum aut lenonum vel histrionum, choreas in ecclesia et choro ejusdem ducendo, cantilenas inhonestas cantando, offas pingues super cornu altaris juxta celebrantem missam comedendo, ludum taxillorum ibidem exercendo, de fumo fetido et ex corio veterum sotularium thurificando, per totam ecclesiam liguriendo, saltando, turpitudinem suam non erubescendo, nudos homines sine verendorum tegmine inverecunde ducendo per villam et theatra in curribus et vehiculis sordidis ad infamia spectacula pro risu astantium et concurrentium, se transferendo, turpes gesticulationes sui corporis faciendo, verba impudicissima atque scurrilia proferendo," &c. &c.

"See some remarks on the 'Abbé des Cornards' in Goujet, 'Biblioth. Françoise,' tom. ix. p. 335. (See art. Cornards, in 'Dict. Univ.')

"Concerning the 'Abbé des Fous,' see Goujet, tom. x. p. 376.

"Some information on this subject in 'Goezius de Pistrinis,' p. 365.

"See Du Cange, and Carpentier, 'Suppl. v. Kalendæ.'

"Execrabilem etiam consuetudinem quæ consuevit in quibusdam ecclesiis observari de *faciendo festo stultorum* speciali authoritate rescripti apostolici penitus inhibemus, ne de domo orationis fiat domus ludibrii, et acerbitas Circumcisionis Domini Jesu jocis et voluptatibus subsannetur." [Constitutiones Diocesanæ Rob. Grossetest, episc. Lincoln.] Brown, 'Fascic. Rer. Expet.' [ii. 412.]

"On the above passage a note of Brown's says: 'De hoc festo abrogando monuit episcopus decanum et capit. Lincoln. in epist. 32. Quibus autem ineptiis et ceremoniarum deliramentis hoc Stultorum festum peractum est, nondum legi; de eo consulendi sunt scriptores rituales. Ex actu ultimo Sessionis 21. concilii Basileensis (in quo damnatum erat sub nomine Festi fatuorum, A. D. 1435) videtur idem fuisse cum illo de quo vir doctus Joh. Gregorius Oxoniensis tractat in Episcopo puerorum: quicquid demum fuit et quibuscunque ritibus inhonestis actum, indicat miseram istius ævi cæcitatem. Vide Decreta Concilii Basileensis edita a Sebast. Brand, Basil, A. D.

1499, quæ longe cæteris recentioribus honestior est illius concilii editio."

"In this 32nd letter, printed in Brown, vol. ii. p. 331., the bishop, after reciting that the house of God is not to be turned into a house of scurrility, and that it is detestable to profane the Circumcision of Christ, which is a token of spiritual circumcision, with the filth of libidinous pleasures, thus proceeds: 'Quapropter vobis mandamus, in virtute obedientiæ firmiter injungentes quatenus festum stultorum, cum sit vanitate plenum et voluptatibus spurcum, Deo odibile et dæmonibus amabile, de cetero in ecclesia Lincoln. die venerandæ solennitatis Circumcisionis Domini nullatenus permittatis fieri.'"

"In Mr. Edwards's 'Bedford Missal' is the following inscription under the month of February: 'Comment en Fevrier on souloit faire la feste aux fols et aux mors.'"

"'Triomphe de l'Abbé des Cornards,' &c., 1587. 12mo. Brunet, ii. 589.

"On the 'Prince de la Grange,' see Evelyn's account in Archæol., xviii. 315.

"Guillaume Rucher a fait un gros volume des Rois de l'Epinette à l'Isle de Flandres," &c. Menestrier's 'Art du Blason,' p. 64.

"'Stultorum feriæ appellabantur Quirinalia.' Festus, v. Stultus.

"Roi des Menestriers et des Jongleurs.
des Merciers. Cotgrave.
des Charpentiers.
des Barbiers.
des Arbalestriers.
des Ribauds. v. D'Artigny, iv. 305. Cotgr. v. Ribauld.
des Poetes.
de la Bazoche.
d'Armes.
de l'Espinette."

W. D. M.

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### A "VENTURE" IN THE "GOOD OLD TIMES" OF QUEEN ELIZABETH.

Sir Francis Drake being dead, a dispute arose between his relatives, the Drakes, as to the disposal of certain money, and proceedings were instituted in the Exchequer, where the following statement was made by one of the Drakes:

"To the Right Hon'able Thomas Erle of Dorsett Lord High Threasorer of England Sr George Howne Knight, Lord of Barwicke Chancello' of the Kings Maties Exchequer Sr Thomas Flemynge Knight Lord Chief Baron and the rest of the Barons there.

"Pas' Ao 2 R. Jacobi.

"In humble wise complayneth and sheweth unto yor good Lordshipps your daylie Orato' Francys Drake esquier Sole Executor of the last will and Testament of Richard Drake Esquier his late deceased . . . . . Sr Francys Drake Knight deceased did in his lief time undertake a voyage, viz. in the yeare of our Lord God 1585 from this Realme of England unto the West Indees to Saincto Domingo, Cartagena . . . . . Indees with two of the Shipps of the late Queene Elizabeth thone called the Elizabeth Bonaventure thother called the Ayd wth div's M'channts Shipps. In wch voyage the said late Queene did adventure . . . . . Thowsand pounds in money and did also adventure in the said voyage in the said Shippings and otherwise Tenn thowsand pounds more amountinge in the whole to Twenty Thowsand pounds And the said Sr Fras . . . . . retorned from the said voyage into this Realme in the yeare 1586, the said late Queene did upon his said retourne appoynt Sr Willm Wynter Knight deceased Captaine Martyne Forbisher deceased . . . . . Knight deceased Sir Richard Martyne Knight Sr John Harte Knight deceased Christopher Carliell esquier deceased and Thomas Smythe then Custom' of London likewise deceased Commissioners to take a . . . . . of the said voyage att the hands of the said Sr Francys Drake which said Commissioners enteringe into the said accompt did fynd and agree that the charge of the said Fleete before the goinge fourth thereof out of the Realme did . . . . . Fifty seaven Thowsand pounds and that the Gould Bullion Platt, money Jewells Pearles Brasse Ordinaunce Shippinge and other Warres and m'chauntdize wch were retourned in the said voyage the third beinge taken . . . . . Marryners and defray all other charges did amounte unto Forty five thowsand nyne hundred eight pounds eighteen shillings and sixpence as by an Accompt thereof ratyfied and allowed by the said Commissioners may appere and . . . . . ytt was agreed and ordered by the said Commissions (the devident being made and the valew knowne of the goods soe brought home) that there should bee payd to ev'y adventorer in that Journey Fifteen shillings in the pound And whiche . . . . . appereth by the said Accompt that the whole some wch was payed to the said late Queene and the rest of the adventorers of the said fifteen shillings in the pound did amount but unto the some of Forty two thowsand Seaven . . . . . Fifty pounds and that there did remayne in the hands of the said Sr Francys Drake of the said fifteen shillings in the pound dew to the said late Queene and thother adventorers the Some of three thowsand one hundred . . . . . pounds fyfteen shillings and six pence wch beinge added to the Forty two thowsand Seaven hundred and fifty pounds payd doth make upp the Some of Forty five thowsand nyne hundered eight pounds eighteen shillings six pence &c. &c."

By the foregoing we learn that the late Queen Elizabeth, with other adventurers, risked a large sum of money with the hope, as we may presume, of gaining considerable profit, or at least something in the way of interest for their money, from the "venture;" but on the return of the expedition, and after making up an account of profit and loss, the adventurers were content to put up with a dividend of fifteen shillings in the pound. It does not appear whether a dissolution of partnership took place.

It may possibly be of some slight interest to the future historian to know the following facts relative to the capture by Sir Francis Drake of the treasure ships of the famous Spanish Armada. We give *verbatim* the interrogatories which were put to the witnesses, and the depositions made by them in answer:

"*Exchequer Depositions*, 3 *James I.*, *Michaelmas. Devon. No.* 19.

"Interrogatories to bee administred to Witnesses produced on the parte and behalfe of Thomas Drake Esquier Complaynte against Frauncys Drake Esquier and Jonas Bodenham defendanntes.

1 Inprimis do yow knowe the playntife and defendannts and did yow knowe Sir Frauncis Drake Knighte deccassed and Richard Drake Esquier deceassed in theire lief tymes yea or noe.

"2 Item do yow not knowe or understande thatt the

saide Sir Frauncis Drake in the yeare of our Lorde God one thousande Fyve hundred Eightie Eighte did in fighte or otherwise in warlike manner uppon the narrow Seas take a certayne Spanishe Shipp whearin one Don Pedro de Valdes then was and did not the saide Don Pedro de Valdes yeld hymselfe prisoner unto the saide Sir Frauncis Drake—sett downe as neare as yow can the manner howe the saide Don Pedro was taken by the said Sir Frauncis Drake and whate Speaches and parlyes passed betweene the saide Don Pedro and the saide Sir Frauncis Drake or betweene the said Don Pedro or anye of his companye and anye other of the saide Sir Frauncis Drakes Company or associatts att or before the tyme thatt the saide Don Pedro submytted or yelded hymself as prisoner to the saide Sir Frauncis Drake.

"3 Item whate other Spanyardes besides the saide Don Pedro de Valdes did the saide Sir Francis Drake take as prisoners uppon the narrow seas in the said yeare 1588 uppon the takinge of the said Spanishe Shipp whate bee theire names that were so taken whate men of accompte weare they esteemed to bee and in whate sorte and manner yeilded the saide Don Pedro or anye others and to whom declare yor whole knowlidge touchinge the premisses.

"4 Item did not the Queenes Matie that then lived allow the saide Don Pedro to bee the prisoner of the saide Sir Frauncis Drake and did shee not appoynte hym to have the custodie or chardge and goverment of hym and was not the saide Don Pedro comitted to the custodie of the foresaide Richarde Drake by the appoyntment nomynacion or meanes of the saide Sir Frauncis Drake.

"5 Item whate some or somes of monye did the saide Richarde Drake or any other for hym or to his use or by his appoyntment receave of the saide Don Pedro or of Sir Edwarde Wynter Knighte or of other pson or psons for or in Respecte of the Ransome of the saide Don Pedro and when and wheare was the same monye paied and by whom was the saide money so paied or whate Ransome was theare paied for any other Spanyarde taken in the saide Shipp wth the saide Don Pedro.

"Item was not the saide money paied to the saide Richard Drake in the behalfe or by the appoyntment of the saide Sir Frauncis Drake or for the use or behalfe of the saide Sir Frauncis Drake.

"Item what some or somes of monye was theare paied to the saide Richarde Drake for the dyett or other expences of the saide Don Pedro whilest hee was kepte prisoner in the house of the saide Richarde Drake.

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"Deposicions of witnesses taken at Exeter the Seaventh day of October in the yeare of the Raigne of our Soveraigne Lord James by the grace of God of England Fraunce and Ireland Kinge Defender of the Faith &c the Third and of Scotland the xxxixth before John Fowell Esquyer and Gregorie Huckmore gent by vertue of his Highnes Comyssion out of his Highnes Court of Exchequer to them and others dyrected for the Examynacōn of Witnesses in a Cause dependinge in the said Courtt betwene Thomas Drake Esquyer pf and Frauncis Drake Esquyer and Jone Bodenham defendts as followeth:

"James Baron of Stonehouse in the Countie of Devon yeoman aged Fiftie seaven yeares or thereabouts produced to be examyned to the Interr on the pte of the pf and thereunto sworne.

"To the first Interrogatorie he saith that he doeth knowe the pties pf and defendts and did knowe Sr Frauncis Drake Knight and Richard Drake Esquyer mencōned in the Interrogatorie both deceassed.

"To the second and third Interrogatories he saith that he this depont in the yeare of our Lord God 1588 was a shipp bord with the said Sr Frauncis Drake his then Master uppon the narrow Seas when the fight was betweene the Spanyshe Fleete and the Englishe Navye att which tyme he doeth well remember that one of the company of the Shipp in wch his said Master then was did discrye a Shippe of the said Spannyshe Fleete wherein the said Don Pedroe then was to lye a little a loffe from his said Masters Shipp which he made knowne unto the said Sr Frauncis Drake and thereuppon the said Sr Frauncis Drake commanded a Sciffe or Pynnys to be sent aborde the said Don Pedroes Shipp and to somon the said Spannyshe Shipp to yeld and withall to delyver these wordes or the like in effect (videli't) that if the Captayne of the said Shipp would come aboard the said Sr Frauncis Drakes Shipp and yeeld he should have fayre warres or otherwise after his comynge aboarde if he should refuse to yeelde to the said Sr Frauncis then the said Sr Frauncis promysed that he should safely retorne unto his owne Shippe whereuppon the said Sciffe or Pynnys rowed unto the foresaid Don Pedroes Shippe and shortlie after the said Don Pedroe came aboarde the said Sr Frauncis Shippe accompayned with two other Spaynierds of name (videli't) Don Vascoe and Don a Lanscoe and with dyvers other Spaynierds whose names this depont now remembreth not—And beinge a boarde in the said Shippe the said Sr Frauncis Drake intertayned the said Don Pedroe in his Cabbyne and there in the hearinge of this depont the said Sr Frauncis Drake did will his owne Interpreter to aske the said Don Pedroe in the Spannyshe tonge whether he would yeeld unto hym or noe And further to tell hym if he would not yelde he would sett-hym aboarde agayne—Whereuppon the said Don Pedroe paused a little while with hymself and afterwards yelded unto the said Sr Frauncis Drake and remayned with him as a prysoner—And soe likewise did Don Vascoe and Don a Lanscoe and thereuppon the said Sr Frauncis Drake sent dyvers of his gent and others aboarde the said Don Pedroes Shippe and tooke possession thereof and willed the said Spannyshe Shippe with her Souldiers and Marryners that were then within her to be brought within some Harbour because the said Sr Frauncis Drake was then to followe the Spannyshe fleete—But carried the said Don Pedroe and the foresaid Don Vascoe and Don a Lanscoe and dyvers other Spaynyerds whose names this depont now remembreth not in his owne Shippe And afterwards doubtinge that he should have byn compelled to followe the said Spannyshe Fleete further towardes the North caused the said Don Pedroe and other his company to be inbarke and sett a shore att severall tymes for England.

"4 To the fourth Interrogatorie this depont saith that the said Don Pedroe Don Vascoe and Don a Lanscoe were all three comytted to the custodie of the said Richard Drake by the appoyntment of the said Sr Frauncis Drake as this Depont verely thinketh (*sic*) beleeveth because the said Mr Richard Drake was one that the said Sr Frauncis Drake did specially account and regarde of, as his trustie frynde And more to this Interr he cannot certaynly depose.

"5, 6, 7 To the fifte, sixth, and seaventh Interr he cannot certaynly depose.

"John Vowell
Gre. Hockmore."

J. J. B.

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THE WOGAN FAMILY.

This family, which gave a chief justice to Ireland, and supplied one of the judges on the trial of King Charles I., was for centuries the most

illustrious in the county of Pembroke. Their possessions would be deemed fabulous in the present day, and the ramifications of their family tree seems to have overshadowed the whole island. Their estates, like most of the great properties in Pembrokeshire, became at length vested in coheiresses, and the name passed away at the close of the last century. The greatness, and the subsequent decadence and total extinction of this family, form a forcible illustration of the evanescent nature of human grandeur. Thomas Wogan, who was one of King Charles's judges, was attainted at the Restoration, but was never given up to justice, and is said to have become a prey to the most poignant remorse. A tradition exists, that shortly after the return of Charles II., an unknown person appeared in the neighbourhood of Walwyn's Castle, in the county of Pembroke. He seemed always melancholy and dejected, and carefully avoided persons whom he met. He remained by night and day in the church porch, where the country people relieved his wants, and where he was at length found dead. This unknown stranger was generally supposed to be the regicide, Thomas Wogan. Being lately in Boulston church, one of the burial places of the Wogans, I copied some inscriptions from the tombs, which I thought might prove interesting to your readers, on account of the genealogical information which they convey. The inscriptions are rudely cut in Roman capitals, and run as follows.

On an altar tomb in the chancel: —

"Here lieth interred the body of Sir John Wogan of Boulston, Knight, the son of Sir John Wogan of Boulston, Knight, the son of Richard Wogan of Boulston, Esq., the son of Sir Henry Wogan of Boulston, Knight, the son of Sir John Wogan of Wiston, Knight, and so forward — who departed this mortal life the 14th day of Feb. 16 . . . Here also lyeth interred the body of the Lady Frances Wogan, wife of the aforesaid Sir John Wogan, of Boulston, Knight, who was daughter of Lewis Pollard, of Kingsnimpton, in the county of Devon, Esqre, son of Sir Hugh Pollard, of Kingsnimpton, Knight, sonn of Sir Lewis Pollard, Knight, who was sonn of Sir Hugh Pollard, of Kingsnimpton, Knight, and so forward, who departed this mortal life the 7th day of Nov. Anno Domini 1623 . . . . was made and set up by the foresaid Sir John Wogan, in his lifetime, in anno Domini 1617."

On another —

"Here lie the bodys of Morris Wogan, Esq. and Frances Owen, of Orielton, his wife, which Morris was son of Sir John Wogan, the younger, as also Abraham Wogan, and Jane Mansell of Margam, his wife, and also Lewis Wogan, Esq., and Katherine* Phillips, of Cardigan Priory, his wife, and also fourteen of their children — one daughter was buried at St. Bride's. The said Lewis Wogan died March 25. 1692, leaving behind him Anne, his only child and sole heiress, married the 26th of December, 1698, to John Langharne of St. Bride's, in this county, Esq., who caused this monument to be erected."

On a mural tablet above this last: —

"The four great grandfathers and the four great grandmothers of Lewis Wogan, of Boulston, Esq. were as followeth, Sir John Wogan of Boulston, Knight, Pemb. Frances Pollard, of Kingsnimpton, Devon. Sir Hugh Owen, of Bodeon, Anglesea. Eliz. Wirriot, of Orielton, Pemb. Sir Thomas Mansell, of Margam, Glam. Mary Mordaunt, of Turvey, Bedford. Sir Edward Lewis, of the Van, Glam. Blanch Morgan, of Tredegar, Monmouth. This stone was dug out of Hampton Quarry, 9r ye 10. 1701. The above said Lewis Wogan obt."

There is a curious legend relating to the slaughter of a "cockatrice," which desolated the county of Pembroke, by one of the Wogan family, which is too lengthy for quotation.

John Pavin Phillips.

Haverfordwest.

* Her mother was the "matchless Orinda."

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SOUTHEY AND HONE.

The reference by H. B. C. (2nd S. ii. 465.) to Hone's *Political Tracts*, and to the parody on Southey's *Vision of Judgment* contained in one of them, reminds me that I possess the poet laureate's own copy of these pamphlets, on the flyleaf of which he has written, in his own beautiful autograph, the following quotation from Holy Scripture:

"'When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.' — Robert Southey, Cambridge, Dec. 1830."

In explanation he has affixed to the opposite page printed copies of two most interesting letters, which he evidently wished to be preserved with the book. They appeared in *The Times* newspaper in the year 1830, but are not included in the poet's *Life and Correspondence* by his son-in-law, nor in the more recently published *Selections* from his letters. They were occasioned by the generous notice of Hone which Mr. Southey appended to his *Life of Bunyan*, and are so honourable to the memory of both the parties concerned, that I cannot but think them far better worth preservation than many of the letters contained in the recent *Selections* from his correspondence.

I may add, for the information of H. B. C., that there is, I believe, no "story" connected with the boots of the king, to which George Cruikshank has given so much prominence in his grotesque illustrations of the pamphlets, their frequent introduction being a mere caprice of the artist.

The following are the letters referred to:

"*To Robert Southey, Esq., LL.D., Keswick.*

"13. Gracechurch Street, London, April 23.

"Sir,

"Late last night I got a copy of the new edition of the *Pilgrim's Progress* at Mr. Major's, and this morning my first employment is to obtrude upon you my most sincere and respectful thanks for your unexpected and generous mention of my name and recent writings, in the conclusion of your *Life of Bunyan*.

"For obvious reasons such a notice from you is espe-

cially grateful to me, and is the more gratifying now, when the humble doings you are pleased to publicly favour can benefit me no otherwise than by sometimes occasioning reflection on the honesty of purpose which stimulated my labours, and which consoles me after I have lost everything on earth, except my integrity and ten children; these, I trust, I shall be enabled to keep to my life's end. To further literary exertion I am beyond the reach of 'encouragement.' At this moment, the last remains of my ruined fortunes, a few of the books that assisted me in working out my *Every Day Book* and *Table Book* (which, by-the-bye, are mine no longer), are passing under the hammer of an auctioneer, to realise a small instalment towards insufficient means of commencing business, wholly foreign to all my former pursuits and addictions. I have thrown down my pen for ever, and, at fifty years of age, am struggling to enter on a strange drudgery, for the future support of my wife and family.

"In the autumn of last year, while sojourning in a quiet hamlet, I packed up a book or two respecting the *Pilgrim's Progress*, with the intention of sending them to you. I had misgivings, however, as to whether you would receive from me, as a token of good-will, what I unfeignedly desired to communicate in that spirit, and the parcel was put aside, sealed up as it still remains. In that state I shall forward it for conveyance to you, through Mr. Major, simply to evidence my feeling towards you several months ago. You may be convinced by it that your liberality has a kin in my own mind. After all, perhaps, the best testimony I can give to the fact that I am duly sensible of your unlooked-for kindness is the promptitude with which I acknowledge the obligation.

"I am, Sir, your very respectful and most
obedient servant,
"W. Hone."

"*To Mr. Hone*, 13. *Gracechurch Street.*
"Keswick, April 26.

"Sir,

"Your letter has given me both pain and pleasure. I am sorry to learn that you are still, in the worldly sense of the word, an unfortunate man; that you are withdrawn from pursuits which are consonant to your habits and inclinations, and that a public expression of respect and good-will, made in the hope that it might have been serviceable to you, can have no such effect.

"When I observed your autograph in the little book, I wrote to inquire of Mr. Major whether it had come to his hands from you, directly or indirectly, for my use, that, in that case, I might thank you for it. It proved otherwise, but I would not lose an opportunity which I had wished for.

"Judging of you (as I would myself be judged) by your works, I saw in the editor of the *Every Day* and *Table Books* a man who had applied himself with great diligence to useful and meritorious pursuits. I thought that time, and reflection, and affliction (of which it was there seen he had had his share) had contributed to lead him into this direction, which was also that of his better mind. What alteration had been produced in his opinions it concerned not me to enquire: here there were none but what were unexceptionable, — no feelings but what were to be approved. From all that appeared, I supposed he had become 'a sadder and a wiser man:' I therefore wished him success in his literary undertakings.

"The little parcel which you mention I shall receive with pleasure. I wish you success in your present undertaking, whatever it be, and that you may one day, under happier circumstances, resume a pen which has, of late years, been so meritoriously employed. If your new attempt prosper, you will yet find leisure for intellectual gratification, and for that self-improvement which may be carried on even in the busiest concerns of life.

"I remain, Sir, yours with sincere good-will,
"Robert Southey."

W. L. N.

Bath.

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### MEMORIALS OF THE CIVIL WARS.

The following curious document (which is extracted from the Wells City Records) will convey some idea of the military burdens to which the public were at that time subject:

"This daye was delivered unto this Convōcon Letters addressed from Sir Edw. Rodney, Knt. and Ralphe Barlowe Deane of the Cath^l. Ch. of St. Andrew w^ch is as followeth:

Som̄tt. "Whereas we have receaved from the Lord Lieutenant of this Countie w^th others from the Lords of H. Māt's Moste Hon'ble Privie Counsell concerninge divers p'ticulars for repaireinge the forces of this Countie and puttinge them in readynesse both to defend his Māt's Kingdome and to w'thstande the attempts or invasion of his enemies: For the better discharge of which service wee have thoughte fitt to recommend some of these p'ticulers to your care, desireinge and in his Māt's Name requyringe you to see the same carefully putt in execution.

1. "First: That you cause such armes as were checked at the last Musters to bee amended or renewed by the fowerth daye of the next Moneth, and if any shall fayle to reforme such armes agaynste the sayde tyme, that you bringe them before the next Deputye Lieutenant or Justice of the Peace to be comitted for theyre contempt unlesse they can finde sureties for the good behaviour and to appeare att the next Sessions.

2. "That you signifie unto the Soldiers inrolled His Māt's pleasure to bee that none of them remove theyre Dwellinge withoute the license of the next Deputie Lieutenante, and that all the Trayned Band bee in readynesse to march uppon an houre's warninge.

3. "That you cause all the able men untrayned from xxi to lx to bee inrolled, and the Roll thereof to returne to the next Deputie Lieutenante att or before the fowerth day of August nexte.

4. "That within your Hundred you take order to have for every hundred Trayners three wagons and soe p'portionably for a greater or lesser nombre in readynesse uppon annie suddaine occasion for the conveyinge of munition, Victuall, luggage to suche Rendezvous as the Force of the County shall bee assigned.

5. "That you cause the Beacons to bee dyligentlie watched by discrete and sufficient men viz 2 by day and 3 by night.

6. "That for every 100 Trayners you warne 10 able men w'thin youre Hundred to serve for Pioneers to the Armie. That you p'vide for them xii Pike axes xii spades xii shovells — vi Iron barrs vi axes — vi Hatchetts — 2 Tente Sawes — and 4 hand saws: xii small basketts to carry Earth — xii Bills to cut Wood: — and 10 Borriers of severall sizes.

7. "That you signifie unto the best sorte of men w'thin youre Hundred, His Māt's pleasure that they p'ride themselves of Armes for theire p'ticular use.

8. "That the trayned Soldiers bee warned to keep in readynesse such Naggs or Mares as they have for the more speedye conveyinge of themselves, theyre armes

and other necessaries, and that they p'vide themselves of knapsacks wth p'pôrcon of Victuall for x days.

9. "That you p'vide for every Muskatier w'thin youre Hundred 3 pounds of Powder; 3 pounds of Ledd to make bulletts and 3 pounds of Match, to bee raysed by Tythinge rates w'thin youre Hundred; and beinge so p'vided to keepe it safelie by yow till further order bee given unto you by some Deputie Lieutenant.

10. "That you repayre to all the Markett Townes w'thin youre Hundred, and theire apointe the Cheefe Inkeeper to bee alwaies furnished and p'vided of Poste Horses for his Mãt's Service to bee imployed at the Kings price, wch is ijd each mile.

11. "That you seeke and inquire dyligentlie what spare armes are in your Hundred beside those wch belonge to the Trayned Bands, of kinde and in whose hands they are.

12. "That in case any adv'tsement eyther by fireing the Beacons or otherwyse of the aproache of the enemy bee given,—you cause such stronge and suffycient Watchers both of Horse and foote to bee sett and continued in all fitt places as shall be necessarie.

"And that you returne an account unto the next Deputie Lieutenant what you have done herein on the fowerth daye of August nexte.

xd

"From Welles ye xxth daye of Julye 1626.

"3rd Augt, 1626.

"The Names of those as are apoynted to p'vide Armor for His Mãty's Service;—as Corsletts, Pykes, Sworde, Dagger, and Hedd peece forthwth:

| | |
|---|---|
| "Mr. Ezekiel Barkham, | To furnish a man, wth Corslett, Munition as above said. |
| Mr. Jordan Bisse - - - | The like. |
| Mr. Thos. James - - - | The like. |
| Jo. Smith, Rob. Smith - - - - | The like. |
| Phil. Coles, Wm. West - - - - | The like. |
| Tho. Harvey, Jo. Horles - - - | The like. |
| Corns. Watts, Anthony Poole - - - | The like. |
| Mrs. Honor Owen - - - | The like." |

INA.

Wells, Somerset.

## Minor Notes.

*Authenticity of Ossian's Poems.*—Having lately fallen in with the following newspaper cutting, I think the same is deserving of a niche in the *preservative* columns of "N. & Q."

"The following declaration by Mr. Becket, bookseller in London, impeaching the veracity of Dr. Johnson, in regard to his assertion about the authenticity of Ossian's Poems, appeared lately in the English papers:

'To the PUBLIC.

'DOCTOR JOHNSON having asserted, in his late publication, that the TRANSLATOR of OSSIAN'S POEMS "never could show the original, nor can it be shown by any other;" I hereby declare, that the originals of *Fingal* and other poems of Ossian lay in my shop for many months in the year 1762, for the inspection of the curious. The public were not only apprised of their lying there for inspection, but even proposals for publishing the originals of the poems of Ossian were dispersed through the kingdom, and advertised in the newspapers. Upon finding that a number of subscribers, sufficient to bear the expenses, were not likely to appear, I returned the manuscript to the proprietor, in whose hands they still remain.

'THOS. BECKET.

'Adelphi, Jan. 19, 1775.'"

JOHN THOMAS.

Linlithgow.

"*Reliable.*"—This incorrect word is fast gaining ground, and unless protested against, it will soon find its way into dictionaries, and become recognised English. Thus is our mother tongue weakened and abused! I think many readers of "N. & Q." will thank you for the insertion of the following remarks:

"*The Word 'Reliable.'*—Will any of your philological readers give a satisfactory authority for the use of this word? It is, as far as I know, quite a recent intruder into our language; and before it wholly succeeds in displacing the old Saxon 'trust-worthy,' perhaps it will be worth while to examine its pretensions. Every one knows that words terminating in *ble* or *bilis*, whether Saxon or Latin, have a passive meaning. There is no need to refer to Horne Tooke and his theory of 'Potential Passive Adjectives' to prove this. A superficial glance at such words as *readable*, *commendable*, *visible*, &c., will suffice. Every such word is, of course, derived ultimately from an active or transitive verb. To form a word having this termination, on the basis of a neuter or intransitive verb, such as the verb *to rely*, is, I think, quite unprecedented, and in defiance of all analogy. We are familiar with *audible*, able to be heard; *ponderable*, able to be weighed; *desirable*, worthy to be desired; and even with Carlyle's euphuism *doable*, able to be done. But if *reliable* is to mean, 'able to be relied on,' why may we not have *dependable*, *go-able*, *run-able*, *rise-able*, *fall-able*, and much similar jargon besides? If you can find room for a protest against the use of this word, it may perhaps be of a little service. The introduction into current speech of a slovenly or illegitimate word is a national nuisance.—ALPHA."—*Athenæum*, Sept. 20, 1856.

"These loose observations are the result of a train of thought suggested by a word, which, having sprung up (I think) within the last ten years, is now found in nearly every review and newspaper—I mean the word *reliable*. *Reliable* evidence, *reliable* information, and similar phrases, abound everywhere; but the absurdity of the expression, by whomsoever invented, to say nothing of our having already the nervous old word *trustworthy*, and its synonym *credible*, is a sufficient reason for its immediate rejection. *To rely* is a verb neuter, and cannot precede an accusative without the intervention of the preposition *on* or *upon*; to make it equivalent to *trust* this preposition is indispensable, and therefore if the new word be anything at all, it is not *reliable*, but *relionable!*"—*Contributions to Literature* (London, 1854), p. 278.

MARK ANTONY LOWER.

Lewes.

*MS. Note on Sulpitius Severus.*—In an Elzevir copy of *Sulpitius Severus*, which I possess, is the following smart stricture, written on the flyleaf:

"Sulpitius seems to have set a high price upon *affected* (sic), *uncommanded*, *absurd* austerities; and to have looked upon *Pilgrimages*, *going barefoot*, *Hair-shirts*, with whips,

and other such *Gospel-artillery* (sic), as the only helps to devotion, things never enjoyn'd (*sic*) either by the Apostles, under the Christian Æconomy, or by the prophets, under the Jewish; who *surely knew and understood the proper and the most efficacious means of Piety as well as any Abbott* (sic) *or Monk whatsoever.*

"Cannot a man be a *penitent* unless he *also* turn *vagabond* and *foot it to Jerusalem*, or wander over this or that solitary desert?

"Must that which was Cain's curse be my religion?

"He that thinks to expiate Sin by going barefoot '*does the penance of a Goose*' (sic), and only makes one folly the atonement of another."

This book has also written on the other fly-leaf, in the same hand-writing:

"Ja. Scott.
E. Coll. Univ.
Oxon."

The ink is now pale with age, but the writing is very good; it is a firm old-fashioned hand. I forward you a copy of the stricture, thinking that perhaps it may amuse some of the readers of "N. & Q." I shall be happy to forward the original for the inspection of any of your readers. Perhaps some of them can tell me who the person whose name appears on the fly-leaf was?

K. K. K.

St. John's College, Cambridge.

*Rage for Canary Birds.*—In the *London Gazette*, No. 2634, from Thursday, Feb. 5, to Monday, Feb. 9, 1690, *i. e.* 1690–1, are nine advertisements: of these no less than three are of sales of canary birds. The first announces that,—

"at Mr. James Dalston's, at the Three Tuns in Gracious Street, are several hundred of Canary Birds to be sold newly come over."

The next runs,—

"Seven Hundred choice Canary Birds are newly come over from Germany, which are to be sold by Mr. Henry Lane at the White Hart, in Abchurch Line, near Cannon Street."

And the last,—

"There are newly come over from Germany several Hundreds of Canary Birds of several Colours, which are to be sold by Thomas Bland at the Black Bull, at Tower Dock, London."

Anon.

## Queries.

### ADULT BAPTISMS.

I have recently examined several editions of the book of *Occasional Services*, published for the use of the clergy, and singular to narrate, in none of them is "The Office for the Ministration of Baptism to such as are of Riper Years" printed. This office was first added to our Liturgy at the Savoy Conference, A.D. 1661, when our Prayer-Book underwent its last review. Can any of your correspondents suggest any reason for its omission? It seems to me rather unaccountable.

May I add another Query? In Pinder's *Meditations on the Ordination Service for Deacons* (Rivingtons, 1853), there occurs the following passage:

"It seems clear that I am not ordinarily at liberty to baptize an adult while I am only in Deacon's Orders."

I should very much like to know on what authority this is grounded? The term "priest" is used in the rubric before the "Baptism of Infants," as well as in that prefixed to the "Baptism of Persons of Riper Years." In the offices of the Deacon, as set forth in the "Ordination Service," it is certainly said that "it appertaineth to the office of a Deacon . . . . in the absence of the Priest to baptize Infants (adults may by implication be excluded)." An instance has come under my own observation where a Deacon administered this Sacrament to an adult. Philip the Deacon undoubtedly baptized the Ethiopian eunuch, an adult, see Acts, ch. viii. v. 26. *et seq.* The learned Bingham, in his *Antiquities of the Christian Church*, bk. ii. cap. 20. sect. 9., shows satisfactorily that they, *i. e.* Deacons, had the power of baptizing equally with Presbyters, but the consent of the Bishop was required in both cases. Tertullian, St. Jerom, and Cyril, are cited in support of this opinion.

Oxoniensis.

### CASSIVELAUNUS.

When Pennant described the "British Crustacea" in the fourth volume of the *British Zoology*, published in 1776, he named his long-clawed crab, a species not only new to Britain, but to science, *Cancer Cassivelaunus*, to commemorate, and in some measure to rescue from oblivion, an ancient British warrior of this name, and one of the numerous opponents of Cæsar in his attempts to conquer the British Islands.

In this patriotic endeavour the classic author of the *British Zoology* does not appear to have been very successful, for on looking over Bell's *British Crustacea* this morning, I found the following paragraph:

"It was first discovered by Pennant, who gave it the name of *Cancer Cassivelaunus*, for no very obvious reason."

Had the Professor of Zoology in King's College been as well acquainted with the history of the Ancient Britons, as he appears to be with the Crustaceans of our coasts, he would scarcely have made the observation; for surely the name is quite as obvious, and much more appropriate, than innumerable ones given to various species by Linnæus and his followers; such for instance as *Papilio Priamus*, *P. Hector*, *P. Æneas*, *P. Ulysses*, *P. Helena*, &c. In fact, nearly all the names in the heathen mythology have been put in requisition for this purpose.

Being anxious to ascertain all that is really known of this British chieftain, I am in hopes that some of the readers of "N. & Q." who have access to the various metropolitan libraries, will be kind enough to furnish this information, and by doing so they will greatly oblige A Masked Crab.

[The most ordinary books of reference, such as Camden's *Britannia*, Horsley's *Britannia Romana*, and even the *Penny Cyclopædia*, art. Britannia, contain some notices of Cassivelaunus, but we cannot well spare the space to reprint them. The territorial possessions of Cassivelaunus, or, as the name is sometimes rendered, *Cassibelinus*, originally comprised that portion of our island which is now divided into the counties of Hereford, Bedford, and Buckingham, together, as Horsley supposes, with parts of Huntingdonshire and Northamptonshire. To these he added, by conquest, part of the territory of the Trinobantes, who occupied that tract which now comprises the counties of Essex, Middlesex, and part of Surrey. Verulam was the capital and residence of Cassivelaunus.]

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## Minor Queries.

*Cromwell in France.*— Can any of your readers inform me whether there is any historical evidence to show that Oliver Cromwell was ever in France?

In Millin's *Antiquités Nationales* (a work of some authority), it is said that Cromwell was in France in 1626, and that he then visited with a friend the old castle of Vincennes; and upon being told that princes had been imprisoned in its keep, observed, that "it was not safe to touch princes, except at the head,"—implying, that their resentment rendered all measures taken against them imprudent, except extreme ones. See vol. ii. p. 24., edit. of 1791.

I have never met with this story elsewhere, and I find no reference in Carlyle's *Cromwell*, or in the *Biographie Universelle*, or the new *Biographie Générale* (now publishing in Paris), or in Chalmers's *Biog. Dictionary* (voc. Cromwell), to the fact of Oliver having ever been in France. Is the story a myth? and if so, what is its origin? Δ.

*Old Buildings.*—I was told a few years since, while going over Berkeley Castle, Earl Fitzhardinge's seat in Gloucestershire, that it was the oldest, save one, habitable castle in England. The older building was stated to be Arundel Castle, Sussex. Is there any truth in the cicerone's legend? R. H.

Kensington.

"*Half seas over.*"—What is the origin of this expression? Threlkeld.

Cambridge.

*First Brick Building.*—What is the date of the first brick building in England?

A. Holt White.

*Hatchis.*—Can any of your correspondents inform me, through the medium of "N. & Q.," what is the nature of the *hatchis* used in the East? Dumas the elder, in his romance of *Monte Christo*, speaks of it as "the *hatchis* of Alexandria." It appears to be a narcotic preparation. Perhaps some of your travelled correspondents can enlighten me on this head? Eremite.

"*Infernas tenebras*," *&c.*—

"Infernas tenebras, quæ neminis hactenus mortalium viventi patuere, in sole lucidissimos deprehendisse, sibi nuper visus est oculatissimus Anglus."—*Stadilus, de Vanitate Eruditorum*, p. 56., Lipsiæ, 1788.

Who is the "oculatissimus," and what is his book? H.

"*Acombleth.*"—"A horse that acombleth." What is the signification of this word? J. B.

*Strong, Captain.*—Information is required respecting Captain John Strong, who discovered Falkland Sound in 1690. I shall be obliged for particulars of his birth and parentage.

Resupinus.

*Bishop Hurd: Rev. Richard Graves.*—If any reader of "N. & Q." can direct to any *original* source of information respecting the late Bishop Hurd of Worcester, or Graves of Claverton, or can supply any of the Bishop's or Mr. Graves's unpublished letters, he will confer a great obligation on Francis Kilvert, M.A.
Editor of the *Literary Remains of Bishop Warburton.*

Claverton Lodge, Bath.

*Pretender Ticket.*—I have a ticket on paper printed with blue ink, from an engraved plate, in the form of a full blown rose; it contains the names of forty sufferers in the cause of the exiled family of the Stuarts. The tradition is that this was a ticket of admission to the private meetings of the partizans of the *Stuarts*, after the defeat at Culloden. The ticket may, or may not, be rare, but I should be glad to know which it is, and what may be its value. A. B.

Post Office, Torquay.

*Sable or Coloured M.P.'s in Imperial Parliament.*—

"Mislike me not for my complexion,
The shaded livery of the burnished sun."
*Othello.*

Can any of your readers *recall* to mind how many *coloured members* ever sat in the House of Commons. I know of *two* instances only—(Dyce Sombre, and the *ex*-M.P. who represented Lymington for many years, John Stewart, Esq.) The bigoted anti-colour party in the West Indies can never get over his election; but the *auri sacra fames* always carried him through. I be-

lieve I am correct in saying, that neither of them troubled the house with a speech. Rara Avis.

*A Boy born Blind and Deaf.* — In the *Edinburgh Review*, vol. xx., for Nov. 1812, p. 462—471, there is a remarkably interesting account by Professor Dugald Stewart, of Edinburgh, relative to James Mitchell, son of a Scottish clergyman, who was born blind and deaf, which account is too much *in extenso* to be inserted here, nor will it admit of abridgment for that purpose. The boy was born Nov. 11, 1795, and consequently, if he be now alive, he has attained the age of sixty-one years. Can any correspondent supply the sequel of this most extraordinary case? Ξ.

*Grimgribber and Horne Tooke.* — Grim-gribber is probably Grim-gripper or griper.

When Tooke, stung with the recollection of his sufferings, as "the miserable victim of two prepositions and a conjunction," used this word in the following passage, he had perhaps in his recollection the subsequent quotation from Steele. Can any of the readers of "N. & Q." furnish an earlier instance? or is Tom the coiner of the word? —

"Mankind in general are not sufficiently aware that words without meaning, or of equivocal meaning, are the everlasting engines of fraud and injustice; and that the *Grim-gribber* of Westminster Hall is a more fertile and much more formidable source of imposture than the *abracadra* of Magicians." — *Div. of Pur.*, vol. i. p. 75., 4to ed.

In Steele's *Conscious Lovers*, *Myrtle*, for purposes of deception, personates the voluble counsellor *Bramble* (for the one party to a proposed marriage settlement), and *Tom*, a shrewd servant, personates a stuttering serjeant, *Target* (for the other). An old lady says:

"The single question is, Whether the entail is such, that my cousin, Sir Geoffry, is necessary in this affair?"
"*Bramb.* Yes, as to the Lordship of Tretriplet, but not as to the Messuage of *Grimgribber*."
"*Targ.* I say that *Gr — Gr*, that *Gr — Gr — Grimgribber*, *Grimgribber* is in us."

And whenever "Tom" (Target) can get in a word, he repeats —

"Sir *Gr — Gr* — is" —

And when the scene is at an end, he says, triumphantly —

"I pinched him to the quick about that *Gr—Gr—ber*."
Steele's *Conscious Lovers*, Act III. Sc. 1.
Q.

*Antecedents of a Myth.* — Dr. Sandwith's account of the phantom army of the Prophet who relieved the Mussulman host before Kars is a beautiful ilustration of the natural law that, under the same conditions, the same mythos is engendered or revived in all ages. A monograph of this idea or type would be a step in advance towards that great desideratum, — a complete natural history and classification of myths. Some of your readers will perhaps point out former instances of its occurrence from the less beaten tracks of history. The classical examples and the New England legend of the Angel of the Backwoods will occur to most persons.
Vincent Sternberg.

*Robert Emmet.* — Can any of your numerous readers inform me who was the father of the Irish patriot, Robert Emmet? where he resided? what arms did he or his family bear? and whether the family was originally of Irish extraction?
M. C. R.

*University Books.* — For genealogical purposes, I am anxious to search the *admission*, *matriculation*, and *graduate* books of the two Universities, and will feel obliged if you can inform me to whom to apply? what are the usual fees, &c.? In Sims's *Genealogists' Manual*, there is no information on these points. W. (Bombay).

*Sir Tancred Robinson.* — I should feel greatly obliged to any of your correspondents if they could furnish me with information relative to the descendants, if any, of Sir Tancred Robinson, Knt., M.D.? for many years physician to King George I., and the "Alpha Amicorum" of Ray.

Sir Tancred died at a very advanced age in 1748, leaving an only son, William, married to a daughter of Dr. Coke of Derby. Further than this, I have been unable to trace the family; the frequent occurrence of the name rendering a search almost hopeless. Homonymous.

*St. Govor.* — Who was St. Govor? A chalybeate lately discovered, or recovered, in Kensington Gardens is called St. Govor's Well. Why?
F. B.

*Levant.* — Can any of the readers of "N. & Q." give the origin of the usage of this word, as in the following passage:

"A married woman — may crowd to the Hazard-table — throw a familiar *Levant* upon some sharp, lurching man of quality, and if he demands his money, turn it off with a laugh and cry you'll owe it him, to vex him." — *The Provoked Husband*, Act. I. Sc. 1. By Vanbrugh and Cibber.
Q.

*Bam.* — Swift, in his Introduction to *Polite Conversation*, mentions, among "the exquisite refinements" then in vogue, — *bam* for *bamboozle*, and *bamboozle for* God knows what.

If we substitute *from* in the place of *for*, we shall describe the predicament in which we now stand. Q.

*Passage in Newton.* — Having heard it confidently advanced by a gentleman of great information, that "Sir Isaac Newton had said that pro-

phecy would be fulfilled when mankind should move at the rate of fifty miles an hour, and when language should be *darted*," I should be very much obliged if any one could inform me where I could find the above fact in print. L. E.

## Minor Queries with Answers.

*Jacobite Relic.* — Where can I find the conclusion of the following Jacobite song?

1.

"Mackintosh was a soldier brave,
And of his friends he took his leave;
Towards Northumberland he drew
Marching along with a jovial crew.

2.

"Loud, daring warrior, he did say
Five hundred guineas he would lay
To fight the Melsha if they would stay,
But they all prov'd cowards and ran away.

3.

"Then . . . . . and swear
That if ever proud Preston he did come near,
Ere the right should starve or the wrong should stand,
He would drive them into some foreign land."

. . . . . .

C. Mansfield Ingleby.

Birmingham.

[Another version of this ballad is given in Hogg's *Jacobite Relics of Scotland*, Second Series, p. 102., which commences —

"Mackintosh was a soldier brave,
And did most gallantly behave,
When into Northumberland he came,
With gallant men of his own name."

It is entitled "An excellent new Song on the Rebellion," and alludes to the disgraceful catastrophe at Preston, and the fate of Lord Derwentwater.]

*Sir John Cornwall.*—Monstrelet (*Chron.*, transl. by Johnes, 1810, vol. ii. p. 84.) mentions *Sir John Cornwall* as "an English knight of great renown, and who had married a *sister of the King of England.*" To which, in a foot-note, the editor puts a Query: "Who was this?" Has this Query been answered? J. Sansom.

[The person referred to is Sir John Cornwall, K.G., who married the Princess Elizabeth, daughter of John of Gaunt, Duke of Lancaster, and sister of King Henry IV. Sir John Cornwall died at Ampthill in Bedfordshire, 1443, and was interred in the Black-Fryers in London. Cf. Sandford's *Genealogical History*, p. 258.; Fuller's *Church History*, art. Shropshire, and "N. & Q." 1st S. x. 283.]

*Placard.* — What was the signification of a *placard* in the reign of Henry VIII., as it occurs in the act 3 Hen. VIII. cap. xiii.? "The kynges speciall lycence under his *placarde* sygned and sealed with his prevey seale or sygnet." J. G. N.

[Cotgrave explains *Placard* as "a placard, or inscription set up; *a table* wherein laws, orders, &c. are written, and hung up." See also Todd's *Johnson*, "Placard, a flat piece of metal, stone, or wood, a plate to nail against a wall; Gr. πλὰξ, *tabula*: hence applied to an edict, or table of orders, set up in public places." See also the examples quoted by Richardson.]

## Replies.

### EDMUND PEACHAM.

(2nd S. ii. 451.)

I am happy to give J. S. the information he requires concerning Peacham's book or *Sermon.* It was never printed, nor is any copy of it known to exist. I gather my knowledge of its contents from —

"The Second Examination of Edmund Peacham, Clerk, taken before the Lords at the Tower, January 14th, 1614."

"Part of a Letter from Sir Ralph Winwood."

"Interrogatories whereupon Peacham is to be examined."

"The Examination of Edmund Peacham, at the Tower, March 10th, 1614."

"The True State of the Question whether Peacham's case be Treason or not;" —

all of which curious papers are printed in Dalrymple's *Memorials and Letters relating to the History of Britain in the Reign of James I.*, 8vo. Glasgow, 1766, p. 54. *et seq.* J. S. says he cannot reconcile my statements with "the popular impression" as to the *character* of the book at the time of Peacham's trial. He then refers to Chamberlain's letter to Carleton, of Aug. 14, 1615, in "Halliwell, vol. ii. p. 370." I have had some difficulty in making out this reference, which, I find, at last, refers to *The Court and Times of James I.*, 1848, edited, I believe, by Mr. Shoberl. The passage in the letter, and the note of the editor (both of which I copy) surely do not contradict what I have asserted respecting the character of Peacham's book:

"Peacham, the minister, after a year's imprisonment in the Tower, was arraigned the 7th of this month at the assizes in Somersetshire, before the lord chief baron and Sir Henry Montagu. Sir Randolph Crew and Sir Henry Yelverton were sent down to prosecute the business. Seven Knights were taken from the bench and appointed to be of the jury. He defended himself very simply, but obstinately and doggedly enough. But this offence was so foul and scandalous that he was condemned of high treason, yet not hitherto executed nor perhaps shall be, if he have the grace to submit himself and show some remorse."

"He died in prison a few months afterwards, no doubt from the effects of the torture he had endured 'by express command of the king.' He was an old clergyman upwards of sixty, and his offence was reflecting in a sermon, which he had neither printed nor published, on the King's extravagant expenditure." — *Note.*

Dalrymple notices a letter of Chamberlain's, dated Feb. 23, 1615, in which the following passage occurs:

"The King has had the opinion of the judges severally

in Peacham's case; and it is said, that most of them concur to find it treason, yet my Lord Chief Justice [Coke] is for the contrary; and if the Lord Hobart, that rides the West Circuit, can be drawn to jump with his colleague, the Chief Baron [Tanfield], it is thought he shall be sent down to be tried and trussed up in Somersetshire."

It is evident that this wretched king had some difficulty in making out a case against the poor old minister, who had justly denounced the wicked practices of the Court, and written "traiterous slanders against his Majesty's person." The King's *logic* upon high treason in the paper called "The True State of the Question whether Peacham's case be Treason or not," is most amusing, and worth a quiet perusal.

I beg leave to refer those interested in the present question to C. W. Johnson's *Life of Sir Edward Coke*, second edition, vol. i. p. 240. *et seq.*

Edward F. Rimbault.

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FASHIONS.

(2nd S. i. 332.)

In Malcolm's *Anecdotes of the Manners and Customs of London during the Eighteenth Century* (London, 1810), I find, at p. 337. of the second volume, the following passage, which will doubtless interest Mr. R. W. Hackwood:

"The author of *Historical Remarks on Dress*, published in 1761, by Jefferies, asserts, that party-coloured coats were first worn in England in the time of Henry I.; chaplets, or wreaths of artificial flowers, in the time of Edward III.; hoods and short coats without sleeves, called tabarts, in the time of Henry IV.; hats, in the time of Henry VII.; ruffs, in the reign of Edward VI.; and wrought caps, or bonnets, in the time of Queen Elizabeth. Judge Finch introduced the band in the time of James I. French hoods, bibs, and gorgets, were discontinued by the queen of Charles I. The commode, or tower, was introduced in 1687; shoes of the then fashion, in 1633; breeches, instead of trunk hose, in 1654. And perukes were first worn after the Restoration."

As Mr. Hackwood expresses a wish to hear something about periwigs, I would refer him to the second volume of Malcolm's work, in the eighth chapter of which he will find several notices of the different kinds worn in the eighteenth century. The following curious passage occurs in the first volume of Malcolm's book (p. 104).:

"It is not often that thefts can be narrated which are calculated to excite a smile; and yet I am much mistaken if the reader doth not relax his risible faculties, when he is informed of a singular method of stealing wigs, practised in 1717. This I present him *verbatim* from the *Weekly Journal* of March 30: 'The thieves have got such a villainous way now of robbing gentlemen, that they cut through the backs of Hackney coaches, and take away their wigs, or fine head-dresses of gentlewomen; so a gentleman was served last Sunday in Tooley-street, and another but last Tuesday in Fenchurch-street; wherefore, this may serve for a caution to gentlemen or gentlewomen that ride single in the night-time, to sit on the fore-seat, which will prevent that way of robbing.'"

At the present time, when *Punch* is carrying on such a vigorous crusade against the prevailing fashion as regards ladies' dresses, the following extracts from Malcolm will not be out of place:

"The *Weekly Journal* of January, 1717, mentions the death of the celebrated mantua-maker, Mrs. Selby, whose inventive talents supplied the ladies with that absurd and troublesome obstruction, that enemy to elegance and symmetry, the hooped petticoat. The same paper of a subsequent date contains an humourous essay on the advantages and disadvantages of the hooped petticoat. As I presume the reader with me inclines to the disadvantages, he will be pleased, with a short extract: 'I believe it would puzzle the quickest invention to find out one tolerable conveniency in these machines. I appeal to the sincerity of the ladies, whether they are not a great incumbrance upon all occasions (vanity apart), both at home and abroad. What skill and management is required to reduce one of these circles within the limits of a chair, or to find space for two in a chariot; and what precautions must a modest female take even to enter at the doors of a private family without obstruction! Then a vivacious damsel cannot turn herself round in a room a little inconsiderately without oversetting every thing like a whirlwind; stands and tea-tables, flower-pots, China-jars and basins innumerable perish daily by this spreading mischief, which, like a comet, spares nothing that comes within its sweep. Neither is this fashion more ornamental than convenient. Nothing can be imagined more unnatural, and consequently less agreeable. When a slender virgin stands upon a basis so exorbitantly wide, she resembles a funnel, a figure of no great elegancy; and I have seen many fine ladies of a low stature, who, when they sail in their hoops about an apartment, look like children in go-carts.'" (2nd vol. pp. 321-2.)

"The ladies wore hooped petticoats, scarlet cloaks, and masks, when walking. The hoops were fair games for the wits, and they spared them not.

'"An elderly lady whose bulky squat figure
By hoop and white damask was rendered much bigger,
Without hood and bare-neck'd to the park did repair,
To shew her new clothes, and to take the fresh air;
Her shape, her attire, rais'd a shout and loud laughter;
Away waddles madam; the mob hurries after.
Quoth a wag, then observing the noisy crowd follow,
As she came with a *hoop*, she is gone with a hollow.'"
(2nd vol. p. 323.)

Vespertilio.

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VERSES ON LONDON.

(1st S. vii. 258.)

These verses are much older than the year 1811. They have not only considerable smartness, but in their original state contain some allusions to things now passed away, which I think will entitle them to be reprinted in "N. & Q.:"

"A DESCRIPTION OF LONDON.

"*In imitation of Searon's Description of Paris.*

"Houses, Churches, mix'd together;
Streets, unpleasant in all weather;
Prisons, Palaces, contiguous;
Gates; a Bridge; the Thames irriguous.

"Gaudy things enough to tempt ye; 5
Showy outsides, insides empty;
Bubbles, Trades, mechanic Arts;
Coaches, Wheelbarrows, and Carts.

"Warrants, Bailiffs, Bills unpaid;
Lords of Laundresses afraid; 10
Rogues that nightly rob and shoot Men;
Hangmen, Aldermen, and Footmen.

"Lawyers, Poets, Priests, Physicians;
Noble, simple, all conditions;
Worth, beneath a threadbare cover; 15
Villainy, bedaub'd all over.

"Women, black, red, fair, and gray;
Prudes, and such as never pray;
Handsome, ugly, noisy, still;
Some that will not, some that will. 20

"Many a Beau without a shilling;
Many a Widow not unwilling:
Many a Bargain, if you strike it.
This is London! how d'ye like it?"

*Bancks's Poems*, 1738, i. 337.

The principal variations in the copy printed in 1st S. vii. 258., are the second line —

"Streets cramm'd full in ev'ry weather;"

The fourth —

"Sinners sad, and saints religious," —

removing the allusion to the city gates and the bridge. When the verses were first written, the gates of London were still standing, and there was only one bridge. The seventh line, containing an allusion to the South-Sea and its concomitant "bubbles," was very much spoilt by conversion into —

"Baubles, trades, mechanics, arts."

The sixteenth line is expressed in phraseology which now requires a gloss —

"Villainy, bedaub'd all over."

Not bedaubed in the pillory, as it deserved, but bedaubed with gold lace, which was then the fashion, and which was frequently stigmatised by that expression. The term "prudes," in line 18, was then also a favourite one: in the altered version, the line is by no means improved into —

"Women that can play and pay."

The author of these verses was Mr. John Bancks, one of the earliest contributors to the poetical department of the *Gentleman's Magazine*; and whose *Works* were printed by subscription in two volumes 8vo. Pope subscribed for two sets of the book, with this couplet:

"May these put money in your purse,
For, I assure you, I've read worse.

"A. P."

See further of Bancks in the second chapter of the "Autobiography of Sylvanus Urban," in the *Gentleman's Magazine* for August last, p. 139.

J. G. Nichols.

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DEATH OF CLARENCE.

(2nd S. ii. 221.)

The curious account of the death of this prince is again discussed in "N. & Q.," and notwithstanding the lapse of centuries, the affair remains in doubt and uncertainty, and is, as justly stated by Mr. Gairdner, received with considerable scepticism. It seems to be a tradition adopted, like many others, without reflection or any attention to detail.

To drown the prince in a butt of malmsey wine implies necessarily that wine was kept in open butts, or that one was made for the occasion. In wine countries wine is sometimes placed in open butts for certain purposes, but for so doing there was no necessity in England.

But why malmsey? any other wine, or even water, would have served the purpose. The general inference would be that malmsey wine was kept in open butts, and that the prince was thrown into one of them. Again, it must be observed that butts or pipes are not of dimensions sufficiently large for the purpose intended, being seldom larger in England (not being a wine country) than four feet in length.

It cannot be supposed that the prince was put into a pipe or butt of wine already full; for this, one head must necessarily have been removed, and this could not have been done, the wine remaining; was he then, quietly submitting, put into the cask, into which, being closed up, the wine for drowning him was to be poured at the bung-hole?

Let the matter be considered in detail, with all concomitant circumstances, and it may fairly be doubted whether the occurrence so often related ever took place, and whether the expression may not have some other meaning now lost to us, or whether it may not be altogether figurative.

It is true that Shakspeare makes the First Murderer propose to break the prince's head, and then throw him into *the* "malmsey butt" in the next room — not the butt of malmsey wine — and at last, when stabbing him, he says, "If that will not serve, I'll drown you in the malmsey butt within;" the drowning being in both cases not the primary, but the conditional, course. Finally, "I'll go hide the body in some hole till the Duke gives order for his burial;" and then exit *with the body*. It is not from Shakspeare, then, that we learn the prince was drowned in a butt of malmsey wine.

The temperate and interesting suggestions of Mr. Gairdner have induced me to offer these remarks; but as to the prince being put into a butt "of" or "for" malmsey, and then committed to the deep, it must be observed that a butt of wine, even without a human body, if thrown into the sea, will not readily sink, and consequently, it

being intended to keep secret the death of the prince, this mode of proceeding would have been altogether fruitless. J. B.

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ORGAN TUNING.

(2nd S. ii. 190.)

Professor De Morgan inquires, 1st. If organs are tuned by beats? 2nd. If so, what tables are used? 3rd. Is Dr. Smith's account of the beats approved? 4th. Are the tables in use deduced from these formulæ of Dr. Smith? 5th. If not, who else has written on the subject?

The Professor writes that he has looked into the work by Hopkins and Rimbault, but found nothing to his purpose. Mr. R. W. Dixon replies that organs are tuned by equal temperament, on account of *the imperfection of the scale of nature* (!), and informs the Professor he must tune "all his fifths two beats short of the truth." Mr. Dixon claims General Thompson in support of his theory, but the General is an advocate for the true, in place of any set of artificial mean sounds of the gamut.

In reply to the Professor's Queries, I answer: 1. The *beat*, by which I presume the Professor means the wave resulting from two sounds heard together, but not vibrating in any true ratio, is of the same service in tuning *now* as it was centuries ago, being the act of nature marking the disagreement of two sounds heard simultaneously. 2. No tables are used in practice, organ tuners and pianoforte tuners trusting to their ears and experience. 3. I believe the notions of the former Master of Trinity to be untrue, and his ratios of the scale contrary to nature, and therefore place no reliance on his deductions. I have never heard of any one adopting his formulæ. 4. There are no tables in use that I am aware of. 5. Mr. Emerson gives a mode of calculating the beat differing from Dr. Smith; and Mr. John Farey, after giving Smith and Emerson, adds three other methods of his own invention. H. J. Gauntlett.

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RESPECTING CERTAIN THEOSOPHISTS AND MYSTICS.

(2nd S. ii. 487.)

The following particulars may be acceptable to Eirionnach.

1. Cælius Rhodiginus. A work under the title of *Lodovicus Cœlius in Horatium* was published at Basle in 1580.

2. Thomas Willis, M.D. I can scarcely believe that Eirionnach alludes to Dr. Willis, whom Wood calls the most celebrated physician of his time; but I can find no other who wrote *De Animâ Brutorum*. He was the son of Thomas Willis of Henxsey, co. Berks, by Rachel, dau. of Mr. William Howell, and was born at Great Bedwin, co. Wilts, Jan. 27, 1621. He was educated at Christ's Coll., Oxford, and became B.A. in 1639, M.A. in 1642, B.M. in 1646, and M.D. in 1660. In 1660 also he was appointed Sedleian Professor of Natural Philosophy. He died of pleuritis, Nov. 11, 1675. See his life in the *Biographia Britannica*, Wood's *Athenæ*, *Biog. Med.*, Haller's *Bib. Med.*

His works are chiefly on medical subjects. He is, however, the author of—

"Grammatica Linguæ Anglicanæ. Oxford, 1653, 1664, 1674; Leyden, 1726, 8vo.; Hamb. 1672."

The only works he wrote in English are,—

"A Plain and Easie Method for preserving (by God's Blessing) those that are well from the Infection of the Plague. 1666."

And a collection of receipts selected from his medical works.

The whole of his works were translated by R. L'Estrange, and published in folio, 1679. Also,—

"Opera Omnia Willisii. Genev. 1676; Lugd. 1681, 2 vols.; curâ G. Blasii, Amst. 1682; Venet. 1720, fol."

6. Thomas Taylor was born in London, May 15, 1758, and was at an early age sent to St. Paul's School. He was afterwards instructed by the Rev. Mr. Worthington, with a view to prepare him for the ministry. But pecuniary difficulties compelled him to relinquish this plan, and to accept a junior clerkship in Messrs. Lubbock's banking-house. After enduring great trials, he was appointed Assistant-Secretary to the Society for the Encouragement of Arts and Commerce. Here he made acquaintance with many literary and scientific men, by whose assistance he printed his works. The Duke of Norfolk printed *Plato*, and for some reason kept nearly the whole edition locked up in his house, where it remained till his death. Taylor died Nov. 1, 1835. In Knight's *Penny Cyclopædia*, besides his life, is a list of his thirty-eight published works. J. Cyprian Rust.

Norwich.

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## Replies to Minor Queries.

*Spiders' Webs* (2nd S. ii. 450. 517.)—Arachne asks whether any one has given a description of the mode by which the webs of spiders are made, &c. In answer to that, I beg to say there is a very pleasing account of the spider and its habits in Goldsmith's *Animated Nature*, published by Blackie & Son, of Glasgow, 1840, and edited by Alex. Whitelaw; but as it is not so profuse as it should have been, and as I can furnish one little bit of information, and which is, indeed, a clue to the whole, I may be allowed to offer it.

When quite a young man I was very anxiously

curious to know how the spider constructed his web; I therefore watched very often, and for a great length of time, to be satisfied: and at last was so fortunate as to find one at work on the polygonal parallels which cross the long radial lines; and by observing this, I could easily understand how those radials were managed, for after all my numerous watchings I never found one about them. The work was simply thus: suppose one polygonal line to be from

A to B,

the radials running from

$$\left\{\begin{array}{ccc} \text{A} & & \text{B} \\ \text{to} & \text{and from} & \text{to} \\ \text{C} & & \text{D} \end{array}\right\}$$

The line A B being already finished, and forming the last line of one whole polygon, the spider went from A to C (holding the thread in its claw of one of the hinder legs), where he fastened the fibre by a glutinous secretion; then went back to A (still holding the thread in its claw, as before), and walked along A—B, and down to D, where he fastened the thread, as before; and thus he continued the work, until I had seen three whole polygons completed. The foregoing being clearly understood, it is easy to understand how the radials are formed.

I regret to say I never could find another at this very curious work, and that this is consequently all the information I can offer to Arachne.

I feel bound to add that, although not a philosopher of any kind, what I have said is from what I actually saw, and with the assurance of its being accurate and true. T. L. Merritt.

Maidstone.

*Selden's Birthplace* (2nd S. ii. 469.) — The house in which Selden was born, in the retired village of Salvington, must have undergone many alterations since the year 1584. It presents its gable-end to the roadside. The exterior certainly does not look two centuries and nearly three quarters old. There is a pretty white rose on one side, and a honeysuckle on the other side of the door. On passing these, into the interior, you have a room of ancient aspect before you. When visiting this room, a short time since, I observed affixed to the wall a paper, written by the incumbent of the parish, wherein was given assurance of the pious end of Selden's life. There is also to be seen there a copy of Selden's baptismal certificate, in which he is mentioned as the son of "John Selden, minstrel." His biographers speak of him as "descended from a good family." Salvington is a chapelry of West Tarring.

J. Doran.

*Epitaph on a Child murdered by its Mother* (2nd S. ii. 506.) — May I offer a much better version of these two lines, in the second of which *Honour* can have no place?

"'Twas Love that conquered Shame that gave thee breath,
And Shame that conquered Love decreed thy death."

Instead of the Latin translation given, may I humbly suggest this?

"Heu nasci te jussit Amor, vicitque Pudorem,
Teque Pudor victo jussit Amore mori."

C. De la Pryme.

*Authorised Versions of the Hebrew Scriptures* (2nd S. ii. 429. 474.) — Since I put the question which has elicited the information kindly given by Mr. Buckton, I have seen an advertisement of an English version of the Old Testament, to be procured at the *Jewish Chronicle* Office, Bevis Marks, City. I much wish to know by whose authority this version is put forth; whether with the *imprimatur* of the chief rabbi? Delta.

*Bell Gable for Three Bells* (2nd S. ii. 467.) — At Bothal, Northumberland, the bell gable is pierced for and has three bells. Wdn.

"*La Carmagnole*" (2nd S. ii. 394.)—I offer a few more verses of this once popular song, which, possibly, you may think worthy of being added to those which have already appeared in your columns. The opening verses are, I think, as follows, viz. —

"Les Canons viennent de résonner,
Guerriers soyons prêts à marcher.
Citoyens et Soldats,
En volant aux Combats,
Dansons la Carmagnole, etc., etc.

"En vain des milliers d'ennemis
Contre nous se sont réunis;
Les dangers, le trepas,
Ne nous effrayent pas.
Dansons la Caramagnole," etc.

Then, after the failure of the Duke of York at Dunkirk, the following was added, viz. —

"Le Duc de York s'était promis
Que Dunkirke serait bientôt pris,
Mais son coup a manqué,
Grace à nos Canoniers!
Dansons la Carmagnole," etc., etc.

In singing it, formerly, the word "Carmagnole," was I think more frequently pronounced as if written "Caramagnole," than otherwise.

A. C. M.

Exeter.

*Eggs in Cups, in Heraldry* (2nd S. ii. 353.)— The arms of Schaw of Greenwell are three covered cups, two and one, and a star in the centre of the shield: the tinctures are no longer visible on the old stone carving from which I took these bearings, but I have seen the arms, I know not if correctly, blazoned three covered cups, or, two and one, on a field, azure: the centre star, plain enough

on the stone, is here, however, dropt out. The cups look exactly like egg cups when looked at hurriedly; but they are covered cups, there can be no doubt, when examined closely, and resemble the standing cup and cover once so common on noblemen's tables. C. D. Lamont.

*Proportion of Males and Females* (2nd S. ii. 268. 452.)—Much misconception appears to exist on this subject. The truth is, that of *births*, the males exceed females in the ratio of about 26 to 25, or 4 per cent.; but from the greater ease in rearing female children, and their greater longevity at the period of adolescence, these proportions are reversed, and there are about 21 females to 20 males, or 5 per cent. excess. Thus, in England and Wales there are 500,000 females more than males in the census of population. I have gathered these facts from the information of skilful physicians, and from statistical tables, and they may be depended on. R. F. L.

Norwich.

*What was the Temperature of the Weather at the Birth of our Saviour?* (2nd S. ii. 466.)—It is well known that in Great Britain, and other countries not then under cultivation, the temperature is at present much warmer than at the time of the birth of Christ; but there is no reason to believe that it has changed in Palestine. The following is from Dr. Kitto's *Cyclopædia of Biblical Literature*, vol. ii. p. 462.:

"The cold of winter in Palestine is not severe, and the ground is never frozen. Snow falls more or less. In the low-lying plains but little falls, and it disappears early in the day; in the higher lands, as at Jerusalem, it often falls, chiefly in January and February, to the depth of a foot or more; but even then it does not lie long on the ground."

There has been much dispute as to the time of the year our Saviour was born. The fact that the shepherds were tending their flocks in the open air is no argument against its occurring in the winter. I suppose the point cannot be now decided. That the Jews were acquainted with sharp frosts is evident from Psalm cxlvii. verses 16, 17, 18. Rovillus.

Norwich.

Does not Cuthbert Bede's Query show that the painter may become too erudite? Even supposing that the weather were warm at Christmas time in the East, would it not utterly destroy the whole life of the scene, and prevent a European from entering into it, if an artist were to paint it so? Unless there is an absurdity which would offend the eye of all educated people, it is, as I think, better to follow authority and custom in familiar subjects. If we are too correct, there is the danger of losing reality, and of becoming mere antiquaries. J. C. J.

*Old Buildings* (2nd S. ii. 449.)—The church of Tomgraney, in the diocese of Killaloe and county of Clare, is still in use, and retains all its original features, with the exception of its east window, which is modern. The church of Tomgraney, together with the round tower ("cloictheach") which stood beside it, were erected about the middle of the tenth century, as appears by the following passage:

"Cormac O'Cillen, of [the tribe of] Ui Fhiachrac Aidhne, comorba of Ciaran and Coman, and comorba of Tuama Grene, who built the great church of Tuama Grene, with its cloictheach (*i. e.* round tower) Sapiens, et senex, et episcopus, quievit in Christo."—*Chronicon Scotorum*, under A.D. 965.

The round tower here mentioned does not now exist, but, according to local tradition, some remains of it were visible about fifty years since. The church is a fine specimen of the style of architecture so characteristic of the primitive Irish church, and now, through Dr. Petrie's labours, so well known to archæologists. At Clonmacnois, and in some other places, the churches now in use are of almost equal antiquity, but in most instances their original features are lost. J. A. P. C.

Ball's Bridge, Dublin.

"*Marranys*" (2nd S. ii. 492.)—I believe I can now answer my own Query, and yet the word is one which I think deserves further examination and illustration in your columns. In Adelung's *Glossarium*, *Marrani*, or *Marani*, is explained to be the name by which the Moors are usually called by the Spaniards, and he gives two derivations of the word: either, according to Mariana, from the formula of execration *Anathema Maranatha*, or, according to Scaliger, from *Marawan*, who transferred the Caliphate from the Abbassides to his own family by usurpation; and hence, he says, "all Mahometans are opprobriously called *Marawanin* even to this day: and hence also, by antonomasia, the Italians call traitors *Marani*."

The word *Marrano*, indeed, still retains its place in Italian; and is explained in the dictionaries, "traitor," "unbeliever." C. W. Bingham.

*Bowing at a Part of the "Venite"* (2nd S. ii. 467.)—In the country church of Esh, near Durham, the congregation always makes obeisance at the words:

"O come let us worship and fall down, and kneel before the Lord our Maker."

I have no doubt that this is a prevalent custom in the county of Durham. T. C.

"*P. Q. Y. Z.*" (2nd S. ii. 490.)—Perhaps a "P—Q—liar Y. Z." (wise-head). "Y. Z." for wise-head is not uncommon. R. S. Charnock.

Gray's Inn.

*Thanks after reading the Gospel* (2nd S. ii. 467.) — In my own little church this custom is still retained. Before the Gospel, the congregation say: "Glory be to Thee, O God;" and after it, "Thanks be to Thee, Almighty God."

C. W. Bingham.

Bingham's Melcombe.

Mr. J. Eastwood may include Buslingthorpe, co. Lincoln, among the churches in which this ancient custom is retained. There are, I believe, other churches in this neighbourhood where the words are still used. J. Sansom.

Buslingthorpe.

Full forty years ago, when I was curate of Cricklade, Wilts, through a *lapsus linguæ* I once said, after reading the Gospel, "Here endeth," &c., whereupon there burst forth a full congregational respond, "Thanks be to Thee, O God;" proving, no doubt, the *traditional custom*, for it is not authorised by the present Rubric. I think I have sent a note of this before, with other liturgical bygone customs, but I cannot give a reference, as the binder has got my late volumes.

H. T. Ellacombe.

Clyst St. George.

This custom is observed in the church at Isell-on-the-Derwent, near Cockermouth. W. H. H.

Oxford and Cambridge Club.

*Clans of Scotland: Scotland in the Tenth Century* (2nd S. ii. 431.) — Your correspondent McC. will find considerable assistance, in respect to what he wants, upon an examination of that very useful "Index of Subjects" prepared by Mr. Shiells, and appended to the *Catalogue of the Library of the Society of Writers to the Signet*, 4to., Edinburgh, 1837, under the heads "Clans" and "Scotland."

T. G. S.

Edinburgh.

*Jumbols* (2nd S. ii. 262.) — If Mr. Bruce will take the trouble to call at Christie's, 412. Oxford Street, he will find that cakes made under this name are not yet obsolete. They are made of the same materials as gingerbread, but rolled thin and curled, so as to eat quite crisp. Alpha.

*Wilkins of Gloucestershire* (2nd S. ii. 490.) — I can find no such family entitled to arms. The following are from Edmonson's *Heraldry:*

"Wilkins (of Cole-Orton, co. Leicester). Gu. two swords in salt arg., hilts and pommels or; on a ch. of the 2nd, three mullets pierced sab. *Crest.* A demi-griffin regardant gu., holding in his dexter claw a sword erect arg., hilt and pommel or. (Granted by Sir Henry St. John, 1685).

"Wilkins (of Thong, co. *Kent**). Erm. on a bend sab. three martlets arg.: a canton or charged with a rose gu. *Crest.* A boar passant regardant, pierced through the shoulder with an arrow arg. bendways sinister, the boar biting the arrow.

"Wilkins (of Kent). Erm. on a bend sab. three martlets, or; a cant. of the 3rd.

"Wilkins (of Northumberland). Gu. on a chev. arg. betw. three welks or a fl.-de-lis sab."

Resupinus.

* Query.

*Nicknames of American States* (2nd S. ii. 475.) — Is there not an error in applying the term "Green Mountain Boys" to the inhabitants of Rhode Island? They surely belong to *Vermont*, which means the Green Mountain. I know natives of the latter state who call themselves "Green Mountain Boys." J. Doran.

*Continuation of Candide* (2nd S. ii. 229.) — I have before me a neat edition of *Candidus, or All for the Best*, in two parts. Translated from the French of M. De Voltaire. London, Printed for B. Long and T. Pridden, 1773. 12mo., pp. 252., the *Continuation*, or Part II., commencing at p. 169. There is no *Preface* to either of the parts. G. N.

*Abinger Epitaph* (2nd S. ii. 306. 397. 478.) — I cannot but be amused by the laborious inquiries of your correspondents respecting the epitaph on a blacksmith, now called in your pages the Abinger epitaph. They do not seem to be aware that it is to be found in the *Elegant Extracts*, p. 843., in a more correct form, which is this:

"My sledge and hammer lie reclin'd,
My bellows too have lost their wind,
My fire's extinct, my forge decay'd,
My vice is in the dust all laid.
My coal is spent, my iron gone,
My nails are drove, my work is done.
My fire-dried corpse lies here at rest,
My soul, smoke-like, soars to be blest."

Whether the *Elegant Extracts* were published in 1796, I do not know, but believe they were; and probably in all the cases mentioned, the village poets took their lines from recollections of what they had read in that work. From whence the editor transferred it to his pages, I have tried in vain to discover. I have a note that it is to be found in Bothwell churchyard, but was never there myself, nor have means of inquiring from any one on the spot. A. B. C.

*John Moncrieff of Tippermallach* (2nd S. ii. 371.) — John Moncrieff of Tippermallach, or Tibbermallach, was son of Hugh Moncrieff of Malar, brother of Sir John Moncrieff, 1st baronet of Moncrieff of the creation of 1626, and succeeded to that estate in virtue of a special destination in his favour by an old cadet of the house of Moncrieff, William Moncrieff of Tibbermallach. On the death of his nephew Sir James, at the end of the seventeenth or beginning of the eighteenth century, he became 5th baronet, after the family estate had been alienated. In 1699, he is called John; and in 1709, Sir John Moncrieff of Tip-

permallach. He died soon after the latter date, leaving by his wife Nicholas Moncrieff a son, Sir Hugh Moncrieff of Tippermallach, 6th baronet; on whose decease, unmarried, in 1744, the estate of Tippermallach went to his sister's son, John Moncrieff, minister of Rhynd.

John, the author, is called "the famous physician," and may have been a regular practitioner. The first edition of his work appears to have been entitled *The Poor Man's Physician, or Receipts by Mr. John Moncrieff of Tippermallach.* R. R.

*Pen and the Sword* (2nd S. ii. 463.) — Will your correspondent Φ. admit among his noted persons, who combined the military with the literary character, the celebrated John Wilkes? who was author of the *North Briton* and many other publications, some of which we forbear even to recapitulate as being too licentious, and who was distinguished by an unexampled defiance of decorum and propriety, — witness his establishment of the Satanic Club at Medmenham, near Great Marlow, which was called the *Monks of St. Francis*, with the motto, "Fais ce que tu voudras." He was Colonel of the Buckinghamshire Militia, and so violent a democrat as to be the idol of the mob and the demigod of the rabble; and such was his general conduct, that the minister of the day, thinking it little short of treasonable, recommended his Majesty, George III., to dismiss him from the Bucks Militia, in the usual form, of notifying to him "that His Majesty had no further occasion for his services," — a manner of discarding from a military post without a court-martial; and though such instances are rare, yet the same sovereign also dismissed Charles, eleventh Duke of Norfolk, for giving a toast considered as disloyal at a public dinner to commemorate the birthday of Charles James Fox. Subinde.

*Cricket* (2nd S. ii. 410.) — "The Author of *The Cricket Field*" is probably aware of the allusion to cricket by D'Urfey, in the song "Of noble race was Shenkin." The stanza is as follows:

> "Her was the prettiest fellow
> At football or at Cricket,
> At hunting chase, or nimble race,
> How featly her could prick it."

The song occurs in a book called *Pills to Purge Melancholy* (vol. ii. p. 172., 4th edit., 1719). It is mentioned by Strutt in the *Sports and Pastimes* (p. 83.). W. T.

Oxford.

*Showdes* (2nd S. ii. 414.) — Looking over Hunter's *Hallamshire Glossary* for something quite different, I came upon the answer to my Query about this word:

> "*Shewds*, the outer coat of oats, sometimes called *shiffs*."

As Ecclesfield forms part of Hallamshire, and chaff would be very proper for laying up armour in, no doubt the above is the true meaning of the word in question. J. Eastwood.

*Armorial* (2nd S. ii. 450.)—In Glover's *Ordinary of Arms*, the coat mentioned by Mr. F. S. Growse is assigned to Leyborne; but I cannot find that name in connexion with Bildestone. J. C. Rust.

Norwich.

*Oak-Apple Day* (2nd S. ii. 405.) — Is it not probable that the May baby, carried in a box like a coffin, was originally an effigy of King Charles I.? The speech of the old woman, confounding one monarch with the other, would favour the conjecture that, though at first distinct memorials of the two kings, they have come to be confounded now and commemorated together. F. C. H.

*Almshouses recently Founded* (2nd S. ii. 189. 300. 439.) — At Erdington, Warwickshire, by Mr. Mason, of the firm of Elkington and Mason, Electro-platers of Birmingham. H. J.

Handsworth.

Mr. Wm. Turner, of Millhill, Blackburn, Lancashire, and Shrigley Hall, Cheshire, father of the Miss Turner whose abduction by Mr. Gibbon Wakefield caused such a sensation, one of the first gentlemen elected to represent Blackburn in parliament, some time during his membership, 1832 — 41, founded some almshouses in Blackburn. Prestoniensis.

*Sangaree* (2nd S. ii. 381.) — J. P. will find this word in the French *Dict. Nat.* (par Bescherolle, Paris, 1846), written *Sang-gris.* Rabelais, liv. iv. ch. xlii., says:

> "La Royne respondit que moutarde estoit leur sangreal et baume céleste."

And chap. xliii.:

> "Lequel il gardoit religieusement comme un autre sangreal, et en guérissoit plus enormes maladies."

See also Menage. R. S. Charnock.

Gray's Inn.

*Skoymus* (2nd S. ii. 429.) — Mr. Wilkinson does not say in what version of the *Te Deum* this word occurs. Halliwell, in his *Archaic Dictionary*, gives "*Skoymose:* squeamish, —

> "Thou art not *skoymose* thy fantasty for to tell."
> Basle's *King Johan.* p. 11.

but, as usual, without venturing on a derivation.

May it not be related to the Anglo-Saxon word *secamu*, *sceomu:* shame, disgrace, nakedness? It would not be difficult to trace some affinity between the ideas it conveys and those expressed by the Latin word *horreo.*

C. W. Bingham.

*Morning Hymn* (2nd S. ii. 474.) — It is by no means clear what is meant by "a Prayer-book of 1801 and 1817, London, Nichols, King's Printer;" but I imagine the Prayer-book may be dated 1801, the Metrical Psalms, 1817; the latter being printed by Nichols, not as King's Printer (which he was not), but for the Worshipful Company of Stationers. J. G. N.

## Miscellaneous.

### NOTES ON BOOKS, ETC.

There are few Antiquaries, or Note-makers, who have not at some period or other longed to run down to the Bodleian for a peep into the curious collection of Diaries of Thomas Hearne preserved in that noble library. So strong was this feeling, some forty years ago, that Dr. Bliss, at that time a Fellow of St. John's, commenced transcribing and printing a selection from them. Circumstances then occurred to interrupt the progress of the work, when nearly six hundred pages of it had, however, been printed. But fortunately for those who longed, like ourselves, to know what "priefs in his note-book" had been made by Honest Tom, Dr. Bliss has lately taken courage, set to work again, and brought his labour of love to a close. The result is two goodly volumes under the title of *Reliquiæ Hearnianæ; the Remains of Thomas Hearne, M.A., being Extracts from his MS. Diaries collected, with a few Notes, by* Philip Bliss, *late Fellow of St. John's College, now Principal of St. Mary Hall, in the University of Oxford*, which will gladden the hearts of many an antiquary. Hearne's Notes treat of every thing, from "predestination down to slea silk," and well deserved publication. Honest Tom, who was a Jacobite and Non-juror, has dotted down very unreservedly his feelings and his opinions; and with these has mixed up memoranda on every imaginable subject. Now he records a bit of biography — now describes an old MS. — here gives us a taste of his classical knowledge — here gives a bit of local, here a bit of general history; now a scrap of folk lore, now a touch of politics; here lauds James III.—there sneers at the Duke of Brunswick; now quotes Dr. Plot, "that 'twas a rule among antiquaries to receive and never restore;" and then gives us a strange picture of social life, as when he tells us that during the debate in the House of Lords on the Bill for securing the Church of England, "Dr. Bull (query, Bishop of St. David's) sate in the lobby all the while, smoking his pipe." Collections of English *Ana* are somewhat rare. Dr. Bliss has added one to the list: and one which is by no means the least valuable of them. He has taken great pains in editing the *Hearniana*, and his Notes are far from the least interesting portion of these volumes. No wonder then that an admirer of them should, as it is said, have inscribed on the fly-leaf of his copy the following quatrain: —

"Time once complained of Thomas Hearne,
'Whatever I forget, You learn.'
Now Time's complaint is changed to this,
'What Hearne forgot, is learned by Bliss.'"

Mr. Timbs, who has a happy knack at catering for the general reader, has just put forth another of his popular volumes. It is entitled *Curiosities of History, with New Lights, a Book for Old and Young:* and old and young may read it for amusement, and, if they do, will get a good deal of useful information into the bargain.

Mr. Bohn has just added to his *Standard Library, The Table Talk of Martin Luther, translated by* William Hazlitt. It is, in a great measure, a re-issue of Bogue's edition of *The Table Talk* of the great Reformer; but is enlarged and improved by the addition of Chalmers's *Life of Luther*, to which are subjoined illustrative anecdotes from Michelet and Audin; and also by the addition of Luther's Catechism.


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| Blankets, each - | „ | 0 | 3 | 0 | „ | 1 | 4 |
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*LONDON, SATURDAY, JANUARY* 17, 1857.

## Notes.

### NEWTON'S NEPHEW, THE REV. B. SMITH.

In Nichols's *Illustrations* (vol. iv. pp. 1—61.) are a number of miscellanies relating to Newton, all or most of which are to be found elsewhere, but which, nevertheless, are worthy of being cited by biographers as a convenient collection. They contain Conduitt's memoranda on the life and funeral, the extracts from the journal books of the Royal Society, Stukeley's reminiscences, and Whitaker's (of which more presently), the pedigrees of Newton, Smith, Conduitt, and Walpole, epitaphs of various persons, and a few letters of Newton (mostly well known) to Aston, Oldenburg, Collins, Aubrey, Flamstead, Bentley, Fatio, Sloane, Percival, Mason. At p. 67. is an anonymous letter to Halley, of which the curious may decide whether or no Hooke had any hand in it.

I have before me *six* volumes of the *Illustrations*, the last in 1831 (posthumous). There is no Index; and I hardly know whether I have got all the volumes. The *Anecdotes* have a most excellent pair of Indexes; one to the first six volumes, one to the eighth and ninth. But this pair of Indexes makes the *seventh* volume: and any one who will note this fact in the title-page of the first volume will very much augment the value of the copy.

In Dr. Whitaker's *History of Craven* (2nd ed. 1812, p. 462.) is some account of Newton's half-nephew, Benjamin Smith, rector of Linton in Craven from 1733 to 1776, the year of his death. They were communicated by the Rev. W. Sheepshanks, Prebendary of Carlisle. The part relating to Newton is worth extracting entire:

"He [Benjamin Smith] was born at or near Stamford, about the year 1700. When about eighteen years old, his uncle sent for him, and at his house he chiefly resided till the death of Sir Isaac in 1727.

"In many conversations with him I [Rev. W. S.] could not learn much more than was known already with respect to Sir Isaac's habits, company, &c.: but he generally confirmed what had been told by others. He said that his uncle, when advanced in years, was rather corpulent, but not so much so as to diminish his activity; that he was in general silent and reserved; but when he gave his opinion on subjects of literature, it was peremptory and decisive. He confirmed the account that the Princess of Wales, afterwards Queen Caroline, when Sir Isaac, from his age and infirmities, could not wait upon her, frequently visited him: that Dr. Samuel Clarke, whom he called his chaplain, dined at his table very often; and that of all his uncle's intimate friends he should say he (Sir Isaac) had the greatest respect for Dr. Clarke. Mr. Smith himself always mentioned Dr. Clarke's mild, accommodating manners and lively conversation, and particularly his condescending attentions to himself, with much respect and gratitude.

"He said that Dr. Bentley was, when in town, frequently at Sir Isaac's table; and that his behaviour was singularly haughty and inattentive to every one but Newton himself; that he had heard his uncle mention Roger Cotes with much regret, and Dr. Halley with disapprobation, on account of his infidelity and licentious conduct.

"Voltaire, in a small treatise on the character of Newton, ascribes his promotion in the Mint to an improper attachment of Lord Halifax to Mrs. Conduitt. In order to investigate this point, I asked Mr. Smith what was the age of his cousin, Miss Smith [Barton], afterwards Mrs. Conduitt. He answered she was born in the same year with himself. He always declined to tell his age; but allowed me to conclude that he was born within two or three years of 1700; and, upon being told of Voltaire's calumny, said that when his uncle was made Warden of the Mint by King William, Mrs. Conduitt was not born; and when he succeeded to the office of Master, she was only a child.

"Among Mr. Smith's papers were several letters from Sir Isaac Newton. In these he addressed his nephew by the familiar name of Ben, and pressed him to choose a profession. There was some vulgar phraseology in them which induced me to burn them when I arranged his papers after his death."

This Rev. B. Smith probably exaggerated the amount of his personal intercourse with his uncle. He gives his friend nothing but what he might have learnt from books, except a false account of his cousin Miss *Smith*. Looking at his other mistake, it is by no means safe to charge this misnomer on Mr. Sheepshanks. It is hardly credible that a boy of eighteen should have taken a married woman of thirty-eight to have been of his own age, and should have preserved that impression through nearly nine years of familiar acquaintance. Nor is it easy to see how Newton should, by letter after letter, be pressing to choose a profession a nephew who "chiefly resided" with himself. Looking at the character which Smith bore, it may be surmised that a dinner or two was the greatest amount of intercourse which he had with his uncle: and it may be suspected that the "vulgar phraseology" of Newton's letters amounted to nothing but such reference to his nephew's haunts and practices as a strong remonstrance required. This Smith appears to have over-exaggerated his own acquaintance with Lord Hardwicke: and he appears also to have informed Mr. Sheepshanks that Newton had left him landed property, which was certainly not the case. His friend the prebendary says, "In no part of his life, so far as I know, had his conduct been so regular as that a patron who was acquainted with it, could find any satisfaction in promoting him." But there is stronger evidence than this.

In February, 1732–33, Warburton (afterwards Bishop) wrote to Dr. Stukeley a strong reproof for having given a title for orders to —— ——. (*Illustrations*, vol. ii. p. 20.) Nichols has suppressed the name: but afterwards (*loc. cit.*), forgetting the suppression, he refers back to this letter as relating to *Smith*. And some confirmation is derived from Warburton going on to speak of Newton's work on Daniel, which Smith

was then publishing. Warburton says, "It is with the utmost concern I see you write that you gave —— a title. The news of his going into orders creates a furious scandal here; and I believed it false till the receipt of your letter." The manner in which he then alludes to Smith's life and morals may be omitted, as "vulgar phraseology." Those who can may explain the reason why Warburton, who had distinctly objected to —— having a title, was mollified (p. 23.) by Stukeley's explanation that he had refused a *testimonial*, and only given a *title*, "a matter that relates only to his support, not at all to his morals."

The account above quoted is the only allusion to the case of Catherine Barton by a member of her family which has yet been produced; and it does not tend to encourage the confidence with which the accounts of relations are preferred to those of other persons on questions of fact. But this B. Smith seems to have borne a character through his whole life which is entirely incompatible with his chief residence for nine years having been Newton's house. His friend the prebendary, who touches his general character very lightly, states that he despised the habits and poverty of his parishioners, and called them "baptized brutes;" which they returned by all manner of dislike and disrespect.

Warburton's idea of Newton's occupation is worth a Note. Speaking of the work on Daniel, he says, "I never expected great things in this kind . . . . . from a man who spent all his days [nights?] in *looking through a telescope*." Warburton ought to have known better; but there are many persons who imagine that Newton was an astronomical *observer*.

Since I wrote the above, I have received some information from a friend who in early life knew Mr. W. Sheepshanks. To this friend I did not communicate any suspicion of my own as to the contents of the letters, but merely mentioned the alleged fact of their destruction. The following is an extract:

"I entirely believe every syllable of my early conversations with him [W. S.]; amongst others the account of the burning of some of Newton's private letters to his nephew, the Rev. Benjamin Smith of Linton, near Skepton, in Craven. If you refer to Whitaker's *History of Craven*, you may possibly see this fact recorded by his own hand, but I do not feel sure of it. I say positively, however, that I heard him say he did it. . . . . The Rev. B. Smith was one of the worst specimens of his order, even in those wretched times. He used to complain bitterly to —— [a connexion of W. S.], that all his uncle's influence could do nothing better than thrust him *into the tub*, where he was gaping for a pair of colours. He led a sad immoral life, and had a grand madam for housekeeper, who dressed in an unheard-of fashion, and spoke a language which the simple villagers did not understand. It was of and concerning this madam and other delinquencies [by the date, it must have been some of the *others*] that Sir Isaac wrote strong remonstrances; but Mr. Sheepshanks was one of his idolaters, and no doubt believed that such matters were not edifying to the public, and that they did no particular credit to the author. He always, in speaking of these letters, expressed surprise at their extreme coarseness. . . . . I have heard many anecdotes of him [Smith] from —— [the connexion of W. S. above mentioned], all discreditable ones."

It appears, then, that my conjecture was correct, and that Newton could not remonstrate with his nephew, any more than Warburton could describe him, in measured and presentable language. Enough is known of Newton's distaste for coarseness of expression to make it certain that he wrote nothing of the kind without good reason.

It will of course suggest itself that Smith might have believed the scandal against his cousin, and thought a postponement of her birth the easiest way of defending her memory. Had he been a trustworthy person, and one whose assertion that he almost lived in Newton's house was credible, it would have been very difficult to have supposed he really meant what he said, and very difficult to have given any reason for his falsification, except the one here supposed possible. As it is, there is really no sufficient reason to trust his story. If we were even to take for granted as much as that he had seen his cousin, we might possibly be wrong. It may have been the truth that Newton would never see him, and never communicated with him, except by the curious letters which Mr. W. Sheepshanks destroyed. There is nothing positive against this: and all that he tells about Newton is no more than anyone, desiring to have it believed that he knew something of Newton, could have found in print. It may, again, have been the truth that Newton sometimes invited him, but always when Mrs. Conduitt was out of the way.

I shall notice some other bearings of the facts here brought forward in another communication.

A. De Morgan.

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### PASSAGE OF HORACE WALPOLE.

Although Horace Walpole's remains are about to be illustrated by the able editorship of Mr. Peter Cunningham, I am tempted to call the attention of the readers of "N. & Q." to a passage in one of his letters to the Countess of Ossory, the meaning of which is not obvious, and which is not explained by the editor. The passage to which I allude is in a letter of Aug. 4, 1783, written at Strawberry Hill:

"I must tell you an excellent reply of a person your Ladyship scarce knows, and I not at all. Lord Lewisham lately gave a dinner to a certain electoral prince, who is in England, and at which, *à la mode de son pays*, they drank very hard. The conversation turned on matrimony: the foreign *altesse* said he envied the Dukes of Devon and Rutland, who, though high and mighty princes too, had been at liberty to wed two charming women

whom they liked; but for his part he supposed he should be forced to marry some ugly German b——, I forget the other letters of the word; and then turning to the Irish Master of the Rolls, asked what *he* would advise him to do. 'Faith, Sir,' said the Master, 'I am not yet drunk enough to give advice to a Prince of ——— about marrying.' I think it one of the best answers I ever heard. How many fools will think themselves sober enough to advise his *altesse* on whatever he consults them!"—"Letters addressed to the Countess of Ossory," vol. ii. p. 164., London, 1848.

The "electoral prince," the "foreign *altesse*," alluded to in this anecdote, is evidently no other person than the Prince of Wales, to whom, as being the son of the Elector of Hanover, Horace Walpole jocosely applies this designation. He envies the Dukes of Devonshire and Rutland, on account of the beauty of their celebrated duchesses, and anticipates his own unhappy lot, in being compelled to marry a German princess, devoid of all personal charm. The Prince of Wales was born on the 12th of August, 1762, and was therefore at this time just twenty-one years old. Lord Lewisham was the eldest son of the second Earl of Dartmouth; he was born in 1755, and died in 1810: his father had been a member of Lord North's cabinet. The Irish Master of the Rolls at this time was the Right Hon. Richard Rigby, who held the office, then a sinecure, from 1759 to 1788, nearly thirty years. Lord Stanhope (*Hist. of Eng.*, c. 34.) describes Rigby as "a gay, jovial, not over-scrupulous placeman." He was a member of the Irish, not of the English, Privy Council. L.

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### REMARKS ON THE SEVEN FOLIO EDITIONS OF CRANMER'S BIBLE.

As there are occasional notices in the columns of "N. & Q." respecting editions of the Bible, I think it may be interesting to some of the readers of it for me to communicate a few facts respecting the editions of Cranmer's Bible, which have come under my notice in my examination of the seven folio editions printed in 1539, 1540, and 1541. I commenced a collection of the various editions of the Bible in English. Some years since, these pursuits led me to investigate the differences between these seven editions, for the purpose of obtaining a copy of each edition correct. For the information of some of your readers who may not have paid much attention to these folio Bibles, I may state that five of the seven editions read together; therefore, any portions of either may be bound up without any regard to the different editions, the first and last word of every leaf being the same (with a few accidental exceptions): the other two read together in the same way. Every leaf of the seven differs, and there is no doubt but that the type for each was composed for it. It is found that very few copies exist free from some leaves of other editions. Thus, the December and July copies are often mixed; the two Novembers are so also; and the 1539, and the April 1540.

Anderson, in his *Annals of the English Bible* (vol. ii. p. 128.), says that no correct copy existed before Lea Wilson arranged his set, all copies being "made up." By this I suppose he wishes us to understand, that imperfect copies of different editions have been used to make up a perfect copy. I have arrived at a different conclusion; for I find those leaves which are exchanged or mixed are, in most instances, the same leaves as in the one alluded to between the July and April. If these "made up copies" were the result of completing defective copies, no two would agree. I have no doubt that many of these volumes were first issued as we find them. It is not probable that they set up every leaf to read together, in order that the various portions should be useful to make copies for sale. I may just remark, that the set made up by the late Lea Wilson, which Anderson alludes to as the only correct copies in existence, are not free from error: the December and July copies have many leaves the same, which must be wrong; and the May copy has a few leaves in it which I think can be shown to belong to another edition. To decide to which edition some leaves belong that are found occurring in different editions is difficult, and can only be done by collating and comparing as many copies as possible. I looked at the splendid copy on vellum which was presented to Henry VIII. by Anthony Morler, expecting to find this a standard for the April, 1540; but, on comparing it with the copy on paper, I found they differed in many places. I discovered fifteen leaves in which they differed: which copy, then, is incorrect? It will be expected that the copy on vellum must be correct, but what are the facts? I have lately carefully examined all the April and July copies that I can hear of in the public libraries in the kingdom and in private hands, as well as in my own. I have spared no pains; and have examined thirteen copies of the April edition, and there is not one of them that contains those particular leaves that are in the vellum copy, except in one. There are four of them. I have compared seven July copies, and they all contain all those leaves in which the vellum copy differs from the April. Besides this, in one place where July leaves, as I call them, are inserted, there the copy on vellum does not read. The July leaf has two more lines at the commencement of it than the April edition, thus making a repetition of two lines. This repetition does not occur in any one of the Aprils I have examined. In one place in the vellum copy, before the insertion of July leaves, there is a leaf differing from any of the April or July leaves; it appears differently set up.

This evidence I think conclusive, that these leaves in the April copy on vellum were printed off, the types set up, and used for the following July edition. I will not attempt to account for this fact. If it is not so, all the twenty copies of April and July which I have examined, some of the finest and best known, are bound up with fifteen leaves exchanged; and which copies, but for the exchange, would have a repetition of two lines, or an omission of two lines. I began to arrange my copies by the vellum copy, but could not make them read in one place; this led to further investigation. The result I give for the consideration of those who take an interest in this subject. I shall be glad to obtain farther evidence on the identity of these Cranmers, and shall be most happy if any gentleman who possesses a copy will communicate with me on the subject.

Francis Fry.

Cotham, Bristol, 1st Mo. 1st, 1857.

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### CROMWELL'S WARRANT FOR THE DEMOLITION OF THE CASTLE OF HAVERFORDWEST.

The following documents are carefully preserved in the archives of the town council of Haverfordwest, relative to the demolition of the castle of that town; which, although garrisoned for the King in the civil wars, was not besieged in consequence of the garrison having withdrawn in a panic on hearing of the success of the parliamentary forces under Colonel, afterwards Major-General Rowland Laugharne, and Captain, afterwards Colonel John Poyer, mayor of Pembroke, at Milford, — particularly the surrender of Pitt Fort, which was one of the strongest places possessed by the Royalists. For his services, a grant of the estate of Slebech, in Pembrokeshire (afterwards revoked, on his declaring for the King,) was made to Colonel Laugharne by the Parliament; but he subsequently, disgusted by the parliamentary proceedings, took up arms for the King, and threw himself, with the troops under his command, into Pembroke Castle; his gallant defence of which, in conjunction with Poyer, is well known. The siege of Pembroke brought Cromwell into Wales; and it was his fear of Haverfordwest Castle giving him similar trouble which prompted his order for its demolition. The surrender of Pembroke Castle, and the military execution of its gallant governor, Colonel Poyer, are matters of history. Cromwell's warrant for the downfall of the castle of Haverfordwest, and calling the inhabitants of the adjacent hundreds to the assistance of the mayor and corporation, is written in a bold, vigorous hand, on the fly-leaf of the humble letter addressed to him by the municipal authorities. The first order runs as follows:

"We, being authorized by the Parliament to view and consider what garrisons and places of strength are fit to be demolisht, and we finding that the Castle of Haverford is not tenable for the service of the state, and yet that it may be possest by ill affected persons to the preiudice of the peace of theise parts, These are to authorize and require you to summon in the hundreds of Rouse, and ye Inhabitants of the Towne and County of Haverfordwest, and that they forthwith demolish the workes, walls, and towers of the said Castle, soe as that the said Castle may not be possest by the enemy, to the endangering of the peace of theise parts: Given under our hands this 12th day of July, 1648:

Roger Lort.
Sam. Lort.
John Lort.
Thos Barlow.

"To the Maior and Aldermen of Haverfordwest: —

"Wee expect an accompt of your proceedings with Effect in this business by Saturday, being the 15th of July instant."

Beneath this is written the following significant menace: —

"If a speedy course be not taken to fulfil the comands of this warrant, I shallbee necessitated to consider of settlinge a garrison,

"O. Cromwell."

Endorsed:

"Recd this letter, by the hand of Mr John Lort, this 12th day of July, 1648."

Here follow the letter of the municipal authorities, and the warrant of Cromwell:

"Honored Sir,

"We've received an order from yor honor and the Committee for the demolyshynge of the Castle of Haverfordwest, Accordinge to wch, wee have this daie putt some workemen aboute it, but we finde the worke too difficult to be brought aboute without powder to blow it up; that it will exhaust an imense some of money, and will not in a longe time be effected. Wherefore wee become suitors to your honor that there may a competent quantyty of powder be spared out of the shypps for the speedy effectynge the worke, and the Countye payinge for the same; And wee likewise do crave that yor honor and the Committee be pleased that the whole Countie may joyne wth us in the worke, and that an order may be conseived for the leveyinge of a competent some of money in the severall hundreds of the Countie, for the payinge for the powder, and defrayinge the rest of the charge. Thus, being overbold to be troublesome to yor honor, desiringe to knowe yor honors resolve herein, we rest

"Yor honors humble
"Servants,
"John Prynne,
"Maior.

"Etheldred Wogan
Will. Bowen
William Williams
Jenkin Howell

Roger Bevans
John Daniel
Jno Meyler.

"Haverfordwest, 13th July, 1648."

Directed —

"Ffor the honoble Livetenant,
"Generall Cromwell, these
"at Pembrock."

"Whereas upon view and consideration with Mr Roger

Lort, Mr Samson Lort, and the Maior and Aldermen of Haverfordwest, it is thought fitt, for the preseruing of the peace of this County, that the Castle of Haverfordwest should be speedily demolished, These are to authorize you to call vnto your assistance in the performance of this seruice the Inhabitants of the Hunderds of Dungleddy, Dewisland, Kemis, Roose, and Kilgarren, whoe are hereby required to give you assistance. Given under our hands this 14th of July, 1648,

"O. Cromwell.

"To the Maior and Aldermen of Haverfordwest."

I suspect that the "shypps," mentioned in the petition of the mayor and aldermen, were the five ships and a frigate which aided Colonel Rowland Laugharne in driving the Earl of Carbery and his forces out of the county of Pembroke in 1643; and which may have remained in Milford Haven for the purpose of overawing the Royalists.

John Pavin Phillips.

Haverfordwest.

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CENTENARIAN SMOKERS.

The following cutting from the *Darlington and Stockton Times*, Dec. 1856, may appear to merit preservation:

"Died at the village of Wellbury, North Riding of the county of York, on the 10th instant, in the 110th year of her age, Jane Garbutt, widow. Deceased had been twice married, her husbands being sailors during the old war. For some years she had been maintained by the parish of Wellbury, having her own cottage and a female attendant. The old woman had dwindled into a small compass, but she was free from pain, retaining all her faculties to the last and enjoying her pipe. About a year ago, the writer of this notice paid her a visit, and took her, as 'brother piper,' a present of tobacco, which ingredient of bliss was always acceptable from her visitors. Asking of her the question how long she had smoked, her reply was, 'Vary nigh a hundred years!' Such a reply may be useful to those who allege that tobacco is a slow poison. It is remarkable that this old woman sat upright in her chair, rarely using the back of it; and last Saturday she walked steadily over the floor of the house. Since infirmities have crept upon her a railway in her neighbourhood has been completed. She, at different times, expressed a wish to see this railway in operation, and could not comprehend how the passengers and goods traffic could be carried on without horse power, and by locomotive machines; but her extreme age rendered difficult, and perhaps dangerous, her removal; and as her curiosity was not great on the subject, she had got her time over without this wish being gratified. Jane Garbutt lived, and will now rest in the 'Vale of York,' that sand which boasts the birth and burial places of the renowned Jenkins."

To this may be added the following record:

"Pheasy Molly, of Buxton, Derbyshire, died 1845, aged 96. This woman for many years had been an inveterate smoker of tobacco; which indulgence at length caused her death, her clothes becoming ignited, whilst lighting her pipe at the fire. She had several times previously suffered from burns, in consequence of the habit, but nothing could deter her from the practice." — *Records of Longevity*, by Thomas Bailey. 1857, 12mo., p. 310.

Again:

"Le 18 Fevrier 1769, Abraham Favrot meurt à 104 ans. Il était né au château d'Onex en Suisse, et exerçait la profession de boulanger. Il avoit toujours la pipe à la bouche, et aimait passionnément la chasse. Il marchoit encore très bien, et lisait sans lunettes. Il mourut subitement, sans aucun indice de souffrance, et comme une lampe bien allumée, qu'un souffle éteint tout à coup." — *Galérie de Centénaires anciens et modernes*, par Charles Lejoncourt. 8vo. Paris, 1842., p. 201.

To this the author adds:

"On fera remarquer que ce centénaire est le seul indiqué comme ayant fait un usage constant de la pipe."

I was about to claim another renowned centenarian:

"Old Parr was such an inveterate smoker, that he is said to have even tanned his skin by the absorption of tobacco smoke into his pores, and his longevity has become proverbial." — *The Cigar and Smokers' Companion* 12mo. London, 1845.

But the witty author of the above tract (Renton Nicholson, of "Judge and Jury" celebrity) does not quote his authority, and I fear I must give him up in favour of Thomas Taylor, the Water Poet, who, in his *Old, Old, very Old Man: or the Age and Long Life of Thomas Parr*, says:

". . He had little time to waste,
Or at the ale-house, huff cap ale to taste;
Nor did he ever hunt a tavern fox;
Ne'er knew a coach, tobacco, or the ——."

Mr. Chatto, from his amusing and well-compiled little book, enables me to cite another case:

"About a year or two ago, there was living at Hildhausen in Silesia, an old man named Henry Hertz, of the age of an hundred and forty-two, who had been a tobacco taker from his youth upwards, and still continued to smoke a pipe or two every day." — *A Paper: — of Tobacco*, p. 96.

Mr. Chatto would fain enlist Jenkins, too, among the brethren of the great catholic smoke-guild, but I am afraid that it is his "wish" alone which, in this instance, is "father to the thought."

If it were my object to help to an affirmative of the question discussed before that renowned misocapnic counterblaster, James I., at Oxford:

"Utrum frequens suffitus Nicotianæ exoticæ sit sanis salutaris," —

or to bring examples to support old Burton's eulogy,

"Tobacco, divine, rare, super-excellent Tobacco, which goes far beyond all panacea, potable gold, and philosopher's stone; a sovereign remedy to all diseases . . .," &c. — *Anatomy of Melancholy*, —

I might cite such instances as Hobbes, who attained the age of ninety-two, Izaak Walton ninety, Newton eighty-four, Dr. Parr seventy-eight, all, to a greater or less extent, devoted lovers of the pipe; together with Dr. Isaac Barrow, who, according to Dr. Pope, was wont to call tobacco his "panpharmacon."

But the enemies of tobacco will tell me that these are exceptional cases, — men whose constitutions have acquired by habit Mithridatic powers, — like the aged Effendi mentioned by Mr. Wadd in his amusing *Comments on Corpulency :*

"Whose back was bent like a bow, and who was in the habit of taking four ounces of rice, thirty cups of coffee, three drachms of opium, and besides smoking sixty pipes of tobacco." — P. 159.

WILLIAM BATES.

Birmingham.

## Minor Notes.

*Posey of a Ring.*—I used to possess a remarkably small gold wedding ring, that was dug up, in 1833, in Charterhouse Square. The inscription in the interior was "NOT THIS BVT ME."

HENRY T. RILEY.

*The New Moon.* — The very general idea that the dim form of the full moon seen with the new moon is a sign of rain, seems to be an old one; the appearance may also have predicted something worse than storm, and have been considered ominous by the sailors of the sixteenth and seventeenth centuries :

"I saw the new moon late yestreen
With the old moon in her arm,
And if we gang to sea, mastèr,
I fear we'll come to harm."

*Sir Patrick Spens.*

T. H. PATTISON.

*A Whale Fight.* — The following story has lately been going the round of the papers : —

"A whale fight came off, a few weeks since, a mile and a half from the shore, opposite the town of Nybster, in Scotland, which was witnessed by many fishermen and others. The two whales rushed against each other with great velocity; one would leap twenty or thirty feet in the air, and fall upon his foe with crushing force; they beat each other with their tails with resounding thwacks, and the sea around them, lashed into foam, soon exhibited a bright red tinge. The battle lasted for three hours, when one of the whales became motionless, and the other swam slowly away. The body of the motionless whale, which was found to be dead, was afterwards drawn ashore. It measured sixty feet, was much bruised, and had its upper jawbone broken."

THRELKELD.

Cambridge.

*Eminent Artists who have been Scene-painters.* — In addition to the well-known instances of Messrs. Stanfield and Roberts may be mentioned the names of David Cox, who, some half-a-century since, was assistant scene-painter at the Birmingham Theatre,— and Thomas Sidney Cooper, who was once "the youthful artist of a certain Theatre Rural on the Sussex coast," and who, for the sake of the recollections of that time, painted "an old white horse, and black donkey," in the scene of the Gipsy Encampment in Mr. Buckstone's drama of the *Flowers of the Forest*, produced at the Adelph Theatre, March 11, 1847. (See the *Dedication* to the published version of the drama.)

CUTHBERT BEDE, B.A.

*Addison's "Sir Roger de Coverley."* — In "an Epithalamium," in *Poems* by George Butt, D.D., vicar of Kidderminster, there is a poetical description of Abberley Lodge, the seat of the poet Walsh, — "knowing Walsh," "the Muse's judge and friend," (whose works were published by Curll in 1736), and who often entertained as guests the poets Pope, Dryden, and Addison. Of the last-named poet, Dr. Butt says :

"It is more than probable, that it was in this fitting seat of the Muses where this amiable writer planned his Worcestershire papers, and saw the original Sir Roger de Coverley." — Note to p. 24., vol. i.

This was written in the year 1776.

CUTHBERT BEDE, B.A.

## Queries.

### MEANING OF ANGLO-SAXONS.

May I, at the beginning of this new year, which is to inaugurate also a new era of brotherhood between the United States and England, take the liberty of asking a question on a subject which has often puzzled me? It is probable that some one of your readers on the other side of the Atlantic may be able to explain my difficulty; for I believe the Americans were the first to use the name which I cannot understand, in the sense which seems to be gaining ground. My question is, "What do they, and their English imitators, mean by *Anglo-Saxons?*" What did the United States Consul mean, when, at the dinner lately given to Captain Hartstein, after substituting Turks and Russians for Dr. Watts' dogs and bears and lions, in the well-known little gnomic poem about "barking and biting," he continued :

"But *Anglo-Saxons* should never let
Such angry passions rise;
Their great big hands were never made
To tear each other's eyes!"

I am entirely at a loss to understand this name; and I wish some one would do me the favour to explain what is really meant by it. I know something of a people who were called by it, a good many centuries ago; who founded, in short, by slow degrees, a very powerful state in the largest part of the British Islands; and who, under the general name of Anglo-Saxons, continued to exist in England and Scotland for seven or eight hundred years. I have, indeed, given myself unusual pains to master their now extinct language, to recover much of their lost history and law, and to make the forms of their civilisation intelligible to the people who now occupy the country which

they occupied. But I have done this solely because these had become unintelligible; because towards the end of the eleventh century that peculiar civilisation received a shock, which gave it a totally different direction, and so modified the whole being of the people, as to cause a system of entirely new combinations. From that time there have been assuredly no (or very few) *Anglo-Saxons* left in England, and I presume still fewer in the United States of America. There have been *Englishmen*, deriving their blood from Celts, Saxons, Norsemen, Frenchmen, Flemings, with a little admixture perhaps of the Old Roman. And these Englishmen, I believe, went to America, where they probably varied the stock a little more, by some admixture of Dutch, and even Spanish blood, and by a very plentiful admixture of Welsh, Irish, Scotch, and German — both North and South. How all this can be Anglo-Saxon entirely passes my comprehension.

Still less, I presume, can it be meant to imply that the social and political institutions of the United States and Great Britain are Anglo-Saxon. This they most assuredly are not. The Anglo-Saxons certainly had serfs, and the Americans have the "domestic institution," but the English have not; so that even here the parallel escapes me. American writers have already enriched our language with a number of expressions, which I regret not to be able to look upon as improvements. These have been excused on the ground that they are convenient representatives of novel ideas; but I believe that there was not the least necessity for their introduction among us. But it seems to me that this word *Anglo-Saxon*, if it means anything, means what is historically false, and should therefore be scouted by all true men. I believe, in fact, that it arises entirely from Mr. Thierry's dualistic theory, which arose entirely (by his own admission) from Sir W. Scott's novel of *Ivanhoe*. I believe it is intended to imply that the *people* in England are Anglo-Saxon, but the *nobles* are not Anglo-Saxon, which is historically false: the nobility in England are just what the people are. And if it is further intended to imply that the people in America, being like the people in England, Anglo-Saxon, have an interest apart from the interest of the nobility in England — not being Anglo-Saxon — then I say that it is politically, as well as historically, false, and should be doubly resisted by all true men. If the Americans recognise the fact that the English people, mixed as it is, and of which they are themselves a great and gallant offshoot, possesses noble qualities of self-government, indomitable energy, high principle, and that ἀρχικον φύσει which makes them the lords of the human race, I shall gladly agree with them. But still I must object to calling the English or Anglo-American people, *Anglo-Saxon*. If the Americans read *Beówulf*, or *Cædmon*, or the *Laws and Institutes*, or the *Codex Diplomaticus*, or the *Saxons in England*, they would learn that the Englishman of to-day has as little to do with Alfred's language, as he has to do with his legislation: that the tongue we speak, and the institutions we live under, are not more like those of the Anglo-Saxons, than the personal appearance of the Anglo-American is like that of the full, fat, light-haired, blue-eyed Mercian, or the rattling "go-a-head" spirit of the States like the somewhat heavy conservatism of the Anglian kingdoms. I am very ready to admit all the greatness which the Anglo-Americans may be disposed to find in the *English* character; but I wish to remind them, as well as my own countrymen, that the Englishman only became great by ceasing to be an Anglo-Saxon. Pray do set your face against the further introduction of this glaring cockneyism. J. M. K.

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## Minor Queries.

*Newspaper Literature.* — Reference is desired to the Magazine or Review containing an article "On the Means by which the Editors of English Newspapers have obtained the Secrets of Foreign and English Governments." J. F. S.

*Muckruss, Co. Kerry.* —

"An autocrat might form a second Versailles, but he could not, even with the revenues of an empire, lay out a second Muckruss."

To whom is Muckruss, in the county of Kerry, indebted for the foregoing? Abhba.

*A Deer Leap.* — A Patent Roll of the 8th of King John grants a licence to John (Comyn) Archbishop of Dublin, to have a park at Kilcopsantan, and, a "deer leap" therein. What was the deer leap? E. D. B.

*Mistletoe, how produced?* — As this is the season when young persons are kissing and being kissed "under the mistletoe," I may take the liberty, as a looker on, to put a question — not as to the origin of the seasonal custom alluded to — though *that* might not be quite out of place in the pages of "N. & Q.," but of the origin of the "mystic bough" itself. It is generally said, as most readers will be aware, to be produced from a seed of the *viscum album*, dropped in the muting of some bird upon the tree from which it grows as a parasitic shrub. Is this theory of its generation undeniably correct? Is there any common instance known of seeds germinating after having passed through the digestive organs of a graminivorous bird? By the way, it may be here remarked, that the "March of Intellect" has failed to tread out the immemorial Christmas use of the mistletoe; and only within the last few days I

noticed two or three immense casks of it, each densely packed, on their way from Leicester to Hull, most of the markets "North of Trent" deriving their seasonal supplies from the midland counties of England. D.

*Motive Power for Ships.* — In the *Gentleman's Magazine* for 1742, there is the following paragraph (p. 105.). On the 2nd of February "an experiment for moving ships in a calm was performed at Deptford, by order of the Lords of the Admiralty, and met with approbation."

Is it now known what was the nature of this experiment? It is just possible that it may have been connected with the steam-engine, which had been suggested by Jonathan Hulls a few years before, as applicable for the purpose of towing ships. Perhaps some of your readers may be able to give further information. Henry T. Riley.

*Andover Church.* — In the rebuilding of Andover church, some twelve years ago, many ancient monuments are said to have been accidentally destroyed. If any reader of "N. & Q." should be aware of the existence of any transcript of the inscriptions on the monuments in the old church, he would much oblige the undersigned by a communication. Memor.

32. Dover Street.

*Healaugh Hall near Tadcaster.* — Can any one of your Yorkshire readers inform me who was owner of, and resident at, Healaugh Hall, near Tadcaster, from 1750 to 1760? D.

*Females at Vestries.* — As appears from the vestry book (now before me) of the parish of Booterstown, in the county of Dublin, "Mrs. Easterby" and "Miss Kells" were present at the vestry held on Easter Monday, April 7, 1828. Can females legally vote upon such occasions? and has it been customary for them to do so elsewhere? Females do not appear to have attended any other vestry in Booterstown. Abhba.

*Motto of Charles I.* — I believe it has not yet been noticed in "N. & Q." that the private motto of Charles I. was "Dum Spiro Spero." The Shakspeare, which the king gave to Sir Thomas Herbert, was inscribed:

"Dum Spiro Spero.
C. R."

So was an English *Tacitus* as described, and the autograph engraved, in the *Catalogue* of Kerslake, bookseller, of Bristol, 1845 (p. 180.). Mr. Kerslake assumed that the motto alluded to the king's "sufferings;" but I believe it to have been of earlier origin. Probably the correspondents of "N. & Q." may be able to name other examples. Does it occur on any medal? J. G. N.

"*Sertesilver*" *and* "*Nokesilver.*" — I shall be obliged by an explanation of the words printed in Italics in the following extracts:

"Denar.' dno. Reg. solut. pro le *sertesilver*, s. xviij. d. x."

"Reddit. resolut. dno. de Kymbalton, p. *Nokesilv'*, p. am d. xviij."

The extracts are taken from the Return of certain Commissioners appointed *temp.* Hen. VIII. to inquire into the revenues of the Priory of Stonely, in the county of Huntingdon. Vicus.

*Hildebrand Jacob.* — Are any particulars known of this person, some loose poems by whom are printed with the early editions of Matthew Prior's poems? Was he on terms of intimacy with Prior? Henry T. Riley.

*Crowley House, near Greenwich.* — Where can I find any history of Crowley House, which stood on the banks of the Thames, near Greenwich, and was, I believe, pulled down in the spring of 1855. I have the title-page of a catalogue of building materials and antique carved oak staircase, as offered for sale by Messrs. Winstanley, on May 10, 1855. Judging from tapestry which came from it, it must have been a very ancient and interesting building. G. K. H.

*Bachelors and Doctors in Music, their Robes and Precedence.* — Can any of your readers give me any information on the subject of degrees granted by the Archbishop of Canterbury? A good deal of attention has lately been drawn to the subject in Oxford and Cambridge, and I should be glad, with especial reference to this question, to learn what gown or hood, if any, Bachelors and Doctors in Music are entitled to wear, who have thus obtained their degrees, and also what order of precedence they may take with regard to graduates of the Universities. It is with especial reference to the degrees of Musical Doctor that I ask this question, but I shall be glad of information also with regard to other degrees.
M. A. Oxon.

*Wedgwood's Portland Vase.* — In the *Penny Cyclopædia*, art. "Portland Vase," it is said that—

"Mr. Wedgwood made a small number of copies of this vase, which were sold at about *twenty-five* guineas each."

In the same work, art. "Wedgwood," it is said, on the authority of Shaw, the historian of the Staffordshire Potteries, "that Wedgwood sold the fifty copies which he executed at *fifty* guineas each." Which of these statements is correct?

It is further stated, that the moulds employed for these copies are still in existence, but that the extreme difficulty of the manufacture renders their production, as a commercial speculation, unprofitable, and that Wedgwood's expenditure

in producing them is said to have exceeded the amount he obtained for them at fifty guineas each. If this be true, these copies must now be of great value.

David Gam.

"*The Wife of Beith Giving an Account of her Journey to Heaven*," *&c.* — I should be obliged to any one who, from his stores of antiquarian lore, could direct me where I will find an authentic copy, the older the better, of the poem or ballad (comprising about 700 lines) as above entitled, and also inform me who was its author. The heroine of the tale is founded on Chaucer's Wife of Bath —

"Of whom brave Chaucer mention makes."

It is the production of some Scottish poet of considerable antiquity, and has from the earliest recollections been hawked about as a *penny chap book* in Scotland, and read by thousands. There is but one version of it, but from the circumstance of its being so often printed by illiterate hands, it is in general full of typographical blunders, and evidently much both of the sense and text corrupted, which it would be worth while rectifying as far as possible.

G. N.

*Kent Street, Borough.* — Within the last five-and-twenty years, Kent Street, in the Borough, was the great emporium for the supply of the *arbor sapientiæ*, or, in other words, birch rods, for the benefit of the grammar schools of the metropolis.

Some time ago I read a passage in one of our old poets, showing that in the earlier part of the seventeenth century, schools were supplied with this commodity from the same place. I omitted to "make a note" of it, and have lost the passage. Can any of your readers help me to recover it?

Henry T. Riley.

*Bacon's Judgments.* — Lord Bacon says, in his confession and submission:

"I hope also that your lordships do rather find me in a state of Grace, for that in all these particulars there are *few* or *none* that are not almost *two years old*; whereas those that have a habit of corruption do commonly wax worse: so that it hath pleased God to prepare me by precedent degrees of amendment to my present penitency."

Was this statement true? And is it true that, though there were numerous appeals, in *no one case* was a decision of Lord Chancellor Bacon's altered or reversed?

W. H. S.

Brompton, Middlesex.

## Minor Queries with Answers.

*Thomas Adams.* — Fuller dedicates the third section of his *Church History of Britain* (century viii.), "Thomæ Adamidi, senatori Londinensi, Mecænati meo," and mentions as a compliment to him that an edition of Bede, *Saxonicis typis*, had lately issued from the press under his auspices. Can you give me any further information respecting this patron of literature?

E. H. A.

[Sir Thomas Adams, born at Wem in Shropshire, in 1596, was educated at Cambridge, and afterwards joined the Drapers' Company. When President of St. Thomas's Hospital, he was the means of saving that institution from total ruin, by discovering the frauds of a dishonest steward. In 1645–6, he was elected Mayor of London; and such was his known attachment to the royal cause, that his house was searched for treasonable correspondence; and one year he was committed to the Tower by the usurpers of the government. During the exile of the second Charles, he exhibited a notable proof of his loyalty by remitting 10,000*l.* to that monarch. He was seventy-four years of age when sent, conjointly with General Monk, to congratulate Charles at Breda, by whom he was knighted, a dignity which was soon after raised to a baronetcy. Of this generous patron of learning and learned men, Fuller has given the following account in his *History of Cambridge*, sect. ix. 23—26.: "Thomas Adams, then citizen, since Lord Mayor of London, deservedly commended for his Christian constancy in all conditions, founded an Arabian professorship, on condition it were frequented with competency of auditors. And notwithstanding the general jealousy that this new Arabia (*happy*, as all novelties at the first) would soon become *desert*, yet it seems it thrived so well, that the salary was settled on Abraham Wheelock, Fellow of Clare Hall." By his munificence Wheelock was enabled to bring out his edition of Bede. In the dedication of this work he has paid a just compliment to Adams. Sir Thomas died Feb. 24, 1667-8, aged 82; and the cause of his death is thus noticed by Pepys, *Diary*, 27th March, 1668: "This day, at noon, comes Mr. Pelling to me, and shows me the stone cut lately out of Sir Thomas Adams, the old comely alderman's body, which is very large indeed, bigger I think than my fist, and weighs about twenty-five ounces; and, which is very miraculous, he never in all his life had any fit of it, but lived to a great age without pain, and died at last of something else, without any sense of this in all his life." But, as an editorial note informs us, "the shock caused by a fall from his coach displaced the stone, and led to fatal consequences." His arms are, Ermine, three cat-a-mountains passant guardant in pale azure. His funeral sermon was preached by Dr. Hardy, and is entitled, *The Royal Common-wealth's Man; or King David's Picture*, represented in a Sermon preached at the solemnity of the Funeral of Sir Thomas Adams, knight and baronet, and Alderman of London, in St. Katherine Cree Church, on the 10th March, 1667. By Nath. Hardy, D.D., Chaplain in Ordinary to his Majesty, and Vicar of St. Martin's in the Fields, 4to., Lond. 1668. At p. 37., the munificence of Sir Thomas Adams is thus noticed by the preacher: "I must not forget to tell you how he served the town [Wem, in Shropshire] where he received his first breath, by building and endowing a free-school there with a considerable maintenance for the education of children. How he had served the University of Cambridge by erecting an Arabick lecture, and settling upon the lecturer 40*l.* per annum for his pains in reading it [paid by the Drapers' Company]; hereby testifying himself to be a lover of learning, to which indeed none is an enemy but the ignorant. Nor were these munificent works to bear the date of their beginning from his death; but the one began twenty, and the other thirty years ago, nor is their maintenance only settled for some term of years, but (as we usually express it) *for ever*: by which means he hath not only served his own, but succeeding generations. Nay,

in that Arabick Lecture he hath served those remote Eastern parts of the world, upon which account (at the desire of the Rev. Master Wheelock, now with God), he was at the charge of printing the Persian Gospels, and transmitting them into those parts; yea, by these ways he endeavoured to serve the Lord Christ, promoting the Christian religion, and (to use his own language) throwing a stone at the forehead of Mahomet, that grand impostor." Among Baker's MSS. in the British Museum (Harl. MS. 7041.) are twenty-six letters from Sir Thomas Adams to Abraham Wheelock; three of which have been printed by the Camden Society in *Original Letters of Eminent Literary Men*, edited by Sir Henry Ellis. We have given an extended notice of this worthy patron of literature, as we find his name is omitted in the biography of Knight's *English Cyclopædia*, the last "Dictionary of *Universal* Knowledge."]

*Huntingdon Earldom.*—In the reign of Edward I., the descendants of the three daughters of David, Earl of Huntingdon, claimed the crown of Scotland. Whence did this earl derive his title? Was it from the shire of that name in England? and if so, why? Or is there a Huntingdon in Scotland? G. R. B.

Boston, Mass.

[This earldom is connected with the English county, and from the year 1068 to 1237 more or less appertained to the crown of Scotland. Waltheof, son of Siward, having married Judith, William the Conqueror's niece, was made by that monarch Earl of Huntingdon. The earldom was successively conferred on Simon de St. Liz, and David, Prince (afterwards king) of Scotland, who married Maud or Matilda, daughter of Waltheof. The earldom and estates thereof continued in the royal family of Scotland, until seized by the kings of England in the wars occasioned by the contests of the Bruce and Baliol families for the crown of Scotland. In 1337, the earldom was conferred by Edward III. on William Baron Clinton, and after passing through various families was conferred, Dec. 8, 1529, by Henry VIII. on George, third Baron Hastings. See, for further information, *The Historic Peerage of England*, lately published by Murray.]

*Books and Bookselling.*—When did James Lackington, the bookseller, die, and what became of his celebrated business? Are there any works written upon the bookselling trade, more particularly as relates to old and second-hand books? J. R.

[Mr. James Lackington died at Budleigh Sulterton, in Devonshire, Nov. 22, 1815; leaving Mr. George Lackington, his nephew, at the head of the firm, Lackington, Allen, and Harding, at the Temple of the Muses. For information respecting second-hand books our correspondent had better consult Lowndes's *Bibliographer's Manual*; Goodhugh's *Library Manual*; and Dibdin's *Library Companion*.]

*Æsthetic, Æsthetical.*—When, and by whom, and on what occasion, was this word first introduced? George.

[Richardson, in his *Supplement*, has the following remarks on this word: "Æsthetic, Gr. αἰσθητικὸς, that can or may feel (αἰσθον-εσθαι)—which is contradistinguished by Greek philosophers from Νοητικὸς, that can or may understand; as the τα νοητα—things perceptible to the understanding—are by mathematicians from τα αἰσθητα—sensible things. And thus the usage of this neoteric by Alex. Baumgarten, who gave the title of *Æsthetica* to a work published by him at Frankfort in 1750-58, is, etymologically, of doubtful propriety; yet it is established in this and other countries as well as in Germany. Its opposite An-æsthetic, that can or may destroy sensibility—(sc. during surgical operations)—is of very recent introduction."]

*Curliana.*—In a list of Curll's publications, 1718, is *The Earl of Mar Marr'd, a Tragico-comical Farce*, by Mr. Philips.

This is not noticed in the *Biographia Dramatica*. Was Mr. Philips a real person, or a phantom to pass for Ambrose Philips? H.

[There were three farces published by Curll with the name of John Phillips: 1. *The Earl of Mar Marr'd*, 1715. 2. *The Pretender's Flight, or a Mock Coronation*, 1716. 3. *The Inquisition*, 1717. Giles Jacobs speaks of the author as a young gentleman living in 1719, without any hint that the name was fictitious. Mr. Chetwood states, that the author received a handsome present from the government, in consideration of the first two. But the compiler of Whincop's *List of Dramatic Poets*, p. 276., seems to surmise that this name of Phillips was not a real, but only an assumed one; and Curll, in an advertisement to Taverner's play of *The Maid the Mistress*, 12mo., 1732, ascribes them to Dr. Sewell. "But on what ground this supposition and assertion are built," says Baker, in his *Biog. Dramatica*, "I know not, as I can see no reason why an author, who only wrote in contempt of an unjustifiable rebellion, and in ridicule of the professed or detected enemies of a just and an amiable monarch, should either be afraid or ashamed of as openly declaring his name as his opinions." Here is clearly some mystification by Curll.]

## Replies.

### THE SENSE OF PRE-EXISTENCE.

(2nd S. ii. 517.)

The curious problem in mental psychology, which Sir Walter Scott, in the extract given by F., designates as "the sense of pre-existence," I can venture to confirm, not only from my own experience, but from the recorded testimony of a number of eminent persons, some portion of which (as this appears to be an interesting subject of speculation) I subjoin.

The earliest distinct mention of this singular mental affection that I am acquainted with, is that by Sir Walter himself, in one of the most charming of his prose fictions, where the hero of the story, unconscious of his name and lineage, revisiting his own ancestral mansion, after an absence from childhood, exclaims:

"Why is it, that some scenes awaken thoughts which belong, as it were, to dreams of early and shadowy recollection, such as my old Bramin Moonshie would have ascribed to a state of previous existence? . . . How often do we find ourselves in society which we have never before met, and yet feel impressed with a mysterious and ill-defined consciousness, that neither the scene, the speakers, nor the subject, are entirely new; nay, feel as if

we could anticipate that part of the conversation which has not yet taken place."

That this feeling is not an uncommon one may be gathered from a late publication by Mr. Samuel Warren:

"I am strongly disposed to think," he says, "that every person who has meditated upon the operations of his own mind, has occasionally, and suddenly, been startled with a notion that it possesses qualities and attributes of which he has *nowhere* seen any account. I do not know how to express it, but I have several times had a transient consciousness of mere ordinary incidents then occurring, having somehow or other happened before, accompanied by a vanishing idea of being able to predict the sequence. I once mentioned this to a man of powerful intellect, and he said, 'So have I.'" — *Lecture at Hull, &c.*, p. 48.

Sir E. B. Lytton, who has several allusions in his works to this feeling of reminiscence, describes it as "that strange kind of inner and spiritual memory, which often recalls to us places and persons we have never seen before, and which Platonists would resolve to be the unquenched and struggling consciousness of a former life." He also somewhere expresses surprise that the idea of the soul's pre-existence has not been made available for the purposes of poetry; but the distinguished writer must have forgotten, at the moment, Wordsworth's grand ode. Does not Milton, also, who had imbibed from his college friend Henry More an early bias to the study of Plato, whose philosophy nourished most of the fine spirits of that day, hint at the same opinion in those exquisite lines in Comus?

"The soul grows clotted by contagion,
Imbodies and embrutes, till she quite lose
*The divine property of her first being.*
Such are those thick and gloomy shadows damp,
Oft seen in charnel vaults and sepulchres,
Lingering and sitting by a new made grave,
As loth to leave the body that it loved."
l. 467.

This, by the way, seems a favourite illustration with our elder divines, one of the greatest of whom has a noble passage, not unworthy of being placed beside the verses of Milton. (See Scott's *Christian Life*, chap. iii. sect. 1.; and compare Dr. H. More's *Immortality of the Soul*, book II. ch. xvi., and Sir Kenelm Digby on *Religio Medici*, p. 91.; Sir T. Browne's *Works*, fol. 1686.)

The testimony of Lord Lyndsay, in his description of the Valley of the Kadisha (*Letters*, p. 351., ed. 1847), is too interesting to be passed over:

"We saw the river Kadisha, like a silver thread, descending from Lebanon. The whole scene bore that strange and shadowy resemblance to the wondrous landscape delineated in 'Kubla Khan,' that one so often feels in actual life, when the whole scene around you appears to be reacting after a long interval, — your friends seated in the same juxta-position, the subjects of conversation the same, and shifting with the same 'dream-like ease,' that you remember at some remote and indefinite period of pre-existence; you always know what will come next, and sit spell-bound, as it were, in a sort of calm expectancy."

But perhaps the most remarkable narrative of the occurrence of this strange sensation is that to be found in a little *Memoir of the late William Hone*, the Parodist, who appears to have been led by its experience to doubt for the first time the truth of the system of materialistic atheism which, for thirty years of his life, he had most unfortunately adopted. The strong intimation which the incident seemed to convey to his mind of the independence of the soul upon the body gave rise to inquiries, which terminated in his becoming a convert to the truth of the Christian religion. The story, as related by himself to several of his friends, is as follows. Being called, in the course of business, to a house in a certain street in a part of London quite new to him, he had noticed to himself, as he walked along, that he had never been there before.

"I was shown," he said, "into a room to wait. On looking round, to my astonishment everything appeared perfectly familiar to me: I seemed to *recognize* every object. I said to myself, what is this? I was never here before, and yet I have seen all this: and, if so, there is a very peculiar knot in the shutter."

He opened the shutter, and found the knot! Now, then, thought he, "Here is something I cannot explain on my principles; there must be some power beyond matter." The thought then suggested, adds his biographer, never left him, till he was brought from "the horror of great darkness" — from the atheism of which he ever spoke with shuddering memories, into the glorious light of revelation.

And now, what shall we say of this mysterious impression? Is it in reality from some former life that these gleams of inner memory come which are occasionally permitted to haunt our minds?

"May there not," it has been asked, "exist senses still imperfectly defined by physiological science, mysteries of the soul still undeveloped, a mockery to the learned, but of profound conviction to more delicate organizations? Or are there new diseases of the mind as of the body, the result of higher civilization, and artificial modes of life, inducing a greater delicacy and susceptibility of the nervous system? Or are we indebted to our more active and refined enquiry, and more accurate habits of mental analysis for making us acquainted with mental phenomena, which existed before unobserved and unrecorded?"

The most plausible solution seems to be that given by a learned medical writer, the late Dr. Wigan, in his work on *The Duality of the Mind*, London, 1844. After describing the sudden flash of reminiscence which accompanies the sensation in question, he adds, —

"All seems to be *remembered*, and to be now attracting attention for the second time; never is it supposed to be the *third* time. And this delusion occurs only when the mind has been exhausted by excitement, or is, from in-

disposition, or any other cause, languid, or only slightly attentive to the conversation. The persuasion of the scene being a repetition comes on when the attention has been *roused* by some accidental circumstance. . . . I believe the explanation to be this: only one brain has been used in the immediately preceding part of the scene; the other brain has been asleep, or in an analogous state nearly approaching it. When the attention of both brains is roused to the topic, there is the same vague consciousness that the ideas have passed through the mind before, which takes place on re-perusing the page we had read while thinking on some other subject. The ideas *have* passed through the mind before; and as there was not a sufficient consciousness to fix them in the mind, without a renewal, we have no means of knowing the length of time that had elapsed between the *faint* impression received by the single brain, and the *distinct* impression by the double brain. It may seem to have been many years.

"The strongest example of this delusion I ever recollect in my own person was at the funeral of the Princess Charlotte. . . . Several disturbed nights previously, and the almost total privation of rest on the night immediately preceding it, had put my mind into a state of hysterical irritability, which was still further increased by grief, and by exhaustion for want of food. . . . I had been standing for four hours, and on taking my place beside the coffin in St. George's Chapel, was only prevented from fainting by the interest of the scene. . . . Suddenly, after the pathetic *miserere* of Mozart, the music ceased, and there was an absolute silence. The coffin, placed on a kind of altar covered with black cloth, sank down so slowly through the floor, that it was only in measuring its progress by some brilliant object beyond, that any motion could be perceived. I had fallen into a sort of torpid reverie, when I was recalled to consciousness by a paroxysm of grief on the part of the bereaved husband, as his eye suddenly caught the coffin sinking into its black grave formed by the inverted covering of the altar. In an instant, I felt not merely an *impression*, but a *conviction*, that I had seen the whole scene before, and had heard the very words addressed to myself by Sir Geo. Naylor. . . . Often did I discuss this matter with my talented friend, the late Dr. Gooch, who always took great interest in subjects occupying the debateable region between physics and metaphysics, but we could never devise an explanation satisfactory to either of us. I cannot but think that the theory of two brains affords a sufficient solution of this otherwise inexplicable phenomenon."

It would seem to have been under similar derangement of the nervous system, unstrung by sickness, misfortune, or grief, or over-exertion, or when the feelings have been deeply stirred by some national calamity, that this peculiar sensation has usually manifested itself. At such times the very atmosphere seems fraught with some strange influence; every accustomed sound — even the ticking of a clock — unnoticed before, falls upon the ear with almost painful distinctness, and the silence which intervenes seems almost preternatural. In the case of Sir W. Scott, recorded in that pathetic *Diary* of his closing life, from which your correspondent F. has given an extract, his mind had been hopelessly impaired by his almost superhuman efforts to retrieve his ruined fortunes, and the delicacy of his mental organisation, which, his biographer remarks, he had always stoically endeavoured to hide, had become apparent to his friends, before that entry was made in his *Diary*. Indeed, the touching record of his wayward alternation of feelings, at that very period, inscribed by his own hand on a neighbouring page, shows that there was every predisposition in his mind to induce a state of morbid sensibility.

"I spent the day," he says, "which was delightful, wandering from place to place in the woods, sometimes reading, sometimes 'chewing the cud of sweet and bitter fancies,' 'idly stirred' by the succession of a thousand vague thoughts and fears, the gay strangely mingled with those of dismal melancholy; tears which seemed ready to flow unbidden; smiles which approached to those of insanity; all that wild variety of mood which solitude engenders."

And so, too, in Hone's case, it was when he had been completely worn down by the excitement of his extraordinary trial, that he was suddenly startled by an apparent recognition of an apartment, which he had certainly entered for the first time in his life. There is to be accounted for, however, in his story, the curious fact, that he proposed, as a test to himself of the reality of the impression, the finding of a certain knot in the wood of the window-shutter, and that he actually did discover it.

In fine, we may, perhaps, accept the ingenious explanatory theory of Dr. Wigan as the most plausible solution; but, as to the doubleness or duality of the *mind*, which the title of his book implies, Sir Henry Holland, in his elegant *Chapters on Mental Physiology*, affirms that he can see no foundation for it. But, may we not with great probability conclude, that the singular mental phenomenon which forms the subject of this note proceeds "from some incongruous action of the double structure of the *brain*," to which perfect unity of action belongs in a healthy state?

W. L. Nichols.

Bath.

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There are "many mansions" in the kingdom of God. Is it not then very possible that previously to this life the human soul has passed through many mansions, that is, many different phases of existence, and that it is destined to pass through many more before it arrives at its final rest? Surely if we could establish as true the idea of a pre-existence, we should gain an additional argument, if such were wanting, in proof of an immortality to come.

We are told that Pythagoras recollected his former self in the respective persons of a herald named Æthalides, Euphorbus the Trojan, Hermotimus of Clazomenæ, and others, and that he even pointed out in the temple of Juno, at Argos, the shield he used when he attacked Patroclus.

Can any of your readers name others who have felt, or pretended to feel, a consciousness of pre-existence?

P. F. D.

### CHATTERTON'S PORTRAIT.

(2nd S. ii. 171. 231.)

The recovery of any genuine portrait of Chatterton becomes more improbable every day. It is very unlikely that any portrait of him by Gainsborough ever was painted, as Mr. Fulcher mentions in his *Life of Gainsborough*, and that it was made during the intervals between 1768 and 1773, when he declined sending specimens to the Royal Academy, and that this portrait was a masterpiece. In refutation of the whole of this allusion to a portrait by Gainsborough, the facts are patent and full. Chatterton left Bristol for the metropolis at the end of April, 1770, and committed suicide there the latter end of August in the same year. Now, unless it can be shown that Gainsborough painted his portrait in Bristol before April, 1770, it is highly improbable that during the few months that Chatterton resided in London he did so, or that Chatterton, in the pride of his heart, (for pride was his principal foible,) should not have communicated so important an occurrence to his mother or sister Mary: more reasons might be adduced, but the above are surely sufficient to destroy the belief that Gainsborough ever did paint such a portrait. In regard to the other portrait to which I alluded in "N. &. Q," (2nd S. ii. 172.), prefixed by Mr. Dix to his *Life of Chatterton*, I have now before me an indubitable proof that it is not one of Chatterton, but of another boy, and the following are extracts from a review of the *Life of Chatterton* by Mr. Dix, by my late friend the Rev. John Eagles, the author of *The Sketcher*, sent by him to *Blackwood's Magazine* with other contributions, but not inserted, and afterwards given to me for insertion in *Felix Farley's Bristol Journal;* but being too long for its columns, when supplements were not the fashion, did not appear, — which extracts, I think, dispose of the two portraits of Chatterton, the one in Dix's life, and the other in Mrs. Newton's possession, Chatterton's sister, and the purport of these extracts is so clear that it needs no comment of mine. Mr. Eagles writes:

"Mr. Dix has obtained a striking portrait (we do not say a striking likeness) as a frontispiece to his volume. It is highly indicative of genius, and just such a one as we should have expected to see, could we have been assured of there being any real portrait of him in existence. We find indeed in the appendix by Mr. Cumberland, p. 317, that Mrs. Edkins says Wheatley painted his picture, but at what age she does not know, and her son had seen it. . . . . It is fair to state that we understand a copy of this portrait has been presented to Mr. Southey, who considers it like Chatterton's sister, Mrs. Newton. And it must be confessed that a very willing observer might fancy he traced a resemblance in some of the features in this portrait and that engraved in the *Monthly Visitor*. But, notwithstanding all these very plausible circumstances (the letter from Chatterton's mother stating she had his portrait taken in a red coat, by Morris, is omitted in Mr. Dix's publication), we think the point too important to suffer any disguise of the truth. The history of our literature, the histories of our great men, forbid the imposition. We are sorry therefore to be obliged to state that the portrait is the portrait of the son of Morris the painter, taken when he was thirteen, and that this was written at the back of it, *totidem verbis.* We think it right to give, as we have permission, our authority — after which all we can say is, 'Qui vult decipi, decipiatur.' We cannot do better than print the following letter, which has been forwarded to us through a friend of the writer himself.

"'Nov. 23, 1837. Bristol.

"My Dear . . .

"'For a wonder I did not come to town yesterday, or I would have replied to your note by the bearer. You therein ask me to state what I know concerning the portrait of Chatterton, lately published by Mr. Dix. I will tell you: about 25 years ago I became impressed with a notion that I had a taste for pictures, and fancied, like all so impressed, that I had only to rummage brokers' shops to possess myself of gems and hidden treasures without number, which illusions a little practical knowledge soon dismissed with costs. It happened that a gentleman in whose house I then resided (being at that time a bachelor), became touched with the same mania, and in one of his peregrinations picked up the picture you mention of a broker in Castle Ditch, at a house near the Castle and Ball tavern, and the broker's name was William Bear. *At the back of the portrait was written with a brush,* F. Morris, *aged thirteen, as well as I can recollect.* The gentleman who purchased it, in a playful mood said, *that portrait will do for Chatterton, and immediately placed the name of Chatterton over that of F. Morris.* What became of it afterwards, or how it came into the hands of the present possessor, I am quite ignorant. While in the hands of the gentleman above mentioned, I showed it to Mr. Stewart, the portrait painter, who recognised it at once as the portrait of young Morris, the son of Morris the portrait painter. That is all I know about it, and you are at liberty to make what use you please of it.

"'I am, yours truly,

"'Geo. Burge.'"

Mr. Eagles in his review, says:

"The disappointment to the amiable possessor (Mr. Brakenridge) cannot be small. That gentleman is himself deeply learned in antiquities, and has collected at a great expence and constant research curiosities without number, and of great value. But the object of an antiquary being to discover truth, not to treasure impositions, we think he will not be displeased at being now enabled to weed his collection of that which injures the whole by standing among realities with a false value and a misnomer."

After this clear exposition, I think we arrive at the conclusion that there is not any genuine portrait of Chatterton now in existence.

May I be allowed to say a few words on the Rowleian and Chattertonian controversy. A reviewer of Professor Masson's lecture upon Chatterton, recently published, says, that —

"Chatterton is one of those personages whom the general world knows more by allusion than by acquaintance. Every one can talk of the 'marvellous boy,' but few read Rowley's *Poems*, or know much more about their author than that he ran away from Bristol, and met with a premature death in London."

I am glad, however, to observe there is a revival of the controversy in Professor Masson's lectures, and in *Chatterton, an Essay*, by the Rev. Dr. Maitland, of Gloucester, just published by the Rivingtons. The Bristolians also were fully alive to the subject, both in lectures and communications to their newspapers. The professor is a Chattertonian, Dr. Maitland a decided Rowleian. In the hands of two such able disputants some truths may be elicited. I shall watch the controversy with much anxiety. My age precludes me from entering into it, but if it proceeds I may be induced to make public the contents of some MSS. in my possession, written by cotemporaries of Chatterton. In conclusion, I will with Dr. Maitland "entreat archæologists, not only at Bristol, but also, and perhaps still more particularly, in the northern part of England, not to allow the notion of forgery to prevent their keeping a look out for 'Old Rowley,' and just acquainting themselves with the painted portrait (disfigured though it be), which has come down to us, so that they may know him, if they meet him." J. M. G.

Worcester.

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GENTOO.

(2nd S. iii. 12.)

In Todd's edition of Johnson's Dictionary, that editor cites Halhed as saying that in Sanscrit the word *gent* means animal, and in a more confined sense *mankind;* and that the Portuguese hearing the word used by the natives, in the last sense, may have supposed it to be the name for the nation. He adds, "Perhaps also their bigotry might force from the word Gentoo a fanciful allusion to Gentile, a Pagan." —Pref. to *Code of Gentoo Laws*.

It is possible that Halhed may have hit upon the common source of the Latin gens, genus, and kindred Greek words, which, if it be so, has led through this channel to the formation of the word *Gentile*, in Portuguese Gentio. I need not tell your readers that *heathen* is formed out of the Greek for nations, and *Gentile* out of the corresponding Latin word, and that neither of these terms was reproachful in its origin. It was simply because all the nations except that of Israel were left for a time without the knowledge of the true God, that whatever term was equivalent to *nations* became equivalent in a Jewish hearer's mind to worshippers of false gods; and whereas after the nations of the Roman world had become united with the Jews in acknowledging one God, the worship of their false gods lingered in villages, where ministers of religion were not generally placed, till rulers acknowledged the duty of providing religious instruction for all their subjects, the word *Pagans*, previously meaning villagers, took the place of *heathens* and *Gentiles*, though it did not entirely supersede those older terms. With us, contrary to the general habit of our language, the words of Greek origin have become much more popular, in this instance, than the Latin word, though Gentile occurs so frequently in our Bibles; where, I suspect, that the uneducated classes regard it as a national appellation. Their Shem forefathers used the word theoda, *i.e.* nations; and our German kinsmen use *heiden*, from the same Greek source as our *heathen*. The French say Payens from Pagan. The Portuguese keep to the word of Latin source, Gentio; and use that word for worshippers of idols, to distinguish them from the Mahometans, who acknowledge one God. That the word Gentio, or Gentoo, was employed by their early writers on Indian discoveries, to denote a religious, and not a national distinction, is evident from De Barros' history of the progress of their discoveries along the western coast of Africa, where, cap. vii., he tells how a chieftain was described by an African narrator as being neither a Moor (*i.e.* a Mahometan) nor a Gentoo, but one whose customs were in many things like those of Christians. Whilst when Vasco da Gama had passed round the Cape as far as Melinda, his vessels were visited by Mahometans who had come from the kingdom of Cambaia, and had with them certain "Banyans of the Gentoos of Cambaia," who seeing an image of Our Lady, says De Barros, made offerings to it of cloves and other spicery, with which the Portuguese were much pleased, as thinking this indicated that they were Christians. Henry Walter.

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In the absence of any means of ascertaining what Hindoostanee characters this word is intended to represent, I would nevertheless suggest that it and *Hindoo* are but two attempts at rendering the same Asiatic word into European characters: the gutturals being more strongly enunciated in one case than in the other. Every book almost, of Eastern travel, spells certain words differently to its predecessor: thus we have *Genie* and *djin*; *vizir* and *wuzeer*; *durweesh* (Crescent and Cross), *dervich* (Vathek), and *dervish*; *pacha* and *bashaw*; *Mahomet* and *Mohammed*; *soldan* and *sultan*, *&c.* So also in Scripture names, the Hebrew words are rendered very differently in the authorised version and in the LXX. Thus we have in the former, Ai, Zoar, Nun, &c., where the latter has, Ἀγγαὶ, Σήγωρ, Ναυῆ, &c. J. Eastwood.

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Gilchrist, in preface (p. xviii.) to his *Dictionary* (*Hind. Dict.*, Calcutta, 1787), says:

"From *Hindoo* I have traced *Gentoo* in the Grammar (p. 28. q. v.), with more reason I believe than deducing it from *Gentile*, a word that neither we, nor the Portuguese, could well corrupt to *Gentoo*, which not being

adopted by the natives at all, can hardly be deemed one of their corruptions. It is deservedly becoming obsolete, by *Hindoo* assuming on all late occasions its place."

In his *Grammar*, he says:

"The word *Gentoo* has puzzled me, and perhaps others, to account for. It may probably be deduced from *Hindoo: d, t*, we already know, are interchangeable; and from *Hintoo*, might not *Gentoo, Jintoo* be formed by the Portuguese or Dutch? Since we observe that *Jerusalem, jacinth*, are also written *Hierusalem, hyacinth*," &c.

Todd (*Johnson*), quoting Halhed (*Code of Gentoo Laws*, Pref., p. xxi.), gives a long note on this word. R. S. Charnock.

Gray's Inn.

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### A QUERY ABOUT A SNAIL.

(2nd S. iii. 11.)

It gives me peculiar pleasure to "confer a very great favour" on J. O. Halliwell, whose praise is with all antiquaries. I am the fortunate possessor of three different editions of that rare and curious volume, *The Shephardes Kalendar*. Capitulo xlvij. is "Of an assaute ageinst a Snayle." Only one of these editions has the woodcut. It is a walled city: upon one of the towers is a snail, head out, horns up, and a woman with several armed men attacking it. Under this are the following lines:

"¶ *The Woman speketh with an hardy courage.*

"Go out of this place thou right vgly beast
Which of the vynes, the burgenings doth eate
And buddes of trees both more and least
In dewy mornynges, ageynst the weate
Out of this place, or I shall thee sore beate
With my distaffe, betwene thy hornes twayne
That it shall sowne into the Realme of Spayne.

"*The men of armes with theyr fearse countenaunce.*

"Horrible Snayle lightly thy hornes downe lay
And from this place, out fast loke that thou ryn
Or with our sharpe wepons, wee shall the fray
And take the castell that thou lyest in
We shall the flay, out of thy foule skyn
And in a dyshe, with onyons and peper
We shall the dresse, and with stronge vyneger.
¶ There was neuer yet any Lumbarde
That dyd thee eate, in such manar of wyse
And breke we shall thy house stronge and harde
Wherfore get the hens, by our aduyse
Out of this place of so ryche edyfice
We thee require, yf it be thy will
And let vs haue thys towre that we come tyll.

"*The Snayle speketh.*

"¶ I am a beast of right great marueyle
Upon my backe, my house reysed I bere
I am neither fleshe, ne bone to auayle
As well as a great oxe, two hornes I were
If that these armed men, approche me nere
I shall them sone vanquishe euery chone
But they dare not, for feare of me alone."

What can all this mean? The *Shepherd's Kalendar* is one of the most curious compilations of our olden literature,—astronomy, philosophy, "The X Commaundes of the Deuyl," what Lazarus saw (while dead) in "the parties infernals of hell," amply replenished with woodcuts. It was as well known in France, under the title of *Le Calendrier des Bergers*, and is mentioned in that exceedingly interesting work of M. Nizard, *Histoire des Livres Populaire* (Paris, 1854), vol. i. p. 146. He gives a very accurate copy of the cut, or probably the old cut itself, with the French poem, and adds:

"Ceci, je la répéte, est pour moi une enigme que je laisse a de plus habiles a deviner."

There may be some connexion between this battle and the nursery rhyme:

"Snail, snail, come out of your hole,
Or else I'll beat you as black as a coal."

I hope that Mr. Halliwell, or some of your readers, may be able to solve this enigma.

George Offor.

Hackney.

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### ARTILLERY.

(2nd S. ii. 328. 414.)

Colleges and parish churches possessed their armouries. At Winchester, in 1458, we find the following entries of interest:

| | £ | s. | d. |
|---|---|---|---|
| "For two new guns of iron bought at London, each having three chambers - - | 0 | 6 | 8 |
| For one staff gun of latten with two chambers - - - - - - - - | 1 | 4 | 0 |
| For 20 lbs. of gunpowder - - - | 0 | 20 | 0 |
| For making bands and staples weighing 1lb. for the great gun - - - - | 0 | 0 | 0 |
| To a workman during three days chambring the great gun - - - - | 0 | 2 | 8" |

In 1415 are the following items:

| | | | |
|---|---|---|---|
| "For 12 bows bought at London for my lord the bishop, &c. &c. - - - | 0 | 22 | 8 |
| For 6 dozen arrows feathered with peacocks' and other birds' feathers - - | 0 | 18 | 2 |
| For 6 dozen of barbed heads - - - | 0 | 8 | 8 |
| For a silver-gilt bracer weighing 2oz. 1qr. with making and gilding - - - | 0 | 11 | 6 |
| For a lace of green silk and a knop of gold wire - - - - - - - - | 0 | 0 | 4" |

In "Artillery-place" in Westminster, the men of St. Margaret's used to practise at "the Butts" set up by the parish in obedience to Q. Elizabeth's ordinance. John Locke, in 1679, records "shooting with the long bow and stob ball in Tothill-fields," and in the beginning of the last century it was "made use of by those who delight in military exercises."

In 1548 the vestry of St. Margaret's paid Mr. Lentall —

"For making clean 11 pair of harness 9 daggers and 8 bills price every harness 1*s.* 4*d.* — 14*s.*"

In 1562, the church possessed a streamer of

white sarcenet, with a white cross; 10 pair of almayne rivelets, 1 harness for a horseman, 6 black bills, 16 arming swords, 7 sheaves of arrows and 6 daggers. Another inventory, of the date of 1628, enumerates —

"1 drum was buckram case and 2 brass sticks, 1 ancient and staff, 9 corslets furnished, 1 armour for a horseman, with sword and dagger, 1 musket with a rest, 12 culivers, 11 flasks, 9 toucht oxes, 12 swords, 9 daggers, 2 leather belts, 3 pair of old hangers, 1 waist girdle, 1 good piece for a horseman, 7 headpieces for shot, 2 black bills, 2 old pilles having no heads."

The parish accounts contain the following additional information:

| | £ | s. | d. |
|---|---|---|---|
| "1548. Paid to 11 men for wearing the same harness at the muster-day to every man 6*d.* - - - - - - - - | 0 | 6 | 6 |
| 1581. For scouring the armour and the shot against the musters in Tothill Fields - | 0 | 26 | 0 |
| Paid for powder for the soldiers upon the mustering days - - - - - - | 0 | 12 | 4 |
| Paid for brown paper for them - - - | 0 | 0 | 0 |
| Paid to the soldiers, the ancient-bearer and him that played on the drum - - | 0 | 27 | 4 |
| 1517. To Mr. Fisher for making the Butts in Tothill - - - - - - - | 0 | 27 | 0" |

By an agreement, May 20, 1668, the tenant was to be allowed 20*s.* out of his rent to keep the shooting house in Tothill Fields in repair, and make a new pair of butts, all dice and billiards being prohibited. By a Vestry Order, Oct. 31, 1667,

"All the arms, both offensive and defensive, then remaining in the dark Vestry for their better preservation were removed to the house newly erected in the Artillery ground in Tothill Fields."

Steele, in *The Tatler*, says:

"You shall have a fellow of a desperate fortune, for the gain of one half crown, go through all the dangers of Tothill Fields or the artillery ground. clap his right jaw within two inches of the touch hole of a musket, fire it off with a huzza with as little concern as he tears a pullet."

In 1559, the city of London furnished 600 men "in broad blue cloaks garded with red," in harness, with "pikes, and guns and bows and bills." And for the siege of Calais, St. Margaret's sent out her levy on Jan. 7; and in the last year of Q. Mary, 5 soldiers to Portsmouth at a cost of 33*s.* 4*d.*

In the 1 Macc. vi. 51, it is said, "He set their artillery with engines;" and though in the passage of the Book of Samuel cited by your correspondents, the word stands obviously for the archer's weapons, yet here it includes the harness and equipment of a man-at-arms: and this appears borne out by the cotemporary passages which I have quoted. MACKENZIE WALCOTT, M.A.

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## Replies to Minor Queries.

"*Maurice and Berghetta*" (2nd S. ii. 450.) — The author was the late Wm. Parnell, Esq., M.P., co. of Wicklow (next brother of Sir Henry Parnell, afterwards Lord Congleton). F.

*University Books* (2nd S. ii. 31.)—W. (Bombay) will find a ready access to the University matriculation books and lists of Graduates, at Oxford, by application to the Rev. Dr. Bliss, keeper of the archives: at Cambridge, to Mr. Romilly of Trinity College. The "usual fees" depend on the time and labour occupied in the search required; but I can safely assure W. that this is a subject on which he need entertain no very formidable apprehensions. J. M. H. O.

"*Not lost, but gone before*" (2nd S. iii. 12.) — 1 Thess. iv. 14. (Anon.):

"Say, why should friendship grieve for those,
Who safe arrive on Canaan's shore?
Released from all their hurtful foes,
They are not lost — but gone before.

"How many painful days on earth,
Their fainting spirits number'd o'er!
Now they enjoy a heav'nly birth,
They are not lost — but gone before.

"Dear is the spot where Christians sleep,
And sweet the strain which angels pour;
Oh, why should we in anguish weep?
They are not lost — but gone before.

"Secure from every mortal care,
By sin and sorrow vexed no more,
Eternal happiness they share,
Who are not lost — but gone before.

"To Zion's peaceful courts above,
In faith triumphant may we soar,
Embracing in the arms of love
The friends not lost — but gone before.

"On Jordan's bank whene'er we come,
And hear the swelling waters roar,
Jesus, convey us safely home,
To friends not lost — but gone before."

I find these lines in R. A. Smith's *Edinburgh Harmony*, 1829, where they are stated to be anonymous. The author probably did not originate the expression, but adopted it *as a burden* to a few charming stanzas. S. U. U.

St. John's Wood.

I know not whether it will satisfy MINIMUS to be directed to a hemistich almost identical, and to the same purport, as that about which he inquires; but I copied, some years since, a quaint epitaph in Westminster Cloisters, of date 1621, as follows:

"With diligence, and trust, most exemplary
Did Gabriel Laurence serve a Prebendary.
And for his paines (*now passed before — not lost*)
Gained this remembrance at his Master's cost.
Oh, read these lines againe, you seldom find
A Servant faithful, and a master Kind.

"Short-hand he wrote — his flow'r in prime did fade,
And hasty Death, *short-hand* of him hath made,
Well couth he numbers, and well measured land.
Thus doth he now that ground whereon you stand,

Where in he lies so geometrical,
Art maketh some — but this will Nature all.
"Ob. Dec. 28, 1621. Ætat 29."

Whether the latter part of the third line was a quotation from some older composition, I know not, but until anything older is found, it may serve for an original. A. B. R.

Belmont.

In answer to the Query of Minimus, I beg to inform him the words he quotes are a translation of a line of *Seneca:*

"Non amittuntur,
Sed præmittuntur."

L. M. M. R.

*Thanks after reading the Gospel* (2nd S. ii. 467.) —The suffrages sung before and after the Gospel were adopted from the Scottish Liturgy of 1604, where the rubric occurs:

"*The Gospel shall be read, the Presbyter saying,* 'The Holy Gospel is written in the — chapter of ——, at the — verse. *And then the people standing up shall say,* 'Glory be to Thee, O Lord.' *At the end of the Gospel, the Presbyter shall say,* 'So endeth the Holy Gospel.' *And the people shall answer,* 'Thanks be to Thee, O Lord.'"

The churches of Spain and France anciently sang an Alleluia or Anthem after the Gospel. The form in use in many churches of England at this day is, "Thanks be to Thee, O Lord, for Thy Holy Gospel."

In the notes to the Common Prayer, published in Cosin's *Works* (vol. v. p. 90.), it is assumed that the words, "Glory be to Thee, O Lord," appointed by King Edward's service-book, were omitted by the negligence of the printer.

Mackenzie Walcott, M.A.

In the church of Wootton, Kent, as soon as the minister has given out the Gospel, the clerk says, "Glory be to Thee, O God;" and when he has finished reading the Gospel, the response is, "Thanks be to Thee, O God."

Arthur B. Mesham.

In the parish church of Cattistock, Dorset, after the Gospel is ended, the clerk repeats aloud, "We thank Thee, O Lord, for thy Holy Gospel." And in other churches in Dorset, I heard the clerk and congregation, at the end of the Gospel, add a loud "Amen." I have also observed reverence made on repeating the words, "and to the Son," in the Doxology very generally. Simon Ward.

This custom is retained in the parish church of Usk, Monmouthshire. Tsca.

*Stunt* (2nd S. ii. 279.) — There can be little doubt that *stunt* is the past participle of the A.-S. verb *stintan*, to stop: by the very common change of the characteristic *i* into *u* — as in *stick*, *stuck*, *strike*, *struck*, &c., &c. See Tooke, vol. ii. p. 304. Stopped: — stubbed, sturdy, &c., &c. Q.

*Augustus Henry Third Duke of Grafton* (2nd S. ii. 463.) — I am unwilling that the biographical work entitled *The Georgian Era* should be lost sight of, as it is really a useful as well as entertaining compilation, notwithstanding the severe criticism it received in the *Quarterly Review.* May I therefore remark, that, although Mr. Fitz-Patrick could find no notice of the premier Duke of Grafton in Gorton's *Biographical Dictionary* or elsewhere, there is a memoir of him in *The Georgian Era*, vol. i. pp. 330—332. But this was evidently written without cognisance of the memoir quoted by Mr. Fitz-Patrick, to which it contains a remarkable contradiction in this passage: "it does not appear that he ever patronized any author except Bloomfield, who was born near his country residence." In the memoir of Grey, however, in the same work (vol. iii. p. 332.), it is stated that he was appointed to the chair of Modern History at Cambridge, by the Duke of Grafton. On Bloomfield, "his grace settled a gratuity of a shilling a day, and subsequently appointed him under-sealer in the Seal Office." (*Ibid.* 421.) The duke was elected Chancellor of the University of Cambridge, whilst Prime Minister, in 1768.

J. G. Nichols.

*Gamage Family: Inscription on a Brass* (2nd S. ii. 473.) — In the small, but highly interesting, church of Hellesdon, near Norwich, is an early brass in perfect preservation, with two couped figures, and beneath them the following inscription, with Lombardic initial and capital letters, which greatly resembles the imperfect one given by Geo. Ormerod:

"Richard de Heylesdone x Beatrice sa feme gisont icy dieu de lō almes eit mēcy amē . qi p' lour almes p'era . x . aans x . xl . jours de pardoun avera."

In a rather extensive collection of rubbings, chiefly from brasses in Norfolk, I have several curious inscriptions, some of which might interest the readers of "N. & Q." from time to time.

F. C. H.

*Merchant's Mark* (2nd S. ii. 409.) — I have in my possession, and enclose impression of an ancient brass seal, which was filed up from a solid piece, and the ring-hole of which is much worn from long use. It was found some years since, suspended from a hook in a window of an old house in Bedfordshire. I should be glad if some of your correspondents would throw some light on its use and history. The seal is surrounded by a legend in nicely cut Hebrew characters (without points). I believe the translation is "Naphtali is a hind let loose" (Genesis, chap. xlix. ver. 21.). Inside of the legend is a heart, from which the figure 4 issues; in the broad part of the heart ("in chief") are the letters H.N., and at the point of the heart a rose; above the 4 is an antlered deer lying down; the animal is supported and the heart

surrounded by a rough oval, from which spring, right and left, reeds or grass apparently.

I shall be happy to furnish any correspondent with an impression. SAMUEL EVERSHED.

Arundel House, Clifton Road, Brighton.

*Brooke Pedigree* (2nd S. iii. 12.) — The following extract from *The Expedition to Borneo of H. M. Ship Dido*, &c., &c, by Capt. the Hon. Henry Keppel, R.N. (Chapman & Hall, 1846), affords, I think, a satisfactory reply to a part of the Query of your correspondent RESUPINUS. The author, upon the authority of "a mutual friend, acquainted with him (Rajah Brooke) from early years," states that —

"Mr. Brooke is the lineal representative of Sir Robert Vyner, Bart., Lord Mayor of London in the reign of Charles II.; Sir Robert had but one child, a son, Sir George Vyner, who died childless, and his estate passed to his heir-at-law, Edith, the eldest sister of his father, whose lineal descendant is our friend." — Vol. i. p. 2.

The only other piece of information I remember, given by Capt. Keppel, of Sir James's family, is that his father was Thomas Brooke, Esq., of the H. E. I. Company's Civil Service.

MERCATOR, A.B.

*Nearsightedness* (2nd S. ii. 149. 236. 257. 397.)— It is stated in the Paris *Medical Gazette*, "that of the 3,295,220 young men examined in France for military service, during nineteen years, 13,007 were exempted for *myopia*." W. W.

Malta.

*Family of Chamberlayne* (2nd S. ii. 168.) — The individual to whom Capt. W. Herbert bequeathed, in 1694, the patronage of the Church of Stretton on Dunsmore, was Francis Chamberlayne, who had a son, William, living at that date.

Capt. Herbert also names his cousin, Edward Chamberlayne of Princethorpe, and Mary his daughter.

Mary Chamberlayne, in 1580, was plaintiff in a fine passed of the manor of Princethorpe.

Edmund Chamberlayne, sen., deforciant in another on the same manor in 1624.

The Visitation Pedigree, which is very meagre, does not apparently touch this branch of the family. Perhaps these additional Notes may help to produce an answer to the Queries in the above page, or some further information concerning their pedigree. MEMOR.

*Sayings about the Weather* (2nd S. ii. 516.) — The Worcestershire, Norfolk, and Dorset saw, about a "Saturday's moon" and its evil portents, is quite current *here*, with a slight variation from the forms already recorded: it is as follows:

"Saturday's mune an' Sunday's prime,
Ance is aneugh in seven years' time."

Of course, a Saturday's "mune" means change of moon on that day, and this homely distich shows how dreaded such an event was, and in fact is, by our rural wiseacres and weather prophets, as it was thought to have come often enough if once in *seven years*. I do not know if it is common all over Scotland; but the extent to which, even (what are commonly called) educated people believe in the moon's influence on the weather's changes hereabouts would not be believed by strangers. I have often tried to get some of our weatherwise rustics to explain to me how the same moon can cause such various weather as the telegraph informs us it does at one and the same time over England and Scotland, and even in neighbouring Scotch counties, but I could see that the mere hint of disbelief, on so *serious* and *well ascertained* a subject, was to put myself down as a sheer atheist in their idea. C. D. LAMONT.

36. Eldon Street, Greenock.

*Jewish Versions of the Hebrew Scriptures* (2nd S. ii. 428.) — There is a "Jewish School and Family Bible," lately translated by Dr. A. Benisch, "under the supervision of the Reverend the Chief Rabbi," and published by Darling, 81. Great Queen Street, Lincoln's Inn Fields. It is published in parts; the first part consisting of the Pentateuch. INQUIRER and DELTA would find it of much interest and use in the present controversy. GOODWYN BARMBY.

Lancaster.

*Churches under Sequestration* (2nd S. i. 412.) — In Stephen's *Commentaries on the Laws of England*, vol. iii., it is stated that —

"The repairs of the church, and inclosure of the churchyard, fall of common right on the parishioners; but those of the chancel on the parson, or supposing the benefice to be a vicarage, then, generally, on the impropriator."

If a benefice were under sequestration, the sequestrators (generally the churchwardens) would doubtless, as a matter of course, repair the chancel out of the funds coming to their hands. Such being the case, I apprehend no special Act of Parliament would be necessary in the cases alluded to by J. A. W. H. W. T.

Somerset House.

*The Old Hundredth* (2nd S. i. 494.; iii. 18.) — DR. GAUNTLETT has such a strong claim on every church musician, that I cannot refrain from a communication which may be of interest to him personally, and to all those who are seeking the origin of the above tune. I remember, some years ago, while making a musical search in the Dean and Chapter's library at St. Paul's Cathedral, the Rev. R. H. Barham (Thomas Ingoldsby of legendary fame), being then librarian, accompanied me to the library "up the church," and he showed me a *Genevan* Psalter, by Theodore Beza and Clement Marot, in which the *Old Hundredth* is

printed as usually sung in our churches. As I did not make a note of the title-page, I cannot give its proper date; but well remembering the book, a duodecimo, and that Mr. Barham considered it a curiosity, and kept it locked up among the more choice works in that library, besides it being entered in the catalogue there kept, I have no doubt, if Dr. Gauntlett is anxious to see it, he will easily find it by applying to the present librarian (the Rev. R. C. Packman, I believe).

M. C.*

Enclosed are extracts from *The Doncaster Gazette*, on the subject of the Old Hundredth Psalm, recently noticed in your very interesting paper, which you may deem worth notice.

"The long-disputed question whether Purcell or Handel was the author of the grand music of the Old Hundredth has been set at rest by a discovery made a few days since in Lincoln Cathedral library. Purcell died in 1695, and Handel in 1759. But in the cathedral library a French psalter, printed in 1546 †, contains the music of the Old Hundredth, exactly as it is now sung; so that it could not be the production of either of the great musicians to whom it has been attributed."

G. H. B.

*Muggy* (2nd S. ii. 310.) — If Fuit will accept of Webster and Richardson's classification of *muggy* with *muck*, he will also be satisfied with the explanation by the latter of *muggy* as applied to weather, viz. "wet, damp, dark (dense and damp, with some degree of warmth)."

N.B. The etymology, and explanation given from Dr. Ogilvie, is the property of Dr. Webster.

*Muck* (Tooke) is the past tense and past participle of A.-S. *Mic-jan*, *meiere*, *mingere*. Q.

*Diamond Rock* (2nd S. ii. 508.) — The "Diamond Rock" was registered in the *Navy List* as a sloop of war; it is an island-rock off Martinique, and was fitted with an armament of three 24-pounders and two 18-pounders in Jan. 1804, by the crew of the "Centaur," 74, Capt. Murray Maxwell, by the orders of Capt., afterwards Sir Samuel Hood. This ingenious and difficult operation is described in the *Naval Chronicle*, xii. 206., and James's *Naval Hist.* under the year 1804. Lieut. Jas. Maurice of the "Centaur," with a crew of 120 men and boys, hoisted his pendant on the rock, with rank of Commander of H. M. sloop of war "Diamond Rock."

Mackenzie Walcott, M.A.

*Burial without Coffins* (2nd S. ii. 321.) — As to this practice I may mention, for the information of your readers, that the late Rev. John Bernard Palmer, first abbot of the Cistercians in England since the Reformation, was buried in the Chapter-House at Longborough *without a coffin*. An interesting memoir of him may be seen in the *Metropolitan and Provincial Catholic Almanack* for 1855, and in the forthcoming valuable and interesting Collections by Canon Oliver, relative to the Missions in the Six South-Western Counties, both published by Mr. Dolman of New Bond Street.

M. L.

Lincoln's Inn.

*Baptismal Superstition* (2nd S. i. 303.) — The custom spoken of by G. N. of persons, when carrying infants to church for baptism, taking with them bread and cheese to be given to the first individual met, is not yet gone into disuse. One Sunday forenoon, about two years ago, when walking along Candleriggs, I saw the practice carried out, amid a little laughter, in all its entirety. On this occasion a *silver* coin was given in return for the eatables. I was told that the appearance of copper in such transactions was, if possible, to be avoided.

In our rural parishes, where the child to be baptized had sometimes to be carried a considerable distance before the church was reached, it was not an unusual sight, some sixty or seventy years ago, I have been told, to see a quantity of common table salt carried *withershins* (*i. e.* contrary to the course of the sun) round the baby before the baptismal company left the parental dwelling. This done, no harm, it was believed, would befal the little stranger in its unchristened state. I have conversed with an old woman, a native of Ayrshire, who had seen the custom put in practice when she was a girl.

J.

Glasgow.

*Cold Tea* (2nd S. ii. 467.) — What this liquor was, your correspondent will perceive from a quotation out of *A New Dictionary of the Terms, Ancient and Modern, of the Canting Crew, in its several Tribes of Gypsies, Beggars, Thieves, Cheats, &c.*, by B. E. Gent; London, sine anno (*circa* 1700). Under the letters "C. O." we have "Cold Tea, *Brandy*." From this there can be little doubt it was a cant term for brandy in the beginning of the eighteenth century; and in those days conjured up a more calorific beverage to the imagination than it would in the present tectotal times.

John Walker.

Aberdeen.

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[* The question is, "Whether the Old Hundredth be a Lutheran, or French, or Flemish melody?" Dr. Gauntlett, as we understand, declares it is not of Lutheran origin; and as Luther died in 1546, those who maintain the tune is his are bound to show some authority of that period in support of that opinion. We ask, "Where is the Hymn to which Luther made the Old Hundredth tune, if he made it at all, for Luther was not a tunemaker as men are in these days, but he made a hymn first, and then a tune, which has never been separated from the hymn."]

[† Where it appears, probably, as the composition of Claude Goudimel, to whom it is unhesitatingly ascribed by Latrobe. See "N. & Q.," 2nd S. ii. 34.—Ed. "N. & Q."]

*Erneley Pedigree* (2nd S. ii. 508.) — Memor inquires whether any pedigree of the ancient family of the Erneleys, first of Sussex, subsequently of Wilts, is in existence? I imagine there is. The Erneley family is now represented by W. M. Kyrle, Esq., of Homme House, Herefordshire; and in the pedigree of his family, which was drawn up by the heraldic authorities, I have seen a goodly number of his Erneley ancestors.

H. C. K.

*Songs* (2nd S. iii. 11.) — The song, "Who fears to speak of '98?" will be found in *The Spirit of the Nation*, part i. p. 48., 12mo., Dublin, Duffy, 1843. In the Index of Authors, it is ascribed to S——, T. C. D.

R. A.

## Miscellaneous.

### NOTES ON BOOKS, ETC.

All who remember the two valuable little volumes of *Criminal Trials* contributed by Mr. Jardine to the *Library of Entertaining Knowledge*, must still have in their recollection the very curious and carefully prepared introduction prefixed by that gentleman to his account of the trial of Guy Fawkes and his fellow conspirators. In the years which have elapsed since that introduction was written, fresh materials for arriving at the truth, and for illustrating the history of that most atrocious design, have come to light; and we have now before us *A Narrative of the Gunpowder Plot*, by David Jardine, Esq., in which that gentleman gives us the results of all his subsequent researches and inquiries. When we state that every page of it bears marks of that same conscientious striving after the truth, and the same painstaking endeavours to sift the evidence, which distinguished Mr. Jardine's former essay — but that the whole has been worked up into a more strictly historical form — our readers will readily believe that Mr. Jardine's *Narrative of the Gunpowder Plot* is not only the best book upon the subject which has yet appeared, but that there is no probability of its ever being superseded by a better history of the same event.

Mrs. Alfred Gatty's kindly and able pen has been again busied for the amusement and instruction of youthful readers. *Proverbs Illustrated*, which is the title of her new and admirable little volume, contains three tales, — *The Book of Emblems*, *The Footstep on the Stairs*, and *The Drummer*, all of great interest; and all well calculated to delight, and make a deep and beneficial impression on the hearts of those who read them.

Sir F. Head has just turned out from the coop in which they were hatched, — *The Quarterly Review*, — a group of literary chickens. They are varied from Bantams to Cochin Chinas; but will furnish good wholesome food to those who partake of them. These Essays — for the title of the Volume is *Descriptive Essays Contributed to the Quarterly Review* — are all marked with a strong English common sense, and will, no doubt, find many readers well pleased to have them in their collected form.

We have occasion to repeat the praises which we have awarded to Mr. Bell, for the good judgment exhibited by him in the selection of Poems for his *Annotated Edition of the British Poets*. The last volume will be a treasure to the lover of Elizabethan Poetry, for it contains *The Poems of Robert Greene and Christopher Marlowe*. "Think of that, Master Brooke:" Robert Greene's and Kt. Marlowe's Poems in one volume for half-a-crown.

Such imperfect ideas exist in the minds of many persons as to the nature of the early United or Moravian Brethren, that we think Mr. Benham has done good service to the cause of historical truth by the publication of his *Memoirs of James Hutton; comprising the Annals of his Life and Connection with the United Brethren*. He has certainly produced a very interesting biography.


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## Notices to Correspondents.

*Among other interesting communications unavoidably postponed until next week are Notes on the* Aurea Catena Homeri; Inedited Letter respecting Porson; *and a* Shakspearian Paper *by* Mr. Singer. *We shall probably also publish next week another Paper on* Curll.

A Subscriber (Hereford) *will find the words* —

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R. D. Hoblyn *will find an account of eight Latin versions of* Gray's Elegy *in our* 1st S. i. 101.

H. T. B. *The* Bobart *Letter does not appear to have been received. The reply was anticipated by another Correspondent.*

*Replies to other Correspondents in our next.*

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## Notes.

### SHAKSPEARIANA.

*On a Passage in "Julius Cæsar," Act III. Sc.* 1.—When Mark Antony first meets the conspirators after the death of Cæsar, Brutus says:

"But here comes Antony.—Welcome, Mark Antony."

And Antony breaks out into a speech, beginning—

"O mighty Cæsar! dost thou lie so low?"

And concluding—

"I do beseech ye, If you bear me hard,
Now, whilst your purpled hands do reek and smoke,
Fulfil your pleasure. Live *I* a thousand years,
I shall not find myself so apt to die:
No place will please me so, no mean of death,
As here by Cæsar, and by you cut off,
The choice and master spirits of this age."

To which Brutus replies:—

"O Antony! beg not your death of us.
Though now we must appear bloody and cruel,
As, by our hands, and this our present act,
You see we do; yet see you but our hands,
And this the bleeding business we have done:
Our hearts you see not, they are pitiful;
And pity to the general wrong of Rome
(As fire drives out fire, so pity pity,)
Hath done this deed on Cæsar. For your part,
To you our swords have leaden points, Mark Antony:
Our arms, in strength of malice, and our hearts,
Of brother's temper, do receive you in
With all kind love, good thoughts, and reverence."

The words, "Our arms, *in strength of malice*," Steevens thus attempted to explain:—

"To you (says Brutus) our swords have leaden points: our arms, strong in the deed of malice they have just performed, and our hearts united like those of brothers in the action, are yet open to receive you with all possible regard. The supposition that Brutus meant, 'their hearts were of brothers' temper in respect of Antony,' seems to have misled those who have commented on this passage before. For '*in strength of*' Mr. Pope substituted *exempt from*, and was too hastily followed by other editors. If alteration were necessary, it would be easier to read—

"'Our arms *no* strength of malice . . .'"

This passage, with many others equally obscure, were passed over without notice both by Mr. Collier and Mr. Knight; but in Mr. Collier's 2nd edition of his *Notes and Emendations* we are informed, that the word *welcome* is substituted for *malice* in his noted 2nd folio. This reading is received with approbation by Mr. Craik in his *Philological Commentary* on this play; though, from not having consulted the 2nd edition of Mr. Collier's book, he speaks of it being "smuggled into the text."

Dr. Badham, in his Essay "on the Text of Shakspeare," has also tried his hand on this passage. He observes:

"It is surely quite unworthy of Shakspeare to use 'no strength of malice' for 'no malice,' for such an expression would rather imply that there was malice, but that it was of an impotent kind. Besides, there is great awkwardness of construction in having three clauses, of which the first and the last have its appropriate verb,—*have*, and *receive in*,—while the middle one is obliged to borrow from its neighbour. An attentive student of Shakspeare's manner will expect that the three things enumerated, *swords*, *arms*, and *hearts*, will each be suited with some appropriate figure; nor is it very difficult to detect, under the corruption *in strength of malice*, the very hand of our author:—

"'To you, our swords have leaden points, Mark Antony:
*Our arms unstring their malice*, and our hearts,' &c."

I cannot say that I think Dr. Badham has here displayed his wonted acumen; for there are certainly some suggestions in his Essay for which every lover of the poet will be grateful. We may here be disposed to ask, what arms are to *unstring their malice?*

I regret exceedingly that I did not give this passage the attention I have done since, when I printed the play; I have since thought it certain that we should find a solution of the difficulty from some parallel passage in the poet, and I have not been disappointed. In *Antony and Cleopatra*, Act iii. Sc. 2., when Mark Antony is leaving Octavius Cæsar, he says, on embracing him:

". . . . . Come, Sir, come,
I'll wrestle with you *in my strength of love:*
Look, here I have you;—thus I let you go,
And give you to the gods."

Who can doubt, therefore, that we should read:

". . . . . For your part,
To you our swords have leaden points, Mark Antony,
Our arms in strength of *amity*, and our hearts,
Of brother's temper, do receive you in
With all kind love, good thoughts, and reverence."

Here all is congruous. The metaphorical antithesis is palpable between the leaden points of the swords—*weak* and *untempered*, and the transference of the qualities of *strength* and *temper* to the arms of amity and hearts of brothers.

If any one doubt that the word *amity* could be mistaken for *malice* by the printer, in copying from old MSS., I would request him to recollect that the word was written *amitie*, as it is sometimes printed in the folio; and that much more extraordinary mistakes have in other places occurred, and been corrected without demur, when not half so obvious and well supported.

S. W. Singer.

South Lambeth, Jan. 12, 1857.

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*Shakspeare's Portrait.*—This is a subject of some interest at the present moment, when we hear so much of discoveries. May I ask what has become of a head of Shakspeare, painted by

John Astley? which, "in the opinion of a judge whom few can doubt (Stuart, the portrait painter,) was far preferable to the famous head in the collection of the Duke of Chandos." So said the *European Mag.*, 1787, Dec. S. P.

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*Shakspeare and Sir John Falstaff* (2nd S. ii. 369.) — The extract which Cl. Hopper found on the fly-leaf of a printed book is from "The Legend and Defence of the Noble Knight and Martyr Sir John Oldcastel," an unpublished MS. in the Bodleian Library (MS. James, 34.). It occurs in the dedication "To my noble friend Sir Henrye Bourchier." Dr. James, the author, died at the close of the year 1638, and consequently the work is of the Shaksperian era.

Dr. James's dedicatory epistle is given entire in a clever essay *On the Character of Sir John Falstaff*, by J. O. Halliwell, Esq., 12mo. 1841.

Edward F. Rimbault.

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*Passage in Hamlet.* — When Hamlet says: "Nay, then let the devil wear black, for I'll have a suit of sables," the passage is without meaning, if, by a suit of sables, a suit of mourning is meant. Therefore some commentators have pretended that it has not that meaning, but the contrary: sables being an expensive fur, worn on occasions of splendour. This seems to me forced; and I would ask, whether it has ever been suggested to read: "Nay, then let the devil wear black 'fore (before) I'll have a suit of sables?" In other words: "Nay, if my father has been so long dead, the devil may wear black for me." Stylites.

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PROFESSOR PORSON.

The original of the following letter, addressed to Mr. Upcott, is in the possession of the Rev. H. R. Luard, Fellow and Tutor of Trinity College, who has kindly given me permission to make this communication. The interview between Mr. Hughes and Porson probably took place towards the end of the year 1807, as Mr. Hughes proceeded B.A. in January, 1808; though in the memoir of him, prefixed to his *Essay on the Political System of Europe*, (Lond, 1855) it is erroneously stated that he took his degree in 1809. I have endeavoured, without success, to discover the name of Mr. Hughes's tutor, who was not of St. John's College, as is evident from the letter.

One of the juvenile dramas mentioned by Porson is preserved in Trinity College library; to which it was presented by Dr. Maltby, late Bishop of Durham. It is entitled *Out of the Frying-pan into the Fire.*

I trust that others, acquainted with facts relating to the Professor, will be induced to communicate them to your valuable journal.

"My dear Sir,

"I wish it was in my power to give you a more detailed account of my interview with your celebrated predecessor, than my memory will now permit. It was the only one I ever had with him. It occurred when I was an undergraduate; and I unfortunately made no notes of it at the time, being then busily engaged in reading for my degree, which occupied almost all my thoughts. This interview took place in the rooms of my private Tutor, between whom and Porson a great intimacy subsisted. After about an hour spent in various subjects of conversation, during which the Professor recited a great many beautiful passages from his authors in Greek, Latin, French, and English, my Tutor foreseeing the visitation that was evidently intended for him, feigned an excuse for going into the Town, and left Porson and myself together. I ought to have observed that he had already produced one bottle of sherry to moisten the Professor's throat, and that he left out another, in case it should be required. Porson's spirits being by this time elevated by the juice of the grape, and being pleased with a well-timed compliment which I had the good luck to address to him, he became very communicative: said he was glad that we had met together, desired me to take up my pen and paper, and directed me to write down, from his dictation, many curious Algebraical problems, with their solutions; gave me several ingenious methods of summing series, and ran through a great variety of the properties of numbers. After almost an hour's occupation in this manner, he said, lay aside your pen, and listen to the History of a man of letters — how he became a sordid miser from a thoughtless prodigal — a * * * from a * * * — and a misanthrope from a morbid excess of sensibility. (I forget the intermediate step in the climax.) He then commenced a narrative of his own life, from his entrance at Eton School thro' all the most remarkable periods to the day of our conversation. I was particularly amused with the account of his school anecdotes, the tricks he used to play upon his master and schoolfellows, and the little dramatic pieces which he wrote for private representation. From these he passed to his academical pursuits and studies — his election to the Greek Professorship, and his ejection from his fellowship thro' the influence of Dr. Postlethwaite, who, though he had promised it to Porson, exerted it for a relation of his own. 'I was then (said the Professor) almost destitute in the wide world, with less than 40*l.* a year for my support, and without a profession, for I never could bring myself to subscribe Articles of Faith. I used often to lie awake through the whole night, and wish for a large pearl.' He then gave me a history of his life in London, where he took chambers in the Temple, and read at times immoderately hard. He very much interested me by a curious interview which he had with a girl of the Town, who came into his chambers by mistake; and who shewed so much cleverness and ability, in a long conversation with him, that he declared she might with proper cultivation have become another Aspasia. He also recited to me, word for word, the speech with which he accosted Dr. Postlethwaite when he called at his chambers, and which he had long prepared against such an occurrence. At the end of this oration the Doctor said not a word, but burst into tears and left the room — Porson also burst into tears when he finished the recital of it to me. In this manner five hours passed away; at the end of which the Professor, who had finished the second bottle of my friend's sherry, began to clip the King's English, to cry like a child at the close of his periods, and in other respects to show marks of extreme debility. At length he

rose from his chair, staggered to the door, and made his way down stairs without taking the slightest notice of his companion. I retired to my college; and next morning was informed by my friend, that he had been out upon a search, the previous evening, for the Greek Professor, whom he discovered near the outskirts of the Town, leaning upon the arm of a dirty Bargeman, and amusing him by the most humorous and laughable anecdotes. I never even saw Porson after this day, but I shall never cease to regret that I did not commit his history to writing whilst it was fresh in my memory.

"I am, my dear Sir,
"with great regard, yours sincerely,
"T. S. Hughes.

"Camb., Oct. 1826."

Thompson Cooper.

Cambridge.

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### "AUREA CATENA HOMERI."

Goethe mentions (*D. und W.*, b. viii.) that during an illness he had he betook himself to studying Hermetic lore; he names in particular six books, one of which bears the attractive title of Aurea Catena Homeri. I was more or less acquainted with the other books mentioned, but this last has been till recently a mythical book to me, and for years I could get no information about it. As, however, I have been fortunate enough, lately, to come into possession of two editions of this very rare and curious work, I shall make some Notes and Queries respecting it.

The A. C. H. is an anonymous work, and was published originally in German. Here I must ask, what is the date, &c., of the *first edition?* It must have been printed after 1722, for the editor of the edition of 1738 speaks of its being in MS. in that year. Dr. Favrat, the Latin translator, writing in 1762, speaks of *three* German editions; of these I possess one, probably the *second.* It is thus entitled:

"Aurea Catena Homeri. Das ist: Eine Beschreibung von dem Ursprŭng der Natŭr und natŭrlichen Dinge, Wie und woraus sie gebohren und gezeuget, auch wie sie erhalten und wiederum in ihr uranfängliches Wesen zerstöret werden, auch was das Ding sey, welches alles gebähret und wieder zerstöret, Gantz simpliciter nach der Natur selbst eigner Anleitung und Ordnung mit seinen schönsten naturlichen rationibus und Ursachen überall illustriret. *Neue Auflage*, Welche nach einem accuraten und Vollständigen Manuscript fast auf allen Blättern verbessert, und an sehr vielen Orten um ein grosses Theil vermehret. *Leipzig*, Verlegts Samuel Benjamin Walther, 1738, pp. 406, sm. 8vo."

The motto on the verso of the title-page is, —

"Wenn ihr nicht verstehet, was irdisch ist, Wie wollet ihr verstehen was Himmlisch ist."

The editor thus commences his advertisement:

"I herewith present the benevolent reader with a Physical and Chemical Work in two parts, of great value, the like of which he has scarcely ever seen; and concerning which it is credibly reported that ere this, a thousand Dollars have been paid for the MS.; and a little while ago, and even at the present time, 30, 40, 50, 60, and even 100 Dollars have been given for the loan of it, or for information concerning it."

He next tells us that he printed the work from a collation of three MSS., and then apologises for the bad Latin with which the author occasionally interlards his work, by referring to p. 162., where the writer describes himself as *a poor persecuted ploughman and peasant.* The editor concludes by noticing a *third part* of this work, treating *De Transmutatione Metallorum*, which he does not think it necessary to print, at least in the present edition. Favrat, in his preface, speaks of this *Third Part* as both trashy and spurious, and says that it was printed with the other parts in the *first* German edition, but advisedly omitted in the second and third editions.

The Latin translation is thus entitled:

"Aurea Catena Homeri. Id est Concatenata Naturæ Historia Physico-Chymica, Latina civitate donata notisque illustrata a Ludovico Favrat, M.D. *Sol veritatis tenebras fugat. Francofurti et Lipsiæ* sumtu [*sic*] Knochii et Eslingeri. MDCCLXII., pp. 630, sm. 8vo."

In his preface Favrat speaks of "the anonymous Author, who lived in the 17th century." A note in the fly-leaf of my German edition states the name of this mysterious author to be *Fuldang Leopold Codrus.**

There is but little to be observed about this Latin version. Favrat gives at the beginning the famous Smaragdine, or Emerald Table of Hermes, as it is often referred to by the author.† He also divides the work into numbered paragraphs. It ends at p. 573.; after that he gives some theses of his own. The running title of the Latin version is S. D. G., which is to me unintelligible.‡

There are two plates, the same in the original and in the translation. The first is the Golden Chain of Homer, as interpreted by our author, and consists of ten rings, or links, depicted in red: and there is a so-called *Erklärung A. C. H.*, in German verse, to explain the diagram, but which is too long for insertion.

The other plate depicts a circle formed by two serpents biting, each, the other's tail; the upper

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* These are the words of the Note: "Der Author dieses Buchs soll heissen Fuldanus Leopoldus Codrus, wie solches auss einer charta des seel[igen] Herrn D. Grossen wahrgenommen."

† It was translated into Latin from the Arabic and Greek copies by Kircher; and may be found in English in Taylor's *Proclus on the Theology of Plato*, vol. ii. p. 194.; in the *Lives of the Alch. Phil.*, Lond. 1815, and in many other places.

‡ In a book entitled *De la Philosophie de La Nature, ou Traité de Morale pour L'Espèce Humaine*, 3ème ed., Lond. 1777, 6 vols. 8vo.; in the second volume, pp. 437—445., the writer treats of the doctrine of a graduated chain of nature, as maintained by Pythagoras, Bonnet, Leibnitz, Buffon, Le Cat, &c., refers to the A. C. H., though in a very general way, and speaks of it having been translated into *French* several times. I should be glad to get accurate information on this point.

serpent is winged, and represents the *Abyssus Volatile Superior*, and the under serpent, the *Abyssus Fixum Inferior*. The motto is from the Psalms, "Deep calleth unto Deep." In the middle of the circle is the cabalistic Agla, or Shield of David, with the signs of the planets, and the divisions of nature, animal, vegetable, &c. There is an *Erklärung Abyssi Duplicatæ*, before the plate, in verse.*

The A. C. H. consists of two parts; Part I. treats *Of the Generation of Things*, Part II. treats *Of the Corruption of Things and their Anatomy*. Some notion of its character may be gained from the concluding paragraph in the author's preface:

"Now he who proposes to contemplate the existence (manner of being) of Natural Things, their Birth, Life, and Death, must consider the source of Nature from beginning to end; that is, *How*, and *From What*, Nature produces, sustains, and again destroys, the things contained in the Four Elements, and in each of them separately, as the *Meteora Universalia*, Animals, Vegetables, and Minerals: How Nature herself dissolves and coagulates, resolves and regenerates (Wie die Natur selbe solvire, coagulire, resolvire, und regenerire): For what Nature makes, and by what means she makes it, through the very same means she destroys all again. Thus everything has its Coagulator and Resolver, its Life and Death, within its own self, through which it is produced and sustained, and again broken-up and destroyed. For from diversities of operations and of modes of operation, proceed a different working and effect." †

Our author follows the Egyptians and most ancient sages, in regarding Nature as a Series of Rings or Revolving Circles, forming a vast Chain, which links the Deity with His humblest creature. However, he deals not so much with the Scale of Creatures, as with that Protean Chain of Metamorphoses and Transmutations, which unites in one the Dyads or Bipolarities of Life and Death, Generation and Corruption, Corruption and Regeneration, Coagulation and Dissolution, Evaporation and Condensation, Volatilisation and Fixation, &c. &c.

In Part II. cap. iv. pp. 335—6., we have a curious passage on Transmutation, an expansion of the idea in the *Religio Medici*, and as quaintly expressed as by the English knight himself, viz.:

"'All flesh is grass' is not only metaphorically, but literally, true; for all those creatures we behold are but the herbs of the field digested into flesh in them, or more remotely carnified in ourselves." — *Rel. Med.*, § xxxvii.*

Coleridge, too, in the conclusion of his *Aids*, speaking of the magic metamorphoses wrought by the occult power of *Assimilation*, has an eloquent passage on this point:

"The germinal power of the plant transmutes the fixed air and the elementary base of water into grass or leaves; and on these the organific principle in the ox or the elephant exercises an alchemy still more stupendous. As the unseen agency weaves its magic eddies, the foliage becomes indifferently the bone and its marrow, the pulpy brain, or the solid ivory, &c."—*Aids*, 6th ed. vol. i. p. 328.†

As the A. C. H. is essentially an Hermetic book, and the Paracelsic phraseology (such as *Evestrum*, *Alcahest*, &c.) is employed throughout, I need not in these pages attempt an analysis of its contents. The best and shortest summary that could be given of its contents may be attained by quoting the following passage from an old Hermetic treatise called *The Secret of Secrets*, ascribed to a certain King Kalid: ‡

"We have taught how a body is to be changed into a spirit; and again how the spirit is to be turned into a body, viz. how the fixed is made volatile, and the volatile fixed again: how the earth is turned into water and air, and the air into fire, and the fire into earth again: then the earth into fire, and the fire into air, and the air into water, and the water again into earth. Now the earth, which was of the nature of fire, is brought to the nature of a Quintessence. Thus we have taught the ways of transmuting performed thro' heat and moisture; making out of a dry, a moist thing, and out of a moist, a dry one: otherwise natures which are of several properties or families, could not be brought to one uniform thing, if [unless?] the one should be turned into the other's nature. And this is the perfection according to the advice of the Philosopher. Ascend from the earth into heaven, and descend from the heaven to the earth; to the intent to make the body which is earth into a spirit which is subtil, and then to reduce that spirit into a body again which is gross; changing one element into another, as earth into water, water into air, air into fire; and fire again into water, and water into fire; and that into a more subtil nature and Quintessence. Thus have you accomplished the treasure of the whole World." §

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* In accordance, I suppose, with the Caduceus of Hermes, and the instructions of Cornelius Agrippa, "*Pinge duos Anques, &c.*" See his *Occult Philosophy*. Vaughan says, "Take our *Two Serpents*, which are to be found everywhere on the face of the earth," &c. And, after various directions, adds, "Do this, and thou hast placed Nature in the horizon of Eternity. Thou hast performed that command of the Cabalist, 'Unite the End to the Beginning as the Flame is united to the coal; for the Lord is superlatively One and admits of no second.' Consider what it is you seek; you seek an indissoluble, miraculous, transmuting, uniting Union; but such a *tie* cannot be without the First Unity, &c." — *Lumen de Lumine*, p. 62.

† The Burmese appropriately call the world "Logha," which signifies *alternate Destruction and Reproduction*. In Ovid (*Met.*, lib. xv.) we have a good specimen of the old Egyptian philosophy on this head, as taught by Pythagoras. Cf. the A. C. H., Favrat's edition, §§ 71-2., 242-3., and 915., the last in the book; pp. 25, 82-3., and p. 406. in the German. Among other works of Paracelsus, our anonymous author evidently studied his *Three Books of Philosophy written to the Athenians*, and his treatise *Of the Transmutation of Things*.

* Cf. Paracelsus' *Athenian Philosophy*, book i. text 7.

† Coleridge possibly had in mind a passage in Herder's *Ideen*, book v. cap. iii.

‡ *Liber Secretorum Regis Calid*, Francof., 1615, 8vo. Cf. *Theat. Chem.*, vol. v., and *Lives and Select Treatises of Alchemystical Philosophers*, Lond. 1815, p. 362.

§ These Transmutations remind one of the nursery tale of *The Old Woman bringing her Kid to Market*, which, as well as I remember, Mr. Halliwell, in his work on Nursery Rhymes, traces to an allegorical rabbinic parable of Transmutation. I am sorry I have not the book at hand to refer to.

The Emerald Table of Hermes, quoted in the above by King Kalid, contains the earliest exposition we possess of the Golden Chain of Nature, and gives the keynote to the work of our anonymous author. I need not, however, take up space with it here, as it is readily to be met with.

In concluding this portion of my note, let me refer to the very interesting work entitled *A Suggestive Inquiry into the Hermetic Mystery*, London, T. Saunders, 1850, pp. 531., 8vo.;* as chap. ii. treats "Of the Theory of Transmutation in General, and of the Universal Matter."

EIRIONNACH.

(*To be continued.*)

* This learned and valuable book is anonymous, and, I regret to learn, has been suppressed by the author. In it he advertised "The Enigma of Alchemy and Œdipus Resolved; a Poem in Five Parts," &c., which has never appeared. The writer seems to be unacquainted with the A. C. H., as he makes no allusion to it.

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### CURIOUS SURGEON'S BILL.

The following medical bill for curing a prisoner in the Tower, A.D. 1588, presenting so many curious items, I think it is worth preservation in the pages of "N. & Q." The perfumed quilts for his head, and some other articles, might pass muster; but we cannot refrain a smile when we read of four ounces of perfumed lozenges for his ear, and four ounces of syrup for his nostrils. In addition to this account for medicines supplied, the doctor seems to claim some reward for curing Gerald. Over and above his bill, therefore, reckoned at *5l.* 0*s.* 6*d.*, they appear to have awarded him 19*s.* 6*d.*, making a sum total of 6*l.* This plentiful supply of drugs did not, however, prevent his falling sick again, for in July, 1589, we find another account of 10*l.* Perhaps some of your readers may be able to define what the "trossies de terra sigilata" were?

"Sept. 1588.

"*The Note of Charges of Jno. Roberts, Surgeon.*

"*His Charges for the curing of Mr. James Gerald in the Tower.*

A note of such charges laid out to the use of Mr. James Girold, as shall apeare following:

| | s. | d. |
|---|---|---|
| Imprimis p̄ and for 2 bottells of Serope of 3 pints a peace at - - - - | xij | iiij |
| Item 1 unce of the Beste Rubarbe at - | ix | viij |
| Item 3 Bottells of Diet Drinke of a pottell a peace at - - - - - - | xiij | iiij |
| Item 2 Quilts perfumed for his hed at - | x | vi |
| Item 2 Pourgations at - - - | vj | viij |
| Item 4 ounces of perfeumed Lossengis for his eare - - - - - - | x | vj |
| Itm 4 unces of serope for his nostrils at - | viij | viij |
| Itm 4 unnces of unguent for his eare at - | vj | vj |
| Itm 4 unnces of Implaster for his eare at - | v | viij |
| Itm 4 unnces of Pilles of Mastichini at - | viij | x |
| Itm 2 drames of pillelucies at - - | v | viij |
| Itm 1 drame of Trossies de terra sigilata - | ij | vj |
| The holle somme of chargis is at | v$^{li}$ | vj$^{d}$ |

| | s. | d. |
|---|---|---|
| I stande to yo$^{r}$ honor$^{rs}$ rewarde for my paines taken in curing of Mr. James Garolde at yo$^{r}$ honors pleasure yo$^{r}$ Lordshippes to comande duringe liffe. John Robertes, Sourgon. - | xix | vj |

"Totalis vj$^{li}$."

Again for the quarter ending Julie, 1589, 10$^{li}$.

CL. HOPFER.

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### PAINTERS' ANACHRONISMS.

Since forwarding my observations on the hare which figures in mediæval representations of the "Last Supper," I have had an opportunity of looking in again at Lord Ward's pictures, and find the little painting by Albert Durer less extraordinary than I had supposed; indeed, it is quite thrown into the shade by a Dutch rendering of "Christ and the Crown of Thorns," which for extreme profanity has not, I should think, its equal.

Teniers seems to have been unable to leave his beloved pothouse even when treading holy ground; and consequently the Roman soldiers are so many Dutch boors, full of beer and vulgarity; and, as if not satisfied to have trenched thus far on the reverence of his admirers, the painter has represented a rude sketch of another boor stuck on the outside of the open door; and the room and furniture are quite in keeping with his Dutch imagination.

A collection of these painters' anachronisms might be made both interesting and amusing, if they have not as yet been gathered together; I believe no D'Israeli has as yet appeared to chronicle the "Curiosities of Art."

One of the most amusing I have stumbled on is mentioned in those ponderous volumes by Dibdin, wherein he narrates his foreign adventures in 1820, the "Picturesque Tour."

Noticing the cheap chap-books then so popular in that part of France, which had their centre in Caen, he gives an illustration from one of them, conveying one of these artists' conception of the "Departure of the Prodigal Son," who "is about to mount his horse and leave his father's house, *in the cloke and cock'd hat of a French officer!*"

In architectural details the painter is more startling still, for if there has never been a disposition to *act*, there has never been wanting inclination to *paint* "in the living present."

Gothic cathedrals and convents form backgrounds to Scripture subjects, and indeed, the conjectural architecture of Palestine alone would

form no small division of the proposed collection.

Then, again, the faces and figures of the models are generally traceable to the land of the painter: there never was a race so innocent of ethnological distinctions as these artists. Albert Dürer's "Prodigal with the Swine," for instance, a dissipated German Herr, with a lank face, drooping moustache, and hair enough to put to shame the full-bottomed wigs of a later century.

The last instance of this carelessness of the flight of time was in the article of costume, in a painting of a Scripture subject (in which most of these anachronisms occur) by Mr. Thomas, which hung in the rooms of the Academy last year. In the foreground of this subject a figure was represented *in the slashed breeches of the fifteenth century!* T. Harwood Pattison.

## Minor Notes.

*Lines from a Parish Register.* — Lines from a blank page in the old (A.D. 1666 – 1695) parish register at Eckington, Derbyshire:

"*Omnia falce metit tempus.*
"Our Grandfathers were Papists,
Our Fathers Oliverians,
We their Sons are Atheists,
Sure our Sons will be queer ones."

J. Eastwood.

*Plagiarism.* — I know not whether the following instances of plagiarism have been before noticed. In Scott's *Guy Mannering*, Dominie Sampson rails at Meg Merrilies in Latin, but translates it into complimentary English. In Bulwer's *Last of the Barons*, Friar Bungay does the same to the chief of the *tymbesteres*.

Again, just as in Shakspeare (*Henry IV.*, Part I. Act II. Sc. 4.), Falstaff multiplies his men in buckram in the course of his narration, so does Frank Hervey his highwaymen in Reynolds's *Mystéries of London*, — a book I read when a boy, scarcely aware of its character.

Disraeli has been reproached for having, in his *Venetia*, chap. xviii. book iv., plagiarised from Macaulay's *Essay on Byron*; but is not the extract, though not pointed out by quotation marks, sufficiently acknowledged by the sentences; "It has been well observed;" "These observations by a celebrated writer"? Threlkeld.

Cambridge.

"*Dublin University Calendar*" *for* 1857. — The volume for the current year, under the title here given, is particularly interesting; and contains, with a mass of useful information, a revised list of the Provosts, Fellows, and Scholars of Trinity College, Dublin, from the foundation to the present time. Appended to the name of each is professedly given a list of at least his principal writings. This is very good, showing, as it does, the groundlessness of the charge of "Silent Sister;" but there are some strange omissions on the part of the editor, who justly acknowledges his many obligations to Dr. Todd. For example, Dr. Hales (elected Fellow in 1769), though the well-known author of several learned works, does not get credit in the *Calendar* for one; Dr. Young (elected in 1775, and subsequently Bishop of Clonfert) has been similarly treated; and the same may be said of Dr. Browne (1777), the Rev. Wm. Hamilton (1779), and many more. To Dr. Miller (1789) has indeed been assigned the *Philosophy of Modern History;* but no mention is made of his other publications. These omissions are strange, more especially as other Fellows have credit for single sermons, or lectures, or papers in the Transactions of some one or other of the home or foreign societies. Similar omissions might easily be detected amongst the Scholars; but, as I said, the volume is particularly interesting, and we are in no small degree indebted to the editor for the pains he has taken. Abhba.

*A Tailor's Gravestone.* — Many years ago there was pointed out to me in the Abbey churchyard of Paisley an upright headstone to the memory of a tailor. A large pair of scissors or shears is cut upon it, between the expanded blades of which a huge louse is suffering the pains of death. Whether the latter was added by *desire* of the friends of the deceased, or by the waggery of the stone cutter, *non liquet.* G. N.

*Standard of Gold.* — The following information was given in *The Times* of Jan. 10, 1857, by "One of the Trade." Thinking it will be more easy of reference if transferred to, and indexed in, the pages of "N. & Q.," I send you the substance for insertion:

"*Standard of gold.* — Two years ago there was an alteration made in the quality of gold marked in Goldsmiths' Hall, it being represented to the President of the Board of Trade that it would be advantageous alike to the manufacturer and the public: and instead of there being only two different standards, there are now five, viz. 22, 18, 15, 12, and 9 carats. If, on the purchase of a watch, the cases, instead of bearing the mark of '18 carat,' the gold of which would be worth 67*s.* per oz. should be marked only '12 carat,' the gold is worth only 45*s.* per oz., and the purchaser has been legally robbed of the difference in value, which, supposing the cases to weigh 1 oz. 10 dwts., would be 33*s.*

"When purchasing a gold watch, therefore, see that the cases are marked '18 carat;' if they are not so marked, do not make the purchase."

Geo. E. Frere.

Royden Hall, Diss.

*A Scotch Midwife.* — This useful class of women is now fast disappearing, except in remote

districts of the country; a picture of one of them, of the *old school*, is worth noting.

In a trial before the Court of Session, to prove the legal succession to the property of John Morgan, Esq., of Coates Crescent, Edinburgh, a witness gave evidence as follows, namely:

"*At Fettercairn*, 6th May, 1853, compeared *Catherine Napier*, or *Jamieson*, widow of the deceased John Jamieson, wheelwright in Fettercairn, who being solemnly sworn, &c. I am past 88 years of age, and was born on the 26th of April. I was born at the waulkmill of Pitrenny, below Fordoun. I learned to be a midwife about sixty years ago, and I have lived in Fettercairn ever since, where I have practised as a midwife. . . . I remember well of being at the birth of James Morgan, and I acted as midwife on the occasion. The witness here detailed the whole circumstances attending the birth of James Morgan. His father had had a notion from judging the planets that the child would not be born on the day when the witness expected it, and accordingly, although she had been in the house at a previous part of the day, when she judged James Morgan's wife to be near her time, she was desired to go home, and was not again summoned until just before the child was born. . . . . I kept a book in which I entered my professional visits to the number of 1565 deliveries, but I burned it in the year that the new steeple was built on the church at Fettercairn, when I thought I was going to die. There were a good many entries in the book unpaid for, and I was unwilling that anybody should be troubled about them after my death. . . . James Morgan was born in the summer time, but I cannot tell the year. It was a *bonny* night in summer. I could have told the year if I had not burned the book as already mentioned."

G. N.

*The Orientalist, Joseph Hammer, Vienna.*—As the biographers will be busy about the life of this *greatest* man, lately departed, it may be interesting to state what I know from personal knowledge, that Hammer, when upwards of fifty years of age, became a pupil of the great natation school in the *Prater*, Vienna, — then also frequented by me. The late *Hofrath* became so proficient, that he performed the masterpiece of swimming across the great *Arm* of the Danube, near the *Tabor* bridge, and thus got the diploma (freedom) of the natation school. Et legere sciebat — *et* natare.

J. Lotzky, (Panslave).

15. Gower Street, London.

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## Queries.

### WHO WROTE "CHEER, BOYS, CHEER"?

You and your numerous correspondents are supposed to know, or to be able to discover, everything connected with literature, past and present. Can you inform me who is the author of a song entitled "*Cheer, boys, cheer!*"? I think — I believe, — nay I am sure that I wrote it — and invented it: — and I believe this upon evidence which is as convincing to my own mind, as the evidence of the fact that I have a nose upon my face — which I can feel when I will, and of which I can see the reflection in a mirror. In fact, there is no fact more indubitable to my mind, than *this* particular fact. Yet I learn, from an Edinburgh newspaper, which a good-natured friend has just forwarded for my gratification, that "*Cheer, boys, cheer!* is the literary product of Lady Maxwell of Monteith, sister to Admiral Sir Houston Stewart; and *not* of Charles Mackay." I will not be so ungallant as to call upon the lady herself to substantiate a claim which I am quite sure she has never made; but perhaps some of your correspondents will be able to inform me whether Lady Maxwell has written a parody or imitation of the original song? and thus led the correspondent of the northern newspaper into a blunder, which is amusing to me, but which may perchance be painful to a lady, who I am sure would no more think of robbing me of my poor verses, than I would of stealing her purse or her pocket-handkerchief. The thing is of little value, I admit; but if I am not to believe that it is mine, I must disbelieve, Sir, in your existence — in that of "N. & Q." — in that of the piece of paper on which this letter is written — nay, in that of the solid earth itself.

Chas. Mackay.

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### PERRIN'S "HISTORY OF THE WALDENSES."

Looking through the very interesting Catalogue (No. 12.) issued by Mr. Thos. Jepps, of Queen's Head Passage, I find the same book occurring twice, but with two distinct titles, copies of which I enclose. Both are by the same printer and of the same date. Can you, or any of your readers inform me of any similar cases? R. D. Garland.

"Luther's Fore-Runners; or a Cloud of Witnesses, Deposing for the Protestant Faith. Gathered together in the Historie of the Waldenses; who for divers hundred years before Luther, successively opposed Popery, professed the truth of the Gospell, and sealed it with their bloud. Being most grievously persecuted, and many thousands of them martyr'd by the tyrannie of that man of sinne and his superstitious adherents and cruel Instruments. Divided into three parts. The first concerns their original beginning, the puritie of their Religion, the Persecutions which they have suffered throughout all Europe for the space of about four hundred and fiftie years. The second contains the Historie of the Waldenses called Albigenses. The third concerneth the Doctrine and Discipline which hath beene common amongst them, and the confutation of the Doctrine of their Adversaries. All which hath been faithfully collected out of the Authors named in the page following the Preface. By J. P. P. L. Translated out of French by Samson Lennard. London: Printed for Nathaniel Newberry, and are to be sold at the signe of the Starre, under S. Peter's Church in Cornhill, and in Popes-head Alley, 1624."

"The Bloudy Rage of that Great Antechrist of Rome and his superstitious adherents, against the true Church

of Christ and the faithfull professors of his Gospell. Declared at Large in the Historie of the Waldenses and Albigenses, apparently manifesting unto the world the visibilitie of our Church of England, and of all the reformed Churches throughout Christendome, for above foure hundred and fiftie years last past. Divided into three parts. The first concerns their originall beginning, the puritie of their Religion, the persecutions which they have suffered throughout all Europe, for the space of about foure hundred and fiftie yeares. The second contains the historie of the Waldenses called Albigenses. The third concerneth the doctrine and discipline which hath bene common amongst them, and the confutation of the doctrine of their adversaries. All which hath bene faithfully collected out of the Authors named in the page following the Preface. By J. P. P. M. (*sic*). Translated out of French by Samson Lennard. London: Printed for Nathanael Newbery, and are to be sold at the signe of the Starre under Saint Peters Church in Cornhill, and in Popes-head Alley, 1624."

[A copy of this work before us contains both title-pages; that entitled *Luther's Forerunners* is the first, and has six lines printed in red ink. — Ed.]

## Minor Queries.

*Baptism of William Cecill, Lord de Roos.* — Lord Burleigh, in his Notes of the Reigns of Queens Mary and Elizabeth (printed in Murdin's *State Papers*), thus records the birth and baptism of his great-grandson, among the public and private events of the period:

"1590, May. William Cecill, Lord Ross, born at Newark."

"June 4. Willielmus Cecill, post mortem Matris Ds. de Ross, baptizatus est in Castello de Newark."

William Cecill, grandson of Lord Burleigh, and son of Thomas first Earl of Exeter, married Elizabeth Manners, daughter and sole heiress of Edward Manners, third Earl of Rutland, of which marriage William Cecill, Lord de Roos, was the eldest son.

William Cecill, the father, built a house in or near Newark, I believe on the site of the Hospital of St. Leonard; but I should like to be informed whether he occupied the castle in 1590, and if so, in what capacity.

Also, if any of your correspondents can refer me to a contemporary or subsequent account of the birth and baptism of Lord de Roos, or of the rejoicings on the occasion, or to any verses on the subject? I have not found the event mentioned in any of the collections of the *Cecil Correspondence* to which I have had access. G. R. C.

*Great Tom of Westminster.*—The ancient clock-tower, in the New Palace Yard at Westminster, is said to have been erected from a fine of eight hundred marks paid by Ralph de Hingham, chief justice in the reign of Edward I., for having been induced, corruptly we must presume, to mitigate a poor man's fine from a mark to a noble, and to erase a roll of record for that purpose. (See this related in Thoms's *Anecdotes and Traditions.*) According to Aubrey, the great bell was of no older date than John, Earl of Salisbury, who died in 1400:

"The great bell at Westminster, in the Clockiar at the New Palace Yard, 36,000 *lib.* weight. See Stow's *Survey of London, de hoc.* It was given by Jo. Montacute, Earle of (Salisbury, I think). Part of the inscription is thus, *sc.* '. . . . . *annis ab acuto monte Johannis.*' "—Aubrey's *History of Wiltshire*, 4to., 1847, p. 102.

Stow says nothing of the age or donor of the bell. Is any other copy of its inscription extant? J. G. N.

*Devonshire Anti-Cromwellian Song.*—Upwards of thirty years ago, the following loyal effusion was commonly sung by old nurses, and others of the humbler classes, in the West of England. They adapted it to the music of the chimes; or rather, the singers used to say that it was what the chimes expressed: —

"I'll bore a hoale in Crummel's noase,
And therein putt a string,
And laid 'en up and down the teown,
For murdering Charles our King."

I should be glad to know what are its claims to antiquity? and whether there are any more verses? As the anniversary of the martyrdom is near at hand, the time is appropriate for endeavouring to ascertain whether this reminiscence of Devonshire loyalty really dates so far back as the period of the Restoration.

Royalist.

*A Leading Coach.* — What is *a leading coach?* If any reader of your useful miscellany can solve this question, I shall be obliged by his communicating it. The term occurs in *Memoirs of the Reign of George II.*, by John Lord Hervey, edited by Mr. Croker, 2 vols. 8vo., London, 1855 (vol. i. p. 272.). The Prince of Orange having arrived in London for the purpose of marrying the Princess Royal, the eldest daughter of George II., was, on Nov. 8, 1733, fetched from Somerset House to St. James's in an equipage sent for him by the king, termed "a leading coach." Mr. Croker, who certainly has great aptitude to unravel obscure phrases, as well as to adapt English idioms to the French, &c., acknowledges his inability to give the peculiar meaning of a *leading* coach, but has discovered that the same sort of carriage was sent for the Duke of Wirtemberg, when he came over to marry the Princess Royal, daughter of George III., now sixty years ago; and that, therefore, a *leading* coach seems to have been the most suitable equipage. From coaches to stables the transition is not so *outrée;* but I may, I presume, be permitted to ask what a *bottle-groom* and a *hobby-groom*, in the royal stables, were? I mean what were their peculiar duties? Φ.

"*The Choice.*" — I have before me *Miscellany Poems*, by the author of *The Choice*, London, 1702, 8vo. Can you give me the name of the author? J. C. Witton.

Bath.

*List of General Councils.* — Can some of your numerous and obliging correspondents refer me to a correct list of general councils? Authorities are so much at variance on this subject, that it seems to be almost hopeless to attempt to arrive at a very satisfactory conclusion. For instance, in Bohn's new edition of Blair's *Chronological Tables*, generally a trustworthy guide, I find, 1123, a general council held in the Lateran; 1414, Council of Constance, seventeenth general council; 1545, Council of Trent, the nineteenth and last general council; yet in Landon's *Manual of Councils*, all the afore-mentioned are stated to be "falsely styled œcumenical." Numerous instances of a similar kind occur; I merely refer to these as cases in point. I have searched several of the best authorities for the information, but in none is it given with the reasons why, &c. Herbert.

*The King's Cock-Crower.* — During the season of Lent an officer, denominated "The King's Cock-Crower," crowed the hour every night within the precincts of the palace, instead of proclaiming it in the ordinary manner. On the first Ash Wednesday after the accession of the House of Hanover, as the Prince of Wales, afterwards George II., was sitting down to supper, this officer suddenly entered the apartment and proclaimed, in a sound resembling "the cock's shrill clarion," that it was past ten o'clock. Taken thus by surprise, and very imperfectly acquainted with the English language, the prince mistook the tremulation of the assumed crow as some mockery intended to insult him, and instantly rose to resent the affront; with some difficulty he was made to understand the nature of the custom, and that it was intended as a compliment, and according to court etiquette. From that period the custom has been discontinued.

I have sent this curious account of the office of king's cock-crower, thinking it worthy of being preserved in "N. & Q." It would be very interesting if some account was given of other court offices which are now discontinued. By whom was the office of king's cock-crower instituted? Notsa.

*Hebrew Bible.* — On the title-page of the first volume of a Hebrew Bible in my possession, is written in a very neat hand, —

"John Dauid. Ἀρκεῖ σοι ἡ χάρις μου.
ex dono reuerendi patris Dñi
W. Morgan Episcopi Landauen.
18 September, 1595."

Will some contributor to "N. & Q." kindly give a translation of the Greek words? they seem to me to have formed a favourite *motto* with the writer, as I find it occurring in one or two places in the book.*

The interest which I feel in this volume is considerable; it was Bishop Morgan's, who was engaged in the *first translation* of the Bible from the Hebrew into the Welsh language; it is evidently the identical copy upon which he laboured. The verses are numbered to a considerable extent, and many marginal notes in Welsh in an ink brown with age.

Dr. John Davies (whose autograph the above is) was an eminent Welsh scholar, and author of a Latin-Welsh Dictionary, folio, and I believe was engaged upon the second translation of the Bible into Welsh. I should be very glad to know the date of my Hebrew Bible, and whether it is a scarce edition; perhaps some one of your readers who is versed in bibliography could assist me when I state that it contains from Genesis to end of Second Book of Kings. The Books of Genesis and Joshua have each a large word prefixed, engraved on wood, all the others have the first word in metal type. J. Nixon.

Bangor, N. Wales.

*Goethe's Paganism.* — May I inquire of Eirionnach where I can find the opinion expressed as to Goethe's equal detestation of "tobacco, bells, bugs, and Christianity?" If not in direct contradiction of his avowed belief, it is utterly at variance with the idea as to his faith one gathers from his autobiography; as well as with the notion of him formed by his admirer and student, J. T. N.

*Clinch of Barnet.* — What was the origin of this mimic or posture-master, who was so famous about the time of Queen Anne? Some information would also be acceptable as to the nature of his performances. What ultimately became of him? Does the saying "Like clever Tom Clinch, when going to be hanged," bear reference to this man? He is the "Archimimus" of a poem in the *Musæ Anglicanæ*, and is also mentioned by Ned Ward, and in *The Spectator* I believe.

Henry T. Riley.

"*Shathmon.*" — What is the length of a *shathmon?* This Query was much debated some years ago, when, at last, the question was supposed to have been put at rest by an interpretation of Sir Walter Scott; who has repeated it since in the

[* They are from the Greek Testament, 2 Cor. xii. 9., "My grace is sufficient for thee." Our correspondent should have sent the imprint, as well as the size of his Bible. In 1620, John Bill printed the second edition of the Welsh Bible. It was revised by Dr. Richard Parry, Bishop of St. Asaph, and Dr. John Davies, his chaplain, well known by his several learned and antiquarian publications.]

*Antiquary.* He supposes it to be a "salmont" length, or the standard length of a salmon weir—the length of a full grown salmon; but how can this be? for, in the *Morte D'Arthur*, the knight is said to be wounded in the thigh the length of a *shathmon.* Of course, no man ever had a thigh the length of a salmon. The passage runs thus:

"How in the night came in an armed knight, and fought with Sir Gauth, and hurt him sore in the thigh; and how Sir Gauth smote off the knight's head."

"And when the knight saw Sir Gauth come so fiercely upon him, he smote him with a foin through the thick of the thigh, that the same wound was a *shaftmon* broad, and had cut in two many veins and sinews."—*Morte d'Arthur*, chap. 139.

Arthur Ashpitel.

Poet's Corner.

*Gower's "Napoleon, and other Poems."*—There was a volume published in 1821, by a Mr. Samuel Gower, entitled *Napoleon, and other Poems.* At the end of the volume there is a list of works preparing for the press (by the same author) on various subjects: poetical, dramatic, political, &c. Could you oblige me by giving the names of the *Poetical and Dramatic Works* in this list?* X.

Glasgow.

*Edridge and other early Water-Colour Artists.*—Can any of your readers, conversant with the early history of the fine arts in England, inform me where is to be found a collection of the works of Edridge, a landscape and miniature painter in water-colours, contemporary with Girtin, Turner, and the other old worthies? A few years since, a rather large collection of them was publicly sold. Were they much dispersed or did they fall into a few hands? They are works of much excellence, and those which are fully *coloured* are rarely to be seen. The pencil sketches are more common. Also, what were the names of the early English artists in water-colours, prior to Paul Sandby, Hearne, Rooker, and Cozens? And where can a collection, or specimen of their works, be seen?

J. Sewell.

Islington.

*Heraldic.*—Can any correspondent of "N. & Q." tell me to what families these arms belong?

1. Or, 3 trefoils sable.
2. Barry of 15 pieces, argent and gules.

Has No. 1. any crest or motto? if so, what are they? J. A. S.

*Medical Attendance on Domestics and Agricultural Labourers.*—Probably many of your readers are general practitioners in medicine, and I should be greatly obliged by information from them what would be a fair remuneration per head per annum for medicines and attendance upon my domestic servants and agricultural labourers. I believe such arrangements are not uncommonly made by respectable practitioners in rural districts.

Vryan Rheged.

*Pope's Letters.*—In the Memoir of Pope prefixed to the "Aldine Edition" (p. cxii.), I find the following passage:—

"Pope chose (however) to put forth the volume [of his *Letters*] by subscription; and having obtained a sufficient number of names, it appeared both in quarto and octavo, early in 1737. *It was shortly after reprinted in three vols. octavo*, with the addition of all those letters from Curll's publications which were genuine, and of several never before committed to the press."

This second publication, in three volumes 8vo., I have never met with or heard of elsewhere. I should be glad to know if any of your readers have seen it. W. M. T.

"*Arminestall Countenance.*"—What is the meaning and derivation of this phrase: it is found in the *Morte d'Arthur*, chap. lxxiv.:

"Then said Morgan: 'Saw ye my brother Sir Arthur?' 'Yea,' said her knight, 'right well, and that ye should have found, and we might have stirred from our steed: for, by my Arminestall countenance, he would have caused us to have fled.'"

A. A.

Poet's Corner.

*The Prince of Wales at Cabinet Councils and in the House of Commons.*—The author of the "History of the Life and Reign of George IV.," in Lardner's *Cabinet Library*, speaking of the Rockingham Ministry, in 1782, has the following remarks:

"The Prince of Wales's intimacy with Mr. Fox turned his mind to politics. He frequently sat through a debate of five hours in the House of Commons, and was sometimes present at the Cabinet Councils."—Vol. i. p. 85.

The Prince of Wales was born August 12, 1762, and, therefore, during the Rockingham administration, he was less than twenty years old. It is not conceivable that any person who was not a responsible adviser of the Crown could have attended meetings of the Cabinet. Is there any proof that the Prince of Wales, at this, or any subsequent time, was present in the House of Commons, and sat through debates five hours in length? L.

*Watt's Monument.*—Would any of your readers be so kind as to inform me if a monument is *still to be seen* in St. Martin's Church, described by a Glasgow historian, in 1736, as follows:

"I must here make mention of Mr. William Watt, Esq., our countryman, who was a taylor, and lies buried in St. Martin's Church in the Fields, London, in a white marble monument, adorned with seraphims, with this inscription:—

"'Here lies, expecting a joyful resurrection, the body of William Watt, Esq., taylor to his majesty, and at his

[* This work is not in the British Museum.—Ed.]

death master of the Scottish incorporation in London. He died the 23d of January, 1675,* aged 39. To whose memory this monument was caused to be erected by John Allan, Esq., Mr. Andrew McDougal,† &c., faithful executors of his last will.'

*His Epitaph engraven on the Monument, &c.*

"'In vain an epitaph should the(e) commend
Thou that was pious, just, a faithful friend,
Doom'd to a trade, yet blest with all that can
Adorn the person of a gentleman.
Industrious wisdom thy estate did plant,
Yet more thou wert, a zealous protestant.
Skill in thy art, thee to the court did bring,
And made the(e) suit the genius of a King.
Could I say more, 'twere but thy merits due,
And all that read thy name would say 'twas true.'"

G. N.

## Minor Queries with Answers.

*Thomas Bromley.* — The above-mentioned writer published a treatise entitled *The Way to the Sabbath of Rest*, about 1670, which was reprinted in 1710 and 1761. The editor of the edition of 1710 states the author was of All Souls College, Oxon, that he held many MSS. of his, which hepurposed to print, if the first publication proved acceptable to the public. It is somewhat remarkable that no notice of him is to be found in Wood's *Athenæ Oxonienses*. I shall be glad to know if he published any other treatise than that mentioned above, or if anything is known of the author's MSS.; whether they exist, and if so, where they may be found? C. J. S.

[We have before us the edition of 1692 of *The Way to the Sabbath of Rest*, 4to. The preface states that "this Treatise was writ and published by the author in his Youth, about forty years since;" so that the first edition appeared about 1652. The editions of 1710, London, 8vo. and "reprinted at Germantown, Philadelphia," 4to., 1759, contain two other Discourses by Bromley, namely, *The Journeys of the Children of Israel*, and *A Treatise of Extraordinary Divine Dispensations, under the Jewish and Gospel Dispensations.* We suspect the latter edition was edited by the Rev. Thomas Hartley, Rector of Winwick, in Northamptonshire, who, it will be remembered, added A Short Defence of the Mystical Writers to his *Paradise Restored*, 8vo., 1764. In the Sloane MS., 2569, is a short *Sermon from Mount Olives*, by Thomas Bromley, probably the same individual, as the volume contains several mystical pieces. Cf. "N. & Q.," 2nd S. ii. 488.]

*The Battle of Prague.* — It is not known, I am told, who composed this once famous piece of music. Are there any surmises on the subject?

Henry T. Riley.

[This piece has been attributed to Franz Kotzwara or Koczwara, a musician born in Prague, who came to London about the year 1791, after which he published some songs and instrumental music.]

[* 1678. † Andrew Mackdowall. These various readings occur in *The New View of London*, where the epitaph is given. As it is omitted in Strype's *Stow*, and Seymour's *London and Westminster*, we suspect that it has been destroyed.]

*Sir Robert Steele.* — There was published in 1840, by Sir Robert Steele, *The Marine Officer*, 2 vols. Is the author still living? X.

[Col. Sir Robert Steele, of Beaminster House, Dorset, died at Paris, in the early part of the year 1842. See *Gent. Mag.* for Feb. 1842, p. 229.]

*Letters of the Pascals.* — In 1844 there was announced as "sous presse, pour paraître incessamment," under the editorship of M. Faugère, the *Lettres, Opuscules, et Mémoires de Gilberte et Jacqueline, Sœurs de Pascal, et de Marguerite Périer, sa Nièce.* I have made more than one unsuccessful attempt to procure the work. Is it out of print? So I have been told. Or, was it never printed? This answer I have also received. If you, or any of your readers, can give me information on the subject, I shall be obliged. H. M. T.

[This work was published with the following title in 1845: *Lettres, Opuscules et Mémoires de Madame Perier et de Jacqueline, Sœurs de Pascal, et de Marguerite Perier, sa Nièce*, publiés sur les manuscrits originaux par M. P. Faugère. Paris, Auguste Vaton, Libraire-Editeur, Rue du Bac, 46. 1845. 8vo.]

"*Heptameron.*" —

"Heptameron, or the History of the Fortunate Lovers; written by the most Excellent and most Virtuous Princess, Margaret de Valois, Queen of Navarre."

This is a small 8vo. which I have recently acquired, and am inclined to think it rare. It is Englished by Robert Codrington, M. A., and printed at London, 1654. I wish to know if I am right as to its rarity; also where the French original may be seen, and to have some account of the translator. J. C. Witton.

Bath.

[The British Museum contains several editions of the French original; in the King's library are the following copies: *L'Heptaméron des Nouvelles de Marguerite de Valois*; remis en son vray ordre, par Claude Gruget, 4to., Paris, 1559; *Le Même*, 4to., Paris, 1560; *Le Même*, 16mo., Paris, 1567; *Le Même*, avec des figures gravées d'apres les dessins de Freudenberg et Dunker, 3 vols. 8vo., Berne, 1780-1. This is a beautiful large paper copy. Robert Codrington, the translator, was a miscellaneous writer, born of an ancient family in Gloucestershire in 1602, and educated at Oxford. He died of the plague, in London in 1665. For a list of his publications and translations, see Wood's *Athenæ* by Bliss, iii. 699. Codrington's editions of *Heptameron* are considered rare; the sale prices in Lowndes are 2*l.* 2*s.* and 2*l.* 8*s.* A new translation of this work, by Walter K. Kelly, has recently been published among Bohn's Extra Volumes.]

*The Lottery Diamond.* — What is the story attached to this diamond? And in whose possession is it at present? Henry T. Riley.

[This is called the Pigot diamond, weight 47½ carats, for the disposal of which a lottery was permitted Jan. 2, 1801; it was afterwards sold at Christie's auction for 9500 guineas, May 10, 1802, and knocked down to Messrs. Parker & Birketts, pawnbrokers, of Princes Street. It is stated in *The Times* of May 12, 1802, that Mr. Christie

gave a very ingenious history of this celebrated jewel. Has this notice been printed? His poetic recommendation of this gem is thus reported in the *Annual Register* of 1802, p. 401.: "Its owners were unfortunate in its being brought to a market where its worth might not be sufficiently valued, where the charms of the fair needed not such ornaments, and whose sparkling eyes outshone all the diamonds of Golconda. In any other country, the Pigot diamond would be sought as a distinction, where superior beauty was more rarely to be found." The last notice of this diamond that occurs to us is the statement in the *Gent. Mag.* for Nov. 1804, p. 1061, where it is said "that the Pigot diamond has been purchased to form a part of Madame Bonaparte's necklace." Mawe, however, in his *Treatise on Diamonds*, edit. 1823, p. 43., has given the following particulars of this diamond: "The Pigot diamond is a brilliant of great surface both in table and girdle, but is considered not of sufficient depth. Its weight is 49 carats. This gem is valued at 40,000*l.*; and was, about twenty years ago, made the subject of a public lottery. It became the property of a young man, who sold it at a low price. It was again disposed of, and afterwards passed into the possession of a jeweller in the city [London?], and is said to have been lately sold to the Pacha of Egypt for 30,000*l.* It may justly be called a diamond of the first water, and rank among the finest in Europe."]

## Replies.

### SWIFT, PORTRAIT OF, AND EDITION OF 1734.

(2nd S. ii. 21. 96. 158. 199. 254. 509.)

I, as well as P. O. S., have been allowed to see G. N.'s volume, and I find that it possesses a kind of interest which G. N.'s imperfect description of it did not lead me to expect. It is certainly not, as he stated, "a volume of an edition of 1734," and I doubt whether it be a volume of *any* edition whatever. G. N. also omitted to state that it is a *duodecimo*, a fact which would have, at once, distinguished it from Faulkner's editions of that period. P. O. S. has described the volume accurately; but he too has *assumed* that it is "a volume of an edition," and in this, I think, he is mistaken: for, though it was evidently *intended* to be so, I suspect that it became, in fact, no more than a separate republication, in a cheaper form, of the 4th volume of Faulkner's edition of 1735; and that the mystery that hangs about the volume arises from the rivalry of hostile booksellers. The case, I am pretty certain, was this: — Of Faulkner's four-volumed octavo edition, the first three consisted chiefly of Swift's pieces, originally published in England: the fourth was of his *Irish* tracts. English copyright was not then protected in Ireland, nor *vice versa;* and we find, in Swift's *Correspondence*, a very remarkable letter from Motte, the Dean's London publisher, dated "31 July, 1735," complaining of Faulkner's proceedings; and he goes on to say:

"I am advised that it is in my power to have given him and his agents sufficient vexation, by applying to the law; but that I could not do without bringing your name into a court of justice, which absolutely determined me to be passive. I am told *he is now about printing them in an edition in* TWELVES; in which case I humbly hope you will lay your commands on him (which, if he has any sense of gratitude, must have the same power as an injunction in Chancery,) to forbear sending them over here."

This, I think, explains the whole affair. Swift, urged by his own publishers, and, no doubt, by Pope (a very close calculator of profits), interfered to arrest Faulkner's *edition in twelves* — at least, as to the first three volumes; but of the 4th volume, containing the Dean's *Irish* pieces, there was no English copyright, and Faulkner, whatever the case might be as to the first three volumes, had an undoubted right to reprint *them*, and, as we see, did so. As no trace has been found of any other volume of the proposed duodecimo edition, it may be, I think, concluded, that Swift's interference, and the menace of the Court of Chancery, were successful, and that no more than the *Irish* volume was finally published. I would not, however, discourage our Irish friends from looking out for other volumes; because, if they were actually printed (as we see the 4th volume was), Faulkner would no doubt have been reluctant to lie under so heavy a loss, and might have subsequently issued them. C.

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I have had an opportunity of collating with each other the 8vo. and 12mo. editions of 1735, both of which are in the library of Trinity College, Dublin. There can be no doubt that the 8vo. preceded the 12mo. edition, not only for the reasons stated by P. O. S., but also because the former was published by subscription; and the preface contains an apology for the work being delayed some months longer than was promised, in consequence of the difficulty experienced by the publisher in procuring some of the original pieces of the author, all which pieces are printed in the 12mo. edition. Again, at the end of the preface of the 8vo. edition, an announcement is made that, "before each of the three ensuing volumes, there *may perhaps* be a short advertisement." In the preface to the 12mo. edition the announcement stands in this form:

"Before each of the ensuing volumes *are* short advertisements. In the advertisement to vol. iii. of the 8vo. edition, consisting of *Gulliver's Travels*, the erroneous line 'Mr. Sympson's Letter to Captain Gulliver,' is corrected into 'Captain Gulliver's Letter to Mr. Sympson.'"

The order of the poems in vol. ii. varies much in the two editions. Prometheus is inserted at p. 181. of this volume of the 12mo. edition, which fact alone is decisive of the question of priority, and there is another poem entitled "A Description of an Irish Feast," inserted at p. 114. of the 12mo., which I have not found at all in the 8vo. edition.

I shall be happy to reply to any of your correspondents who may desire further information on this subject. Ἁλιεύς.

Dublin.

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MUSICAL BACHELORS AND MUSICAL DOCTORS, THEIR DRESS AND PLACE.

( 2nd S. iii. 48.)

I am glad to hear from M. A. (Oxon.) that the method of teaching music in the Universities is meeting some consideration. The Universities appoint Professors of Music without knowledge of their education, and grant degrees without supplying education. This system has led to the destruction of all proper class-books in music, and Dr. Crotch terminated the matter by writing a work on composition, out of which no professor dare examine, and from which no one can learn music, and at which scholars smile in astonishment. For aught that Dr. Crotch proves, the scale of music dropped from the clouds, and parts of it have since been lost, or, to quote his own words, "become obsolete;" and of anything particularly ugly he cautions the student, "Be careful not to use this in music for the drawing-room, but put it into your church music, — there it is fine."! The "Chants" of Sir H. R. Bishop just published, and his work on "Gregorian Chants," put him out of consideration as a contrapuntist, and demonstrate he was unacquainted with the most ordinary rules of the *alla Cappella* school of writing. Is not this the result of no school, and no class-books, at the Universities? But upon the exercises for degrees this result has had a still more disastrous effect.

A reply to M. A. (Oxon.) suggests the question whether the University degrees in music are not given in contravention of the charters of the Universities? The right to give the degree is founded on the duty to afford the education, for the degree is the proof that the education has been received. The faculty is the record that the pupil has graduated through a course of instruction, been properly exercised, and fairly examined. To supersede the education is to resign the degree, and no charter contemplates the banishment of any art from the University, and notwithstanding retaining the right to dispense symbols of proficiency in its study. By what moral or legal right can an examiner inquire into that over which the University has had no control, and of which it has no knowledge? Can a degree given under such circumstances be consistent with the charters of the Universities? Would it meet with the approval of the Visitor, should the legal value of such degree be called in question? Let us see how this state of things tells upon the candidate. How can a candidate know the opinions of the University professor on the scale of music, its chords, the power of the scale, the forms of composition, or, indeed, of any of the elements of music? What is the young man to say if examined on the "Tierce de Picardie," the "Hypo-Phrygian," the "German sixth," or other such absurdities? What can he, or dare he reply, if asked how many B flats there are in the key of C, or what is the root of C, D sharp, F sharp, and A, when heard together in the key of C? What is he to say on the alteration now made in England in the first movement of Mozart's Requiem, or of the celebrated chord in Beethoven's last Symphony, which is now pronounced "*no chord at all*"! What can he know of the mind of the professor, and all being mystery and doubt, how can he safely reply? Under these circumstances is the University doctor a myth, or a reality? Of course I am arguing on the supposition that his degree is not an honorary one. If honorary, can the University legally give a degree in an art she has despised and rejected? and if so, what is her own appreciation of this singular mode of treating her dignities? No University has a right to make any statute or bye-law which shall prove to the injury of the undergraduate, and benefit only its members.

I shall be happy to answer the two Queries of M. A. (Oxon.) as to *dress* and *place*, but before doing so beg to inquire if the semi-academical nakedness of the Mus. Doc. of Oxford, given in Ackermann, be the veritable attire of that dignity in these days? And farther, what status a Mus. Doc. holds in his college, if he belong to a college, and what place he takes therein? I have looked for him in vain, and his place appears to be "nowhere," unless in the ruck, or among the fillies in the distance. H. J. Gauntlett.

Powys Place.

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CROMWELL'S PORTRAITS AND BUST.

(2nd S. ii. 468.)

In reply to your Manchester correspondent T. P. L.'s three questions, allow me to offer the following Replies:

1. I never heard of a portrait of Cromwell smoking in a public-house after the battle of Naseby, said to have been taken by General Lambert.

2. I have seen an engraving of the Lord Protector's effigy, but whether the one your correspondent alludes to I know not. The *Cromwelliana*, p. 185., describes his effigy.

3. I have seen several busts as well as casts, none in my opinion good, if we may judge from the fine original painting of that great and extraordinary man. But I possess a very fine modern bust in plaister, from the "waste" mould, and from which no mould or copy has been made, consequently it is unique; it was modelled from a

cast from the Protector's face, which has been in the family of the descendants (there are *lineal* descendants yet) since Richard Cromwell, consequently a most authentic pedigree is attached, but from its age is becoming soft and unfit to be handled. The bust was modelled by Henry Weigall, Esq., of Wimpole Street, who, to his honour and credit as an artist, has treated his subject in a bold and most masterly manner.

The bust was shown to Prince Albert and the Committee of the House of Commons (which sat to determine what statues should be placed in the new Palace at Westminster), and elicited surprise and pleasure; but it was stated that the want of funds would in all probability prevent its being cut in marble.

It is a question whether the exclusion of such an appropriate bust of the man who had raised his country to the highest pitch of honour and credit with all foreign powers, was not to be attributed more to the unfortunate period when the outcry was raised, "Shall Cromwell have a place" among the good kings his predecessors, and before the exemplary ones who succeeded him. This low and vulgar public cry of humbug I believe was the real stumbling block to the raising the bust within the walls of a similar building, wherein his voice was once heard vociferating "Away with this bauble," and where his cool indomitable spirit cleared the House, locked the door, and quietly walked to Whitehall.

H. W. F. (Lineal Descendant.)

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LEANING TOWERS.

(2nd S. ii. 456. 478.)

The article in the *Penny Magazine* (March 21, 1835, p. 111.) is not chargeable with propagating the hypothetical story of a dispute betwixt the builder of Chesterfield Church and the Corporation; and so far from treating the slanting *appearance* as an optical illusion, that valuable miscellany points out the error of Mr. Rickman, who, in his work of *Gothic Architecture*, says:

> "The *apparent* bearing of the spire arises partly from the curious spiral mode of putting on the lead, and partly from a real inclination of the general lines of the woodwork of the spire;"

and replies, that had he ventured to mount the tower, and walk round the spire, he would have seen on the south, or rather at the south-western angle, the ball at the summit almost vertical to his head, while on the opposite side the same ball would be hidden from the sight by the swelling of the middle of the spire. Its real crookedness has been proved by a careful measurement, which established that it deviated from the perpendicular six feet to the south, and four feet four inches to the west, giving its greatest angle of inclination somewhere near to the south-west angle. The writer suggests that this deviation of form may have been occasioned by lightning, instancing Linthwaite Church, near Huddersfield, struck Feb. 8, 1835, so as to bend the spire out of the perpendicular. The comparative exemption of our ancient spires from the subtile effects of electricity is remarkable in reference to the liability thereto of our modern spires. Our practical application of electricity to use has not advanced in architecture.

I conceive the spire may have been constructed in this spiral shape, instead of conical form, intentionally. The use of these lofty masses was to guide the worshipper, before the era of turnpike roads, through the moors and forests, and over the streams and valleys, he had to traverse to get to church; and the symbolic meaning of the flame-like form was probably indicative of light and illumination derivable from church attendance. It is not improbable that the same principle which guided the construction of the leaning towers of Bologna may have been pursued in Chesterfield Church, probably first erected in the time of William II.*, and certainly before 1234. The optical illusion which these leaning towers and spires present is noticed by Dante in reference to the tower of Carisenda, near Torre Mozza:

> "Qual pare a riguardar la Carisenda
> Sotto il chinato, quando un nuvol vada
> Sovr' essa sì, ch' ella in contrario penda."
>
> *Inf.*, xxxi. 136.

That is, when a cloud, against which the tower hangs, is passing over it, the tower appears to stoop to one beneath the leaning side.

These spires were not always conical. Of the two western spires of Lichfield Cathedral the south is a cone, the north one is hollowed inwards, approximating to the shape of a trumpet, which may be symbolic of the gospel trumpet summoning the believers to worship.

T. J. Buckton.

Lichfield.

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ANTIQUITY OF THE FAMILY OF BUTTS.

(2nd S. iii. 16.)

I am obliged to Dr. Doran for his reference to Mrs. Sherwood's *Autobiography*, a work I have not seen. I must still, however, in spite of her reference to *Camden*, express my disbelief of the antiquity of the family *at Shouldham Thorpe*, where they were stated by E. D. B. to have been situated, and inheriting a property descending through many generations, from before the time of Edward II. I have referred to Camden's

* About A.D. 1100, according to Lysons's *Mag. Brit.* (vol. v. p. 80.), William Rufus gave this church to the Dean and Chapter of Lincoln, who are now the patrons.

*Britannia*, but do not find Sir W. Butts, or indeed Shouldham Thorpe, mentioned at all. Many thousand Deeds and Court Rolls, from the time of King John and Henry III., relating to the Shouldhams and neighbouring parishes are in my custody, and I think I must have met with the name of Butts had it been of the least note. By referring to my note-book again I find it occurs somewhat earlier than I before stated, but without the distinction of "armiger," "generosus," or even yeoman, till the time of Henry VIII.

"24 Hen. VI. William But of Garbesthorp,* is mentioned in a Deed.

"17 Edw. IV. William But, witness to a Deed.

"21 Edw. IV. William But, is amersed Foston C. R.

"16 Hen. VII. By Deed John Godeson conveys to Thos. Harple, Edmd. Whyte and William Butte, 3 roods of land.

"3 Hen. VIII. William But did fealty for a messuage and 12 acres of land, Foston C. R.

"7 Hen. VIII. William Butts of Garbesthorp, party to a Deed.

"1 Edw. VI. William Buttys of Watlington occurs."

The notices now become frequent.

The following is the pedigree given in Berry's *Kentish Genealogies*, taken, I presume, from a visitation made in 1619, and sworn to by Leonard Butts, who appears to have sold all his lands in Norfolk, and gone to reside at Bromley, in Kent:

Will. Butts of Shouldham Thorpe, co. Norfolk.=. . . . . daughter of Kernill (1).

William Butts of S. Th.=. . . . . daughter of Conesbye.

Will. Butts of Sh. Th.=Ursula (2), daughter of Sir John Tindall, Kt.

Margaret, married Edw. Morrys (5) of Sh. Th.

(3) Will. Butts of Sh. Th.=Jane, daughter and heir of Will. Cockett of Besthorpe.

(4) Will. Butts of Sh. Th., eld. son.

Leonard Butts, living at Bromley, 1619.=Jane, daughter of . . . . . Leonard of co. Suffolk.

Frances, married Thos. Steward.

Jane, married Jarvis Violett of Bromley.

Henry Butts, married Elizabeth, daughter and co-heir of John Bell, co. Kent.

Upon this I would observe, —

(1.) This should probably be Kerville, a good family at Wigenhale and Watlington, and of which there was a decayed branch at Shouldham Thorpe, not above the degree of yeomen.

(2.) Ursula, relict of Richard Gawsell, and according to the Gawsell pedigree daughter of Robert Walbut, of Oxburgh. William Butts held his Court *jure uxoris*, for Gawsells M. in Watlington, 34 Hen. VIII. In 32 Hen. VIII. he held his first Court for M. of West Derham Abbey in Watlington, as Firmarii Dom. Regis. He died 10 Elizabeth, Shouldham, C. R.

(3.) William Butts held his first Court for his M. in Garbesthorp, late Gawsells, Sep. 27, 11 Elizabeth. His will is dated 27 Elizabeth, proved May 9, 1585.

(4.) Under age in 1585. Held his first Court for M. of Russell in Garbesthorp, 1612. Will dated 1623. His brother Henry his executor. He had another brother John, who probably died young, as he is not named in the pedigree of 1619.

(5.) The family of Morris were yeomen at Garbesthorp.

About the same time that the Butts family (according to the above) flourished at Garbesthorp there was a Sir William Butts, chief physician to King Henry VIII., to whom the king, in his twenty-eighth year, granted the M. of Thomage, in Norfolk. He married, it is said, Margaret, daughter and heiress of . . . . . Bacon of Cambridgeshire. He had three sons, Sir William Butts, Lord of the M. of Thomage, slain at Musselburgh Field, 1 Edw. VI. (Query, the origin of Mrs. Sherwood's tale of Poictiers), Thomas Butts, Lord of the M. of Ryburgh, and Edmund Butts of Barrow, co. Suffolk, whose only daughter Anne married Sir Nicholas Bacon of Redgrave.

The connexion between this branch and those of Shouldham Thorpe I should be glad to learn, as well as to obtain any information of their descendants.

Should E. D. B. have any *evidence* of the family possessing and inheriting lands at Shouldham Thorpe so early as Edw. II., I should be glad to learn it. As it is, it seems to me clear that they only began to make their way to any notice about Hen. VIII.'s time. The M. was but a small one, and was held by the Harpleys previously to the purchase of it by Gawcell, the Harpleys being in the rank of yeomen. With regard to the origin of the name of But (this being, by the way, the earliest orthography) or Butts, I pretend not to decide, but feel inclined to think that it arose before surnames became common and hereditary, from some John or William residing *atte the But*, or near the Butts. We have numerous similar instances; there is scarcely a parish in this neighbourhood of which I have any early deeds, but what had its Robert at the Tunes-end, or John or Thomas, &c., as the case may be.

The following may interest Mr. Lower:

"13 Edw. III. Ric. ad portam.

"11 Edw. III. Walter attenewhale, Thos. atte Fen.

"15 R. II. Rob. Hurlebat, Thos. Hurl le batte of Garbesthorp.

* Garbesthorp, *alias* Shouldham Thorpe.

"50 E. III. John Atteyate, John Atte more.
"21 R. II. Gregory atte Lathe.
"S. D. Will. Mudepit, Osbert Spir hard.
"11 Edw. I. Will. Milkanbred, Walter, son of Will. Milk and bred.
"12 H. IV. Nicholas Milkeherde.
"12 Edw. II. John in Angulo, William in the Wro."

G. H. D.

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## Replies to Minor Queries.

*Hildebrand Jacob* (2nd S. iii. 48.) — This gentleman was the eldest son of Sir John Jacob, of West Wratting, co. Cambridge, and died June 3, 1739. He lived in Clarges Street, Piccadilly, and in 1717, married Isuriel, daughter of Sir John Bland, of Kippax Park, co. York, and had issue one son and one daughter. She died in 1744. G.

*Rudhalls, the Bell-founders* (2nd S. ii. 467.; iii. 18.)—The following account is given of the Rudhalls: —

"The precise time when the family established their bell-foundry in the city of Gloucester is not known. The names of the founders were Abraham, senior; Abraham, junior; Abel, Thomas; and now, John Rudhall. The number of church bells cast by them, as stated in the printed lists, is 4,454; but those are omitted which, having been previously made by them, have been recast: therefore, it is probable, the whole number may exceed five thousand. They have sent bells to most parts of Great Britain and Ireland, to the East and West Indies, and to North and South America." — *History and Description of the City of Gloucester*, by George Worrall, Counsel; Gloucester, 1829. 12mo.

To the preceding may be added, that it is said that a bell-foundry was established in Gloucester upwards of 500 years ago; that it extended from a large house situated on the south side of the Eastgate Street, down to the Bell Lane (which derives its name from that circumstance); and it may also be remarked, that of the two first-rate hotels in that city, one is styled "The Bell," and adjoins Bell Lane, in the Southgate Street. η.

I well remember, some forty-five years since, a large printed broadside, framed, hanging up in one of the studies of the Bodleian Library, which contained a list of the various places in England where Abraham Rudhall, the then celebrated bell-founder, had exercised his skill; and where specimens, memorials of his art, were to be found. Perhaps some of your Oxford correspondents will inform us if such a memorial still exists?

S. M. H. O.

*Baker's "Chronicle"* (2nd S. ii. 509.)—In your Editorial Notice, appended to this Query, you mention that the "edition of 1730—1733" "was edited by Edward Phillips, the nephew of Milton, and is considered by the booksellers the best edition." I have a copy of an edition by Phillips, with a continuation by him down to the Restoration of Charles II., which the editor, in his preface, lauds as highly as the knight does the original work. It is printed 1679; and at the head of the title-page is written, "pr. 20*l.* 9*s.*, Novr 18th '83;" which, if referring to the book, seems high even for those days.*

The title-page contains vignettes of "Verolam," "Lincolne," "London," "York;" and figures of "A Roman," "A Saxon," "A Dane," and "A Norman;" besides a portrait of Charles I., and what I take for the *vera effigies* of the worshipful knight himself. Opposite the frontispiece is a portrait of Charles II., and the volume is interleaved with curious engravings of the kings of England, cut from some other book, and pasted on sheets; commencing with the Conqueror, and ending with Charles I. These engravings are oval, about two inches in the transverse diameter, and of considerable antiquity. One of the same set, pasted on the back of the title-page, consists of a representation of St. George slaying a dragon, surmounted by the cross and crown of England, encircled by the dates of the kings' reigns, and subscribed "Effigies Regum Anglorum a Wilhelmo Conquestore." On the second title-page, the work is called the "seventh impression" of Phillips' edition. I should like to know whether this is not a more valuable edition than those you mention; and also to get some clue to the work from which the engravings are cut? From what remains of the letter-press on the back of them, they seem to be from some much more concise, but scarcely less quaintly worded work, than the *Chronicle*. J. C. H.

*Irish High Sheriffs* (2nd S. ii. 508.) — Abbba will find, in the late lamented Mr. Ferguson's *Exchequer Notes*, and his papers, the most perfect known list of the high sheriffs of counties in Ireland. In some instances it begins in the thirteenth century, and appears very correct since the beginning of the last century. Simon Ward.

*The Order of St. Michael* (2nd S. ii. 229.) — Since I wrote last on this subject I have accidentally discovered what became of the collar of this order which was worn by King Henry VIII. In the next reign it was converted into a collar of the Garter for the use of Sir William Herbert, afterwards created Earl of Pembroke:

"Item, a coller of golde of th' order of saynt Michaell. (*Sidenote*) ixo Dec. 1549 this coller gyven by the Kinges Mat to sir Will'm Herbert knight, mr of the K'es horses, to make for the said sir Wyll'm a coller of the Garter, wch coller of St Michaell w'inwrytten was dd. to hym of the weight of xxx oz. of golde by vertue of the counsailles warraunt." — Inventory of Jewels, Plate, &c., 3 Edw. VI., in *MS. Soc. Antiq.*, cxxix.

The same MS. contains another memorandum,

[* Lowndes values this edition at 6s.]

recording the still more interesting fact that the collar of the Garter which had belonged to the poet Earl of Surrey was taken for the personal use of King Edward VI. — At the end of the fourth volume of Tytler's *History of Scotland* (1831), is an inventory of the royal jewels made after the death of James III. Among them (p. 411.) was "a coller of gold maid with elephantis and a grete hinger (or pendant) at it." James III. had married a princess of Denmark —

"Item, a collere of cokkilshellis contenand xxiiij schellis of gold." — P. 415.

"Item, sanct michaell of gold with a perle on his spere." — P. 411.

If a list of the knights could be found, we should probably see in it the name of King James III. J. G. N.

*Aneröid* (2nd S. ii. 417.) — Dr. Drew, in his *Practical Meteorology* (p. 212.), says that the Aneröid barometer "was invented a few years since by M. Vidi of Paris." In March, 1848, Dr. Daubeny exhibited it as a novelty to the Ashmolean Society at Oxford (*Proceedings of the Ashm. Soc.*, vol. ii. p. 188.). We have, therefore, at last advanced *two steps* towards the discovery of the real meaning of the word. We know, first, the date of the invention; and, secondly, the name of the inventor. Can any of your readers tell me if M. Vidi is still alive, or where his original account of his invention is to be found? M. D.

*A Boy born Blind and Deaf* (2nd S. iii. 31.) — More recent particulars of the extraordinary case of James Mitchell are given in Miss Sinclair's *Shetland and the Shetlanders*, published in 1840. This unfortunate being had then attained the age of forty-five, and was living in apparently good health at Nairne, though deprived of the faculties of speech, sight, and hearing. Miss Sinclair's graphic and affecting account is well worth reading.

Norris Deck.

Cambridge.

*Observation of Saints' Days* (2nd S. ii. 452.) — J. H. M. has made a droll mistake. Bishop Latimer was, doubtless, an extraordinary man; but few will imagine it possible that he could vote in Convocation some years after he was burnt. The Latimer mentioned was William Latimer, dean of Peterborough. Henry Guydickens.

*Canonicals worn in Public* (2nd S. ii. 479.) — H. T. Riley is surprised to find that, in some wild parts of Northumberland, the clergy still go to church in their canonicals. How much will his wonder be increased when he is told, that in hundreds, perhaps thousands, of parishes through the most civilised parts of the kingdom, in cities, towns, and villages, it actually is still the common practice, where the parsonage is no great distance from the church, for the clergymen to robe at home, and so attired walk through street or road. Henry Guydickens.

*St. Govor* (2nd S. iii. 31.) — St. Gover was one of the three principal Saints of Gwent, in South Wales; not one of the Roman Catholic Saints, but one of the early Christians. The two others were St. Henwg and St. Gwarrag.

There is but one church, that I am aware of, which bears the name of St. Govor, and that is known by the name of Llan Over. The name of the saint extends to the parish, and to the remarkable well, which, surrounded by eight others, is still regarded by the old inhabitants with especial reverence as Ffynnon Over, — the well of Govor, whose name is generally spelt with an *e*, although in the genealogy of Welsh saints it appears with an *o*.

It is highly probable that the spring alluded to in Kensington Gardens, having been discovered since the appointment of the present Chief Commissioner to the Office of Works, that Sir Benjamin Hall has suggested this name; which, though of course very familiar to his own ears, possesses the advantage of being perfectly distinct from any other name within the precincts of the metropolis. It was no doubt considered necessary that it should have the name of a saint, and of a male saint; as the other well in Kensington Gardens is known by the name of St. Agnes.

It would really be a boon to the public, if the Chief Commissioner would furnish a few more old British names to distinguish the millions of localities that have now duplicate appellations.

Hermit.

"*Sulpitius Severus*" (2nd S. iii. 28.) — My attention has been called to an interesting MS. note on *Sulpitius Severus*. It immediately struck me that I recollected a MS. note on the fly-leaf of my own copy (Elzevir, 1665). On referring to it, I find that it was a College premium, with the following testimonies written in a very legible hand (except the autograph), as follows: —

"Honesto, ac liberaliores indolis puero, Cornelio de Bevere, cum in quarta classe studium ejus profectusq; eminuisset, utq; ipse majori etiam impetu feratur ulterius et alii per ejus exemplum accedantur, ad classem tertiam adscendenti hunc librum præmii nomine dederunt, Amplis Gravissimiq; Quatuorviri Gymnasii Hagani Curatores, a. d. vi. Cal. Septembris, Anno CIOIOCLXVIII.

"S. L. Sallingh. F. W. Banchem.
"Joh. Coccius,
"Rector."

I would be glad to hear anything about *Bevere;* if I mistake not, his name is familiar to me in the literary world. R. C.

Cork.

*Compulsory Attendance at a Parish Church* (2nd S. ii. 466.) — I recollect being present at the

trial of Sir Montagu Burgoyne for having been absent from the parish church of Sutton. The action was brought by the rector of the parish, (who had quarrelled with Sir Montagu,) the notorious Dr. Free; who was afterwards deprived of his living, and degraded. Sir Vicary Gibbs was the judge; and the defendant obtained a verdict by pleading indisposition as the cause of his absence. Dr. Free conducted his own cause in full canonicals. ARTHUR B. MESHAM.

*Trafalgar Veterans* (2nd S. iii. 18.)—The Rev. Henry Bellairs, the present rector of Bedworth, Warwickshire, was a midshipman on board the "Victory" at the battle of Trafalgar. He held a commission afterwards in the 15th Hussars. Warwickshire is rather famous for the number of its beneficed clergymen who have served in the army. Among them may be numbered Lord Charles Paulet, vicar of Wellesbourne; Hon. Grantham M. Yorke, rector of St. Philip's, Birmingham, formerly a captain in the 15th Hussars; and Granville Granville, vicar of Stratford-on-Avon. The late vicar of Kenilworth, R. E. Eardley Wilmot, now rector of All Souls, Marylebone, London, was an officer in the Royal Artillery. N. L. T.

*Descendants of Simon de Montfort* (2nd S. iii. 12.) — Guy de Montfort, second son of Simon, married the heiress of Earl Aldobrandini, surnamed the Red, of Tuscany; became earl, in right of his father-in-law, and was the ancestor of an Italian De Montfort (Trivet's *Annals*, p. 240.). Richard de Montfort, the youngest son, is said by Dugdale to be the ancestor of the family of Wellesbourne de Montfort in Leicestershire. (Stothard's *Effigies*, p. 36.) M. A. E. G.

*Union Jack* (2nd S. iii. 11.) — In reference to your correspondent J. O. L.'s Query, as to the Union Jack, it may be suggested that the *Jacks* taken on board by Admiral Blake after the abolition of the *Union* Jack (St. George and St. Andrew), were *St. George's* Jacks, *i. e.* Jacks of the White Squadron.

If I apprehend J. O. L.'s Query aright, he wishes to know whether the Union Jacks of the first two Stuarts were St. George and St. Andrew *blent in one field*, as we see in the Union Jacks after the union with Scotland, or *quarterly*, as they were carried, I think, at Oliver Cromwell's funeral, and engravings of which are to be seen in Noble's *House of Cromwell*. L. H. E.

*James Scott, Fellow of University College, Oxford* (2nd S. iii. 29.) — Graduated B.A. 1721; M.A. 1724; Minister of Trinity Church, Leeds, Vicar of Bardsey in Yorkshire, and domestic chaplain to Frederick Prince of Wales. He married a Miss Wickham, grand-daughter to John Wickham, Dean of York. He was the father of James Scott, D.D., a celebrated public preacher at Cambridge, and well known in the days of Wilkes and Liberty as the author of the political letters in the *Public Advertiser*, signed "Anti-Sejanus." My authorities are the *List of Oxford Graduates* and Nichols's *Literary Anecdotes*.

Ἁλιεύς.

Dublin.

*Ancient Parliamentary Speech* (2nd S. ii. 430.) — J. BENNET's reference sent me to my copy of *Sir Antony Weldon*, ed. 1650, p. 25., and to my surprise I found the following foot-note, in the handwriting of the late Wm. Bedford, F.S.A.:

"This is a specimen of the accuracy of this foul-mouthed writer; it is certain from Sully's own memoirs, and the authentic documents there quoted, that Sully came over in an English vessel. The account of Sir Antony Weldon convicts itself of falsehood; for as Gravelines is twelve miles from Calais, and Dover only twenty-one from the same place, the Calais packet with the embassador on board must have reached the English coast before Sir Jerome's messenger to the English admiral could have returned. The truth is, it was the English vessel in which Sully came over that fired upon the French vice-admiral."

It would appear, however, from Sir Robert Mansel's own words, that Weldon's account of the transaction is correct. I may mention that my copy of *Weldon* is enriched with a note in the autograph of Sir Walter Scott:

"This is considered as a libel upon James, and indeed I should be unwilling to see it in any other light."

I hope that some Cambrian antiquary may be able to solve my doubts as to the identity of the admiral. W. K. R. B.

*The Greek Cross* (2nd S. ii. 498.) — MR. M. WALCOTT is certainly mistaken, I think, in imagining that Bishop Beveridge had a Greek, or, in fact, any early example before him, when he wrote the passage quoted. What the bishop really meant was, that (contrary to all ancient examples) there was a piece of wood sticking *out* from the centre of the cross on which our Lord *sat**, and was so supported; he makes no mention of the piece to which the feet were nailed, though he says that it was towards the bottom. I say that he *could* not have had a Greek picture in his eye, because they always, as far as I know, at least in early examples, represent the feet as nailed separately. And this no doubt is more correct.

1. From the nature of the thing: for if one nail passed through both feet, the size of the nail and force required would make it impossible, ex-

* Perhaps Beveridge's idea came from the words of Justin Martyr: "a piece ἐν μέσῳ πεπηγμένον ὡς κέρας, ἐφ ᾧ ἐποχοῦνται οἱ σταυρούμενοι," which really means on which the feet rested, and so the body was supported; "Ubi requiescit qui clavis affigitur."

cept by miracle, that a "bone of him should not be broken."

2. From authority. In addition to the authors quoted by Mr. Buckton, we have Justin, Irenæus, St. Augustine (*Medit.*, lib. vi.), Gregor. Turonensis, de Gloria Martyr. (lib. i. c. vi.), Pope Innoc. III.; and later, Cardinal Bellarmine, who says that he had himself examined the most ancient MSS. in the royal library at Paris, in which he says Christ crucified was often represented, and *always* "quatuor clavis." I certainly never saw a really old Greek painting with only three nails. Ayala says, that the Albigenses were the first who discarded the ancient precedent of four nails, and adopted the three. How far this is true, I cannot say. J. C. J.

"*God Save the King*" (2nd S. ii. 96.) — Some time ago my attention was directed to a work in Trinity College Library, Dublin (I. I. *q. q.* 35.), by the Rev. C. H. Minchin, of Dublin, from which I extracted the following:

"This celebrated air (God Save the King) was composed by Anthony Young, organist (a descendant of Alexr. Young, Gentleman of the Chamber to King James I., and of Sir Peter Young, the King's preceptor), as avowed and affirmed by the composer's five grandchildren, Cecilia *Young*, Mrs. Anne *Isabella Young*, *Mrs. Lumpe*, *Esther Young*, Mrs. Jones, and their two cousins, *Thomas Young*, of Morden College, Blackheath, and *Mary Lucretia Young*, his half sister, to their great niece and relative Cecilia Maria Barthelemon Henslowe, now living, and *mother* to the Author of this Book."

The work is entitled:

"Phonarthron. By the Rev. Wm. H. Henslowe, M. A., Perpetual Curate of Wormegay, near Lynn, Norfolk; formerly of Jesus College, Cambridge, and Author of Sermons addressed to the Royal Regiment of Artillery, in the Barracks Chapel, Woolwich."

The words in Italics are so in the book itself, with a double line under, for the purpose of arresting particular attention to the pedigree. In the title-page the author expresses himself in the following style:

"Go forth my Book — If England hail thee not,
The friendly Foreigner will save thee from dry rot;
And tho' a present age thy Author scorn,
Thou shalt be scrutinized by beings yet unborn."
Henslowe.

I find that I have omitted to take down the publisher's name and date. Geo. Lloyd.

[The melody of "God Save the King" stands in the MS. of Dr. John Bull, who lived in the reign of Queen Elizabeth and James I. See "N. & Q." 2nd S. ii. 96.]

*Books Burnt* (2nd S. *passim.*) — Add the following, from the *Cambridge Chronicle* for January 3, 1857, to your already long list:

"*An Extraordinary Recantation.* — On Christmas Day a singular scene was witnessed in Norwich market-place. Mr. J. Comley, an individual who formerly professed heterodox opinions, and sent them forth to the world in various publications, publicly renounced his errors; and afterwards taking up a large bale of his works, which he designated a 'bundle of lies,' proceeded to Mousehole Heath, and there committed them to the flames. Mr. Comley has for some little time been an active preacher of the Gospel he formerly reviled."

I know nothing of the circumstance beyond the fact of having just seen this paragraph in the paper. W. Sparrow Simpson.

*William Andrew Price, Esq., Governor of Surat in* 1774 (2nd S. ii. 466.) — If Glwysig will enable me to communicate with him privately, I may be able to give him some information connected with the above-named person. I send my address to the editor of "N. & Q." E. A. D.

*University Degrees* (2nd S. iii. 12.) — The Graduates of the Universities of Dublin and Durham are admitted *ad eundem gradum* in either of the two Universities of Oxford and Cambridge.
Mackenzie Walcott, M.A.

*Duchess of Marlborough* (1st S. xii. 125.) — The passage to which the Query refers is:

"Three furies reigned in her breast, the most mortal enemies of all softer passions; which were, sordid Avarice, disdainful Pride, and ungovernable Rage." — "History of the Four last Years of the Queen." — Swift's *Works*, xvii. 25. 8vo edit. Lond. 1775.
F.

*Songs* (2nd S. iii. 11.) — I cannot exactly satisfy T. H. D. with regard to the authorship of the song which he found quoted in my *Table Traits.* A step in that direction I am, however, enabled to make, after referring to the *Inde Anglaise* of Monsieur Edward Warren. He says of the stanzas in question, that they are "sublimes de génie, de tristesse, et de sauvagerie, *composés par une des dernières victimes.*" The last words allude to the cholera of 1833, one of the victims of which is said to have been the author of this Devil's Carol. J. Doran.

*Major André* (1st S. viii. ix. x. xi. xii. *passim.*) —

"A lady afterwards carried me to the State Paper Office, where I saw interesting documents, among them some letters characteristic of the firm purpose-like Washington, and a most touching original note, containing poor André's request for a soldier's death, instead of that of the gibbet. The calm gentlemanly writing, without tremor, and unmarked by haste — not an unnecessary stroke nor a useless word — takes one into the very heart of the man who wrote it. Washington was deeply moved, but gave no reply. After all he was right. Though poor André was the victim of that wretch Arnold, who lived only to die a hundred times over under the scorn of England and America, still he was taken in disguise; and since Washington felt that an example had become necessary, he was obliged to condemn André as the spy, not as the soldier." — Hon. A. Murray's *United States, Cuba, and Canada*, vol. i. p. 254.
E. H. A.

## Miscellaneous.

### NOTES ON BOOKS, ETC.

"Ten Thousand Chinese Things" was the title, in the original Chinese (with which we will not trouble our readers at present) of an Exhibition which we all remember to have been one of peculiar variety and interest. Parodying this expressive designation, the *Calendar of State Papers, Domestic Series, of the Reigns of Edward VI., Mary, Elizabeth*, 1547—1580, *preserved in the State Paper Department of Her Majesty's Public Record Office; Edited by Robert Lemon, Esq., F.S.A., under the direction of the Master of the Rolls, and with the sanction of Her Majesty's Secretary of State for the Home Department. Longman & Co.*, may be entitled "Ten Thousand Manuscripts relating to English History now first made known." Under that title we may at once perceive that even the Chinese Exhibition could scarcely have exceeded this single volume in its almost infinite variety. An Index which contains about 9000 separate headings, and runs through 90 pages, makes apparent the number — almost beyond number — of places, persons, and subjects, to which the book relates. Scarcely any English name of importance during the sixteenth century but figures in it; and there is no public English transaction but is illustrated by it. In its pages, as a result of the chronological arrangement, we trace the current of events as in a narrative history; and the information it contains respecting the internal condition of England under the strong government of Elizabeth lays open the actual state of our forefathers "to a degree," remarks the editor, "which has never yet been approached in the historical materials of this or perhaps of any other country." In our small sheet we have not "room and verge enough" to treat of such a comprehensive work. To indicate even in the slightest degree the multitudinous subjects of the manuscripts which it lays open to the world would require our whole number. It would be, indeed, to write a new history of the period. Certainly, no such history can be written hereafter, nor can any historical inquiry be successfully carried on without consulting, not merely the present volume, but also the manuscripts which it represents. Here are notices of many letters of the three sovereigns to whose period the book relates; of the statesmen by whom those sovereigns were surrounded, from Protector Somerset to Burghley and Walsingham; of the great churchmen from Cranmer to Grindal; of the great lawyers from Bacon to Bromley; of the great sailors from Clinton to Howard, Hawkins, Frobisher, and Drake. There is scarcely a noble family that will not here find traces of their ancestors; Nevilles, Talbots, Sackvilles, Howards, Clintons, Brookes, Montagues, Dudleys, Pagets, Seymours, Cecils, Pouletts, Devereuxes, Fitzalans, Russells, Stanleys, shine forth on every page. Of most of the peers of the time there are letters. Nor can literature be thought to be unrepresented in a volume which contains information respecting the family of Shakspeare and his Warwickshire contemporaries, with letters of Sir Philip Sidney, Dr. Dee, Dr. Thomas Wilson, Walter Haddon, Dean Nowell, and George Puttenham. To our own contributors, often dealing with minute facts, and to all inquirers of every kind — genealogical, biographical, or topographical — it is superfluous to recommend such a book. It opens up a vast body of information, much of it, if hitherto accessible at all, only to be got at with difficulty, and at an expense of time which was prohibitory. The compilation of such a volume must have been a vast labour. We congratulate the editor on the completion of this first portion of his task, and shall look anxiously for the volumes which are to follow. The energetic arrangements of the Master of the Rolls give hope that it will not be long before what is here begun for the reign of Elizabeth, will be effected for the periods of James I. and Charles I. If that be really accomplished, the name of Romilly will be connected with one of the most sensible and most important helps to historical literature that has ever emanated from any person in authority in this country.

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## Notices to Correspondents.

Stonehenge. *If* Rn. *will again refer to* Mr. Kemble's Note about Stonehenge *he will see that it is entirely confined to an explanation of the name.* Mr. Kemble *says "the Trilithi may have served as gallowses," not that they were constructed for that purpose.*

Oxoniensis *will see the subject of the double f (ff) fully discussed in* "N. & Q.," 1st S. xii. 169.

G. Walters. *The story of* The Barmecides Feast *is in the* Arabian Nights, "*The Story of the Barber's Sixth Brother.*"

Nicknames of the United States. Mr. St. John Crookes *is desirous that we should communicate his thanks to* Dr. Doran *for his corrections of this list.*

T. P. *is referred for an explanation of* The Five Alls *to our* 1st S. viii. 502.; *and of* The Four Alls *to* 1st S. xii. 185. 292. 440. 500.

J. B. (Great George Street). *We know of no such book; neither can we conceive it possible even for the greatest philologist to produce one.*

J. Robertson. *The article on the* Preservation of Papers from Damp by means of Boxes of Lime *will be found in* "N. & Q.," 1st S. vii. 126.

Anon. *The line should be* —

"When Greeks joined Greeks then was the tug of war,"

*it is from Nat. Lee's* Alexander the Great.

H. T. Bobart. *Only the arms of Bobart of Brunswick are given in Edmondson's* Heraldry, *viz.* Ar. an oak-branch slipped vert, fructed or.

Henry Guydickens. *The receipt for preventing damp will probably be found in the recent articles on the* Bookworm, *see* 1st S. xii. 427. 471.; 2nd S. i. 143. 244. 360. *See also the articles on* Old Deeds, 2nd S. i. 116. 423. 462.

*Answers to other Correspondents in our next.*

Errata. — 2nd S. ii. p. 472. col. 2. l. 53., *for* "Barber" *read* "Barker;" p. 480. col. 1. l. 10., *for* "Adams" *read* "Adam;" iii. p. 42. col. 1. l. 47., *for* "Skepton" *read* "Skipton;" p. 50. col. 1. l. 49., *for* "Sulterton" *read* "Salterton;" p. 54. col. 2. l. 7., *for* "Shem" *read* "Saxon;" p. 57. col. 2. l. 17., *for* "Grey" *read* "Gray."

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*LONDON, SATURDAY, JANUARY* 31, 1857.

## Notes.

### ERROR IN SOUTHEY'S COMMON-PLACE BOOK. — FRANCISCO DE RIOJA.

At p. 268. of the Fourth Series of Southey's *Common-Place Book*, some verses are given, beginning, —

> "Even as the river swift and silent flows
> Toward the sea ——"

and ending, —

> "—— a little peaceful home
> Bounds all my wants and wishes, add to this
> My book and friend — and this is happiness."

Either Southey's memory failed him here, or, what is more probable, he found the original in some edition of the "Rimas" of *Bartólome Leonardo de Argensola*, for they are given as an extract from an epistle of that writer. The fact is that they are a paraphrastic version of part of the noble "Epistola Moral" of *Francisco de Rioja*, a poet of Seville contemporary with Herrera, of whom what little is known may be found in Mr. Ticknor's *History of Spanish Literature*, vol. ii. p. 507.; who has not, I think, done justice to the poet in his critical opinion. The epistle may be found in the *Parnaso Español*, in the first volume of Quintana's selection, and in the collections of Ramon Fernandes and Bohl de Faber. It begins, —

> "Fabio, las esperanzas cortesanas
> Prisiones son dó el ambicioso muere
> Y donde almas astuto nacen canas."

The passage Southey has versified begins, —

> "Como los rios que en veloz corrida
> Se llevan a la mar," &c.

And ends, —

> "Un ángulo me basta entre mis lares,
> Un libro y un amigo, un sueño breve
> Que no perturben deudas ni pesares."

It is most probable that these verses of Southey had been elsewhere printed long since, for the three last lines appear as a motto on the title-page of Drake's *Literary Hours*, and are there rightly given to *Rioja*.

It appears that the poet was a friend of Lope de Vega, who has addressed a poem to him entitled "El Jardin de Lope de Vega," which is to be found in a volume printed in 1621, called *La Filomena*. In this poem, which is interesting from the notices it contains of the celebrated contemporaries of the poet, he enumerates the statues which should decorate the spot, among which are, —

> "—— algunos ingenios Castellanos,
> Anddaluzes tambien, y Portugueses."

And he adds, —

> "Quien duda que tu aqui lugar tuviesses."

The poem opens thus, —

> "Divin ingenio, aquien sugetas
> Romanas musas, Griegas, y Españoles
> Que enoblezes, aumentas; y interpretas ——
> Claro Febo Andaluz," &c.

And in his *Laurel de Apolo*, 1630, Lope, in an epistle addressed to Don Michael de Solis Ovando, again pays this tribute to the merits of his friend:

> "Dedicarle a Rioja, honor y gloria
> Del Betis, que oy sus alabanças canta.
> Rioja, aquel varon, cuya memoria
> De Herrera, de Pacheco, de Medina
> Escurecio la merecida historia."

To the lover of Spanish poetry who may not be yet acquainted with the few remains of this distinguished Andalusian, I think I may promise a degree of pleasure quite equal to that which any of his better known contemporaries afford.

S. W. Singer.

South Lambeth.

### "AUREA CATENA HOMERI."

(*Continued from* p. 65.)

The "Aurea Catena Homeri" derives its name, of course, from the celebrated passage just at the beginning of the eighth book of Homer's *Iliad*. To save space, it must suffice to quote it in a translated form: accordingly, I give it in Cowper's version. The Olympic Zeus thus asserts his supremacy over all other powers, in this challenge: —

> ". . . Let ye down THE GOLDEN CHAIN
> From Heaven, and pull at its inferior links
> Both Goddesses and Gods. But *Me* your King,
> Supreme in wisdom, ye shall never draw
> To Earth from Heaven, strive with Me as ye may.
> But I, if willing to exert My power,
> The earth itself, itself the sea, and you,
> Will lift with ease together, and will wind
> THE CHAIN around the spiry summit sharp
> Of the Olympian, that all things upheaved
> Shall hang in the mid Heav'n. So much am I
> Alone superior both to Gods and Men."— Ll. 19—30.

The allusions to this Homeric Chain in old writers are very numerous. I shall select the most remarkable with which I am acquainted.

In *Paradise Lost*, Chaos observes, in his speech to Satan, —

> "Now lately Heaven and Earth, another World,
> Hung o'er my realm, *link'd in a Golden Chain*
> To that side Heav'n from whence your legions fell."
> Book ii. l. 1004.

A little further on, in the same book, l. 1050., Milton again alludes to it:

> "And fast by, *hanging in a Golden Chain*
> *This pendent World*, in bigness as a Star
> Of smallest magnitude, close by the Moon."

Plato's comment is somewhat superficial and unsatisfactory. In his *Theæletus*, Socrates argues

that "Motion is good both for soul and body, but Rest, the contrary;" and in proving this, observes:

"Shall I add further, with respect to the stillness of the air, and calms, and things of that kind, that rest corrupts and destroys, but the contrary preserves. And besides this, I shall put the finishing stroke to my argument by compelling you to admit, that by *The Golden Chain*, Homer meant *nothing else* than the Sun; and intimated, that as long as the Universe and the Sun are moved, all things exist and are preserved, both among gods and amongst men; but if they were to stand still, as it were bound, all things would be destroyed; and, as the saying is, turned upside down."—§ 27.

Proclus, "the Platonic Successor,"* has many beautiful passages on this subject which I would gladly quote *in extenso*, had I space. In his work, *On the Theology of Plato*, he thus expresses himself:

"Love supernally descends from intelligibles to mundane natures, calling all things upward to Divine Beauty. It is the binder and conciliator of natures posterior, and prior to itself; the converter of subsequent into prior, and the elevating cause of imperfect natures. Among the intelligible and occult Gods, it unites intelligible intellect to the First and Secret Beauty by a certain life better than intelligence. Diotima, in the Banquet, calls Love a great Dæmon, because it everywhere fills up the medium between desiring and desirable natures. And Socrates conjoins the discourse about Love with that concerning Dæmons. For, as everything dæmoniacal is suspended from the amatory medium, so likewise the discourse concerning a dæmoniacal nature is conjoined with that concerning Love, and is allied to it. For Love is a medium between the object of Love and the lover; and a Dæmon is a medium between Man and Divinity. As there is no vacuum in corporeal, so neither in incorporeal natures. Hence between Divine Essences, which are the first of things, and partial essences, such as ours, which are nothing more than the dregs of the rational nature, there must necessarily be a middle rank of Beings, in order that Deity may be connected with Man, and that the *Progression of Things* may form *an entire whole, suspended like* The Golden Chain of Homer *from the summit of Olympus*."—Book vii. ch. 41, 42. Taylor's ed., Lond., 1816, 4to., vol. ii. pp. 255-7.

Again, at p. 295., book vii. chap. 50.:

"Union is present with the World according to *the Bond of Analogy*; but much more from the One Soul and the One Intellect which it participates. For thro' these, greater bonds and a more excellent union proceed into the Universe. And still beyond these unions, Divine Friendship, and the supply of good, contain and connect the whole World. For the bond which proceeds from intellect and soul is strong, as Orpheus also says; but *the Union of* The Golden Chain [*i. e.* of the Deific Series], is still greater, and the cause of greater good to all things."†—See also pp. 186. 7—10. 27. 325. 395. in the same volume.

In his *Commentary on the Timæus of Plato* occurs a noble passage:

"The first Analogy, according to which Nature inserts harmony in her works, and according to which the Demiurgus adorns and arranges the universe, is one certain Life, and one Reason, proceeding thro' all things; according to which, Sympathy is ingenerated in all mundane essences as existing in one Animal, and governed by one Nature. . . . The Life of which we are speaking, which collects and unites all things, and is suspended from its proper causes, but binds the things in which it is inherent, is *Analogy*. . . . And this is the strong bond, as the Theologian [Orpheus] says, which is extended thro' all things, and is connected by The Golden Chain. For Jupiter, after this, constitutes *The Golden Chain**, according to the admonitions of Night:

'But when your power around the whole has spread
A strong coercive bond, *a Golden Chain*
Suspend from æther.'

. . . This Chain proceeds from the First thro' the middle, to the last, as extending and unfolding itself as far as to the last of things. And it recurs from the last to the First, as converting all things thro' harmony to the Intelligible Cause, from which the division of Nature and the separation and interval of bodies were produced. For by converting them to this Cause, according to one circle, one order and one series, secondary being suspended from primary natures, it causes the World to be *one*, and most similar to the intelligible [paradigm]. And as intelligibles proceeding from *The Good*, are again converted to it, thro' the goodness which is in them, and thro' the intelligible monads; thus also sensibles, proceeding from the Demiurgus, are again converted to him, thro' this Bond, which is distributed thro' and pervades all of them, and binds all things together. . . . For thro' *Analogy*, the Universe is completely rendered one. . . It makes *all things to be in all*, and exhibits the same things in each other, according to all possible modes."—Book iii. Taylor's ed., Lond., 1820, 4to., vol. i. pp. 406. 408-9.

This account of The Golden Chain of Analogy, or Love and Likeness, occurs in the comment on that striking passage in the *Timæus*:

"It is impossible for two things alone to cohere in a beautiful manner, without the intervention of a certain third; for a certain collective bond is necessary in the middle of the two. But that is the most beautiful of bonds which causes itself, and the natures which are bound, to be one. This, however, *Analogy* is naturally adapted to effect in the most beautiful manner. For," &c.

The passage from Orpheus above given, Proclus quotes more fully in his second book, and adds:

"Plato also says, that animals were generated, bound with animated bonds. Orpheus, likewise, Homerically calls the Divine Orders which are above the world *a Golden Chain*; which, Plato emulating, says, that 'The Demiurgus placing Intellect in Soul, but Soul in Body, fabricated the Universe.'"—P. 264.; cf. p. 430.

* Taylor says, in his Introduction to Proclus's *Comments on the Timæus*: "Of that Golden Chain of Philosophers, who, having themselves happily penetrated, luminously unfolded to others the profundities of the Philosophy of Plato, Proclus is indisputably the largest and most refulgent link."

† Plotinus says, that the Supreme Deity, "remaining that which He is, has produced many Gods, all of whom *are suspended from*, and subsist thro' and by Him. This World likewise is thro' Him, and wholly looks to His Divinity."—*Against the Gnostics*, § ix. Cf. The *Fountain-Chain* of the Chaldaic Theology. See Psellus and Damascius; also, Taylor's *Extracts from the Treatise of Synesius on Providence*, p. 529.

* Taylor appends this note: "This Golden Chain may be said to be the series of unities proceeding from *The One*, or The Ineffable Principle of Things, and extending as far as matter itself. And of this Chain, *the light* immediately proceeding from the Sun, is an image."

Elsewhere he thus speaks of the Golden Chain:

"The Progressions of Beings are completed thro' *Similitude*. But the terminations of the higher orders are united to the beginnings of second orders. And *one Series and indissoluble Order* extends from on high, through the surpassing goodness of The First Cause and his unical power. For because indeed He is *One*, He is the supplier of *Union*; but because He is *The Good*, He constitutes things *similar* to Him, prior to such as are dissimilar. *And thus all things are in continuity with each other*. For if this continuity were broken there would not be union."— *Theol. Plat.* b. vi. ch. ii. vol. ii. p. 7.

"Everything which proceeds from a certain thing essentially is converted to that from which it proceeds. All conversion is effected through the similitude of the things converted to that to which they are converted. Everything which proceeds from a certain thing and is converted to it, has a circular energy." — *Elements of Theol.* prop. 31—33. p. 325.

"All the powers of Divine natures having a supernal origin, and proceeding through appropriate media, extend as far as to the last of things. Hence also, in last natures, there are representations of such as are first, *and all things sympathize with all.*"— *Ib.* prop. 140.

This Golden Chain of Sympathy, this occult, all-pervading, all-connecting Influence* is the source of all Magic, and is called by a variety of names, such as *The Vital Magnetical Series*, *Jacob's Ladder*, *Anima Mundi*, *Mercurius Philosophorum*, *The Magician's Fire*, &c. The Chain, as we find it in the most ancient philosophers, may be thus shortly concatenated: *Omnia ex Uno*, *Omnia in Uno*, *Omnia ad Unum*, *Omnia per Medium*, *et*, *Omnia in Omnibus*.

"*Everything*," says Plato (Protag. 260.), "*resembles every other thing in some respect.*"

Thus, too, Hippocrates:

"Ξύρροια μία, σύμπνοια μία, πάντα συμπαθέα."

"*There is one Conflux, one Conspiration, and all things sympathize with all.*"

And Macrobius (in *Somn. Scip.* lib. i. cap. xiv.):

"Invenietur pressius intuenti a summo Deo usque ad ultimam rerum fæcem, una mutuis se vinculis religans et nusquam interrupta Catena."—"There will be found on a closer inspection, from the Supreme God down to the lowest dregs of things, one uninterrupted Chain of Connexion, mutually binding them together."

All Beings, said the Ancients, aspire to rise in the Scale of Existence: All by scale ascend to Unity: and All grow more perfect as they grow higher.

Proclus, in his remarkable *Dissertation on Magic*, confirms what I have said. I can quote but a few lines:

"In the same manner as lovers gradually advance from that beauty which is apparent in sensible forms, to that which is Divine: so the Ancient Priests, when they considered that there is a certain alliance and Sympathy in natural things to each other, and of things visible to invisible powers, and discovered that all things subsist in all, they fabricated a sacred science from this mutual Sympathy and Similarity."*

Oswald Crollius, the Paracelsist, observes:

"*Plato's Rings and Homer's Chaines* are nothing but a Divine Series and Order serving Providence, a graduall and concatenate *Sympathy of Things*. This visible and invisible Fellowship of Nature is that Golden Chaine so much commended, this is the marriage of heaven and riches, these are *Plato's Rings*, this is that dark and close Phylosophy so hard to be known in the most inward and secret parts of Nature, for the gaining whereof Democritus, Pythagoras, Plato, Apollonius, &c. have travelled to the Brachmans and Gymnosophists in the Indies, and to Hermes his pillars in Egypt. This was that which the most ancient Phylosophers studied," &c. — *The Admonitory Preface*, trans. by Pinnell, Lond. 1657, p. 31.

Sir Thos. Brown remarks:

"In a wise supputation, all things begin and end in the Almighty. There is a nearer way to Heaven than *Homer's Chain*; an easy logick may conjoin a heaven and earth in one argument, and, with less than a sorites, resolve all things to God. For though we christen effects by their most sensible and nearest causes, yet is God the true and infallible Cause of all; whose concourse, though it be general, yet doth it subdivide itself into the particular actions of every thing, and is that Spirit, by which each singular essence not only subsists, but performs its operation."—*Rel. Med.*, § xviii.

Of the Golden Chain of Laws N. Culverwell says:

"*Obligation* is the very form and essence of a Law; Now every Law *obligat in Nomine Dei;* but so glorious a name did never binde to anything that was wicked and unequal. Πᾶν δίκαιον ἡδὺ, καὶ πᾶν δίκαιον ὠφέλιμον, and that only is countenanced from Heaven. *The Golden Chain* of *Laws*, 'tis indeed tied to the Chair of Jupiter, and a command is onely vigorous as it issues out, either immediately or remotely, from the great Sovereign of the World. So that τὸ ὄν is the sure bottome and foundation of every Law."—*A Discourse of the Light of Nature.* Oxf. 1669, p. 19.

Sir John Davies, in his noble poem on the Immortality of the Soul, thus speaks of God's "Eternal Law:"

"Could Eve's weak hand extended to the tree,
In sunder rend that *Adamantine Chain*,
Whose *Golden Links*, *effects* and *causes* be;
And which to God's own Chair doth fix'd remain.

"Oh could we see how Cause from Cause doth spring!
How mutually they linked and folded are!
And hear how oft one disagreeing string
The harmony doth rather make than mar!" &c.†
§ viii. st. 7.

Of the Golden Chain of Religion, Lactantius says:

"Nomen Religionis a vinculo pietatis esse deductum

* "That Magnetic Chain which is extended *a non gradu ad non gradum:* that Ladder of Celsus and of Zoroaster which reaches from Tartarus to the highest Heaven." — *Inquiry into the Hermetic Mystery*, p. 338.

* This Dissertation is only extant in Latin. Taylor has translated the entire piece, and appended it to his edition of Jamblichus' *Life of Pythagoras*, Lond. 1818, p. 298.

† Coleridge apparently had these lines in view while writing on the same subject (The Origin of Evil; and, Original Sin) in his *Aids*. See vol. i. pp. 203. 209.

quod hominem sibi Deus religaverit et pietate constrinxerit."

"Two links of the *Chain*," says Archbishop Leighton, "(namely, Election and Salvation), are up in Heaven in God's own Hand; but this middle one (that is, Effectual Calling) is let down to earth, into the hearts of His children, and they laying hold on it have sure hold on the other two: for no power can sever them," &c.*

To the Golden Chain of Prayer, Tennyson beautifully alludes in an exquisite passage of his *Morte d'Arthur* : —

"Pray for my Soul. More things are wrought by Prayer
Than the World dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.
For what are Men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of Prayer
Both for themselves and those who call them friend?
For so the whole round Earth is every way
*Bound by Gold Chains about the Feet of* God."

Lord Bacon makes a beautiful application of the Homeric Myth:

"Out of the contemplation of Nature, or ground of human Knowledge, to induce any verity or persuasion concerning the points of Faith, is in my judgment not safe: *Da Fidei, quæ Fidei sunt*, 'Give unto Faith the things that are Faith's.' For the Heathens themselves conclude as much in that excellent and Divine Fable of The Golden Chain: *That men and Gods were not able to draw Jupiter down to the earth; but contrariwise, Jupiter was able to draw them up to Heaven.* So we ought not to attempt to draw down or submit the Mysteries of God to our Reason; but contrariwise to raise and advance our Reason to the Divine Truth."—*Adv. of Learn.*, Pickering's edn., p. 132.

I would here refer to a passage in an excellent work which is not within reach at present, — Blackwell's *Letters on Mythology*, Lond. 1748, 8vo. p. 393.

Lucian of Samosata, contrasting the Celestial Siren of Divine Love with the Terrestrial or Aphroditic, says of the former, —

"The other is that Golden Chain which was let down from Heaven, and with a divine fury ravisheth our souls made to the Image of God, and stirs us up to comprehend the Innate and Incorruptible Beauty, to which we were once created."*

Burton quotes this passage, and, a little after, proceeds:

"God is Love Itself, the Fountain of Love. . . . . Love is *Circulus a bono in bonum*, a round Circle still from good to good. . . . . Love, saith Leo Hebræus†, made the World; and afterwards, in redeeming of it, God so loved the World, that He gave His only-begotten Son for it. Behold what love the Father hath shewed . . . . by His sweet *Providence* in protecting of it . . . . out of His incomparable *Love and Goodness*, out of His Divine Nature. And this is that Homer's Golden Chain, *which reacheth down from Heaven to Earth, by which every creature is annexed, and depends on his Creator.* He made all, saith Moses, and it was good; and He loves it as good."—*Anat. Mel.*, Pt. 3. § i. Mem. i. subs. 2.

The following passage is quoted by Dr. Cotton Mather‡, from "A Treatise entitled *Schola et Scala Naturæ*:"

"Nature doth not lead thee towards God by a far-fetched and winding compass, but in a short and straight line. The *Sun* waits upon the *Rain*, the *Rain* upon the *Grass*, the *Grass* serves the *Cattel*, the *Cattel* serve *thee*, and if thou serve God, then thou makest good the highest Link in *that* Golden Chain, *whereby Heaven is joined to Earth*; then thou standest where thou oughtest to stand, in the uppermost round of the Divine Ladder, next to the Most High: then thou approvest thyself to be indeed what thou wert designed by God to be, the High Priest and Orator of the Universe; because thou alone, amongst all the creatures here below, art endowed with Understanding to know Him, and Speech to express thy knowledge of Him, in thy praises and prayers to Him."

I should be glad to get some information about this *Schola et Scala Naturæ*. Eirionnach.

(*To be concluded in our next.*)

* Quoted in Coleridge's *Aids*, sixth edit., p. 40.

I remember having somewhere seen three Religious Emblems: the 1st was called *The Attraction of the Father*, and represented a Hand in the clouds holding *a Golden Chain*, the end of which passed through the uplifted hands of a kneeling figure, and was attached to his heart; underneath were the texts Hosea, xi. 4.; John, vi. 44. The 2nd Emblem was entitled *The Attraction of the Crucified*, and represented our Saviour on the Cross, on a lofty hill, with a Golden Chain issuing from His Heart, and held at the other end by a number of persons in a dark pit or valley at a distance. The text annexed was John, xii. 32. The 3rd Emblem was entitled *The Communion, or Fellowship, of the Spirit*, and represented the World bound and encircled with a Chain, the links of which were formed of tongues of fire. A Dove was soaring high in the heavens, with one end of this fiery Chain in its mouth. The text appended was 1 Cor. xii. 4—6.

* Ed. Bipont. Luciani Jup. Trag. 45. Burton does not quote or refer to the Greek, but a Latin version only: — "Alter, *Aurea Catena* cœlo demissa, bonum furorem mentibus immittens," &c.

† Perhaps no writer treats more excellently of The Golden Chain of Love and Unity — that Vinculum Perfectionis and Catena Caritatis — than this author cited by Burton — *Leo Hebræus.* See his *Three Dialogues on Love*, translated into Latin by J. C. Saracen, in Pistorius's volume of Cabalistic and Recondite Theology, Basil, 1587, folio. See especially pp. 333. 439—442. 595—603.

‡ *The Christian Philosopher*, Lond. 1721, pp. 222.

## NELSON *VERSUS* WARNER.

After so much has been heard about "the long range," it will not be *mal-a-propos* to place on record the opinion that was entertained by Nelson on the application of that invention to naval warfare. The original letter, from which I made the subjoined copy, is in the possession of a nobleman to whose ancestor it was addressed. It is interesting to remark, that it was penned when Nelson was on the eve of leaving the shores of England for the last time; and that he gave a

practical illustration of his own "doctrine," when at Trafalgar, he made the signal for close action, with a result that fully vindicated the wisdom of the procedure.

"Merton, Sept. 3rd, 1805.

"My dear Lord,

"I feel very much obliged by the favour of your letter; and although I am no judge of mechanism, yet, I dare say, your invention for making cannon range their shot farther than at present will answer your expectation, and on Shore in particular it will be most useful. Woolwich is the only place where such experiments can be fairly tried by Scientific men; on board Ship our Wish is to get as close as possible, by which I think we suffer less and the enemy [more] than by long Shots; and I always endeavour to inculcate the doctrine *get close*, and you will be a Victor.

"I rather think I shall be desired to go forth before your Lordship comes to Town for the Winter; if I am not I shall take an early opportunity of paying you my personal respects, Being your Lordship's most

"Faithful and obedient Servant,

"Nelson & Bronte."

W. S.

Hastings.

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QUEEN ANNE'S FARTHINGS.

Your observation in 2nd S. iii. 20., respecting the real small value for purchase of a Queen Anne's farthing, is so just, that it cannot be too extensively made known. There have been instances to my personal knowledge of countrymen who had found, or in some way come into possession, of what was believed to be a genuine Queen Anne's farthing, but which, in two cases, turned out to be doubly erroneous; the farthings were counters struck in brass, forming an indifferent imitation of a Queen Anne's sixpence.

In one of the instances I allude to, the man had travelled six hundred miles, partly on foot, in full confidence that the sale of the farthing in London would make his fortune.

The other, who also came several hundred miles, had borrowed money of his neighbours to make the journey. The keenness of the disappointment on both occasions cannot need a comment.

The prevalence of the error of a Queen Anne's farthing being of extreme value seems to have extended even to Ireland, if we may judge from the accompanying cutting from a newspaper, the *Morning Herald* of Aug. 25, 1823.

"Insolvent Court. — Dublin, Aug. 16.

"E. I. Winter opposed by Mr. Clarke, on behalf of several creditors.

"Mr. M'Mahon opposed her on behalf of a poor woman named Mary Molony, for defrauding her of a Queen Anne farthing.

"Mary Molony examined. — Was in possession of a Queen Anne farthing, which had been in her family for several generations; it was left her by her mother; on the 5th June, 1817, pawned it with the insolvent's mother; witness got at sundry times 1*l.* Mrs. Winter was present when witness was offered some hundreds for it. Witness brought two gentlemen to Winter's house, and the brother of the insolvent offered her a farthing, which he alleged was her's, but which was a counterfeit.

"Cross-examined. — Mr. Lamb, the auctioneer, offered her one hundred guineas for it; Mrs. Winter told witness she pawned the farthing with her son Albert for 200*l.*

"Anthony Molony. — Is brother to the last witness; his sister had *a genuine Queen Anne farthing;* it was advertised in the newspaper, and Mr. Potts, of *Saunders's News Letter*, offered 100*l.* for it; Miss Huband, daughter of Counsellor Huband, offered 150*l.*, and other offers were made; Major Sirr offered 150*l.*; his sister was in great distress, and pawned it with the Winters; witness went with a friend to release the farthing for his sister, and the insolvent told him a gentleman in Gloucester Street had it, but would not tell his name; he was offered 250*l.* by a Kerry gentleman.

"Cross-examined. — Mr. Baxter had the farthing in his possession for three days, and returned it; Mr. Baxter belonged to *Saunders's* Office; witness was not present when the counterfeit one was offered to his sister; two young gentlemen of the name of Dwyer were.

"Mr. Rhody White sworn. — In consequence of an advertisement in the newspaper eight or nine years back, witness went to Montague Court, and saw the witness, Mary Molony, who showed him what she called a Queen Anne farthing, and asked 350*l.* for it.

"[It was here stated, that the farthing got into the possession of Home, of the Royal Arcade, who got 800*l.* for it.]

"Another gentleman, who, as well as Mr. White, happened to be accidentally in the Court, said he saw the farthing, and thought he would know it again.

"It was alleged, on the part of the insolvent, that his mother still had the farthing, and would give it up when paid the demand of about 20*l.*, which she had against it.

"It was directed by the Court, and agreed to by the insolvent, that the farthing should be deposited with the Registrar to be inspected.

"Mr. Clarke now opposed. — The insolvent, he said, had been a baker, and contracted debts with several flour merchants to the amount of upwards of 800*l.*; he has returned debts due to him to about the same amount, but affixed no dates to these debts; but it has been ascertained that a great number of them had been nine years due; that the persons are either out of the country or dead, so that none of them are available; he had charged his house-keeping, although a single man, at the rate of 365 guineas a year, with other extraordinary expenses, although he has returned no profit made by his business.

"George Fearon, Esq. — He on his oath did not think it was the same that he saw with Mary Molony in Montague Court; it is not, according to his recollection, like it.

"The case was ordered to stand over to Monday week, to give an opportunity of inspecting the farthing, which was lodged with the Registrar in Court, and in order to have the insolvent's books lodged and inspected by the creditors."

L. B. M.

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FRANCIS GOULDMAN, THE LEXICOGRAPHER.

Francis Gouldman, M.A., of Christ's College, Cambridge, is stated by Newcourt (*Repertorium*, ii. 449.) and Kennett (Note in Wood's *Annals*, ed. Bliss, i. 439.) to have held the living of South Okendon, Essex, from March 26, 1634, until his death; he was succeeded by Offspring Blackall, Jan. 24, 1689. Walker (*Attempt*, &c., pt. ii. p. 251.) notices Gouldman's ejectment, and Calamy names Burnaby as the intruder displaced by him at the Restoration. The following extract from Baker's MSS. shows how little his enemies could find to object against this laborious scholar, whom Adam Littleton (in the Latin preface to his Dictionary, ed. 1678) commends alike for learning and integrity, and Worthington for his pains in editing Boyse's *Notes on the Evangelists and Acts*, and the ninth volume of the *Critici Sacri* (Worthington's *Miscellanies*, Epist. 22, also in Mr. Crossley's admirable edition of Worthington's *Diary*, published by the Chetham Society, vol. ii. pt. 1. p. 96.). J. E. B. Mayor.

St. John's College, Cambridge.

Among "Ejectments of the Parochial Clergy from the Books of the Committee for plundred Ministers, and the Earle of Manchester's Books." — Baker's MSS. xxvii. 464. (Cambridge University Library.)

"*Essex. Depositions of Witnesses against Francis Gouldman, Rector of South Okenden, taken upon Oath before the Com. for Scandalous Ministers for the sd County, at Ongar, 9o Aprill*, 1644.

"1. Inprimis, William Reinolds of South Okenden aforesd yeoman sworne and examined doth say, that the sd Mr. Gouldman about the time of the Propositions did say in this Pulpitt, that those that rayse armes against yr anointed, [*sic.* Qy. anointed King?] are anoynted knaves, and that the Pārl. raise armes against the King.

"2. Rob. Beomont, John Patch, and Barth. White of South Okenden aforesd yeomen depose, that the sd Mr. Goldman did say in his Pulpitt about last winter was twelvemonth, that an Asses head was once sold for 80 pieces of silver, but he hoped they would be at a cheaper rate, for there were many gathered together.

"3. Wm. Reinolds further deposeth, that the sd Mr. Goldman refused to read divers ordinances of Pārl. appointed to be read in the Church, saying, they were not fit to be read in the Church, and he looked to hear from the Bp. first.

"4. All the sd Deponents further say, that the sd Mr. Gouldman never prayed for ye Pārl.

"5. John Patch deposeth, that the sd Mr. Gouldman refused to joyn in the Association, and sayd there would come an Army out of the north, wch would prevent all these Taxes. This was spoken about ye time when the Lord Gray went out.

"6. John Patch and Wm. Reinolds further depose, that the sd Mr. Gouldman refused to lend any thing to the Lord Fairfax, saying, Shall I take my children's bread, and give it to My Lord Fairfax?

"7. All the forenamed Deponents further say, that the sd Mr. Goldman preached but once on the Sabbath or on the Fast dayes, and never catechised his Parishioners, for the space of nine yeares together, or thereabouts.

"8. John Patch and Wm. Reinolds likewise depose, that the sd Mr. Gouldman is an enemy to frequent preaching and Lectures, and hath lately sayd in his Pulpitt, the people cannot be contented now to have the word preached on the Sabbath, but they must have Lectures forsooth.

"9. Wm. Reinolds and Rob. Beomont likewise depose that the sd Mr. Goldman had a Cart brought Broome to his House all day long on a Fast day, and that day he sayd, What, must we fast still? Wm. Reinolds further deposeth, that the sd Mr. Goldman did say, It went against his conscience to pay the Rates to the Parliament.

"10. All the forementioned Deponents further depose, that Mr. Blunt, Curate to the sd Mr. Goldman, sayd in the Pulpit in the hearing of Mr. G. that our Savior Christ had nothing to leave us but his Cross and his Crown of Thornes, and his nayles and the appurtenances thereof, the beautifying of the Church, and the engraveing and the needlework: And the Separatists, Brownists, Anabaptists, and Schismaticks take away these our Legacies wch our Saviour left us.

"And that the sd Curate the last Sabbath day did say in the hearing likewise of the sd Mr. G., We must now have new upstart Reformation forsooth, and none are so well liked of now as those that delight to preach and pray by the Spirit (as they call it). And they are never out, because they are never in.

"The Parsonage of South Okenden is worth 120lib. per an. Mr. Gouldman hath a wife and five children, his personall estate is near 50lib. per annum.

"We returne his answere: he appeareth to be ill affected, and an *Idle Minister*.

"Ric. Everard, Wm. Masham, Ed. Bickhead, H. Holcroft, Wm. Martin, Car. H. Mildmay, Wm. Astwood.

"An Ejectment granted an. 1644, the day not mentioned.

"[This *Idle Minister* was the Compiler of the Dictionary, that bears his name.]

"Nov. 8. 1645. Ordered a fifth part to Abigail, the wife of Franc. Gouldman — from whome ye Rectory of South Okinden is sequestred —— unless cause be shewn to the contrary, &c."

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## Minor Notes.

*Riddle of Chæremon.* — A riddle of Chæremon, concerning the vine, in two trochaic tetrameters, is cited in Cocondrius de Tropis, in *Rhet. Græc.*, vol. viii. p. 790., ed. Walz:

"Ἔαρος ἡ νύμφη, τέκνον τι μετὰ θέρους ἐς ὕστερον·
Ἐν χειμῶνι δ' οἴχεται σὺν τῷ ἀνέμῳ κεκαρμένη."

Where Boissonade says:

"Puto dictam fuisse vitem veris conjugem ob florem; æstatis filiam ob fructum qui tunc maturescit; serius, autumno nempe, fieri matrem, vini scilicet; dein hieme vento attonsam."

It is clear that the first verse is defective, inasmuch as it wants a verb; and that the interpretation of Boissonade, which supposes the vine to be the daughter of the summer, and which interpolates the autumn, notwithstanding the silence of the original, is untenable. The sense is restored by reading τεκνοῖ for τέκνον, in line 1., and in line 2. the metre requires τἄνέμῳ.

Chæremon was a tragic poet, anterior to Aristotle and Theophrastus, both of whom quote verses from his dramas. Many extracts from his plays occur in Athenæus. His fragments are col-

lected in Wagner's *Poetarum Tragicorum Græcorum Fragmenta*, vol. iii. pp. 127—147. L.

*The Missing Leaves of Ulfilas.* — When the invaluable *Codex Argenteus*, now in Upsala, first became Swedish property in 1658, it had already lost 143 leaves. On being presented to Sweden a second time, by Count Magnus Gabriel de la Gardie, in 1669, the number of leaves remained the same; but in 1834 it was discovered that ten leaves had been cut out, and the MS. has remained in this state up to this moment, to the infinite grief of every student of the noble Gothic dialect, and to the especial regret of the learned Herr Uppström, a Swedish scholar of world-wide reputation, who a year ago published an admirable facsimile edition, in 4to., of the whole *Codex*.

Judge of Herr Uppström's delight at lately receiving a communication from an old collector, a Swedish gentleman now on his death-bed, enclosing the ten missing leaves!

They are all from the Gospel of St. Mark, and are in excellent condition.

This is also satisfactory on another account; for it had been industriously reported in Sweden that this infamous spoliation was the work of two English travellers.

Thus another MS. treasure is recovered from oblivion. Truly, we should never despair!

George Stephens.

*Slang in* 1793.—In Butt's *Poems*, published in 1793, are these lines:

"We teach old maxims, neither less or more,
Than Locke, or humble Hooker taught before.
Those fograms, quizzes, treats, and bores, and gigs,
Were held in some account with ancient prigs," &c.

And to the last line but one is this note: —

"Barbarous terms of the day, adopted by the great vulgar."

Cuthbert Bede, B.A.

*Mice and Music.* —

"Miss Louisa Foote Hay gave a concert last week at Colyton. Soon after Miss Hay had commenced her first song, 'Annie Laurie,' the party occupying the first seat saw a mouse sauntering leisurely up and down close to the skirting of the platform on which she was singing. As the song proceeded the mouse stood spellbound; a lady tried to drive it away by shaking her concert bill at it, but the animal had lost its fear of man and would not retire; at the conclusion of the ballad the mouse vanished, and reappeared, bringing with it a companion, when the next song was commenced. At the end of song the second the two mice retreated to their hole, but made their third 'appearance on the boards' when the singing was again renewed. Eventually six or seven mice came out regularly with every song, and retired when the music ceased. While the melodious tone filled the apartment all attempts to drive away the mice were vain; these most timid members of the animal kingdom were too fascinated to be in terror of the human family who actually filled the room, and though a fiftieth part of the means used to drive them would, under ordinary circumstances, have been sufficient to have scared them away, they now stood, or slowly glided, so entranced by the melody which pervaded the room that they were heedless of the presence of their natural enemies. How naturalists may explain this phenomenon we know not, nor shall we swell this article by attempting a solution, but shall conclude this strange truth — stranger than fiction — by referring any persons who may doubt our statement to Mr. and Mrs. Kingdon, of Colyton; Mrs. Carew, of Senton; Mr. Leversedge, of Taunton; and Miss Isaacs, of Colyton; who were in the foremost seat, and who can vouch for the truth of our report." — *Bristol Advertiser.*

Threlkeld.

Cambridge.

*Mrs. Starke's "Continental Guide."* — Those who lived before the days of handbooks will appreciate the following lines, *incerti auctoris*, which I found written in a copy of the above very useful, but now obsolete, book.

"Young Gentlemen, going abroad in their raw age,
Have need of a decent *compagnon-de-voyage*,
Like Pallas, who once condescended, they say,
To abandon Olympus's blisses,
Her sex to disguise, and the posters to pay
For the Hopeful of prudent Ulysses.

"O needless 'tis now that her honors, and boddice
Sh^d be turned into breeches and boots by a Goddess:
Mrs. Starke, that most learned old matron, will save a
Youth's turn, or they misrepresent her,
Will chatter of flannel and thread, like Minerva,
And spout crabbed Greek, like old Mentor.

"'Tis clear, though divinely inspired, that acuter
Than her c^d be never or Courier or Tutor;
From the price of a house to the pace of a Vet,
From the relics stupendous of Rome,
To where you can purchase the best heavy wet,
The old woman's always at home.

"Cyclopean walls, and Gorgona Anchovies,
Westphalian hams, and proconsular Trophies,
Swiss chalêts, Dutch Inns, and Sicilian cloisters,
Danube, Silarus, Tiber, or Po,
Quails, ortolans, sparrows, Marsala, Port, oysters,
For her nought's too high, or too low.

"Weird woman, indeed! human things and divine,
She crams in one page, nay, and oft in a line;
Like a poet in phrenzy her vision can glance
In a twinkling creation all o'er,
From Parthenope's Bay to the *pavés* of France:
Say, what could the Goddess do more?"

Honeycomb.

*Education of the Peasantry.* — I would suggest to inspectors of schools, clergy, and others, who are active movers in this matter, that if the children were taught to keep respectively to their right hands when meeting each other in walking, it would tend more to civilise and be more conducive to the comfort of themselves and their fellow mortals than all the knowledge which they now get of geography and history.

It is highly desirable that the lad or the lass who is about to emigrate should know where the country to which they emigrate is situated; but it is of equal importance that the larger number who remain in England should know that there is generally plenty of room for them all on the pave-

ments and footpaths, if they only knew their proper places thereon. And I will not for the future contribute to any school where this is not made a prominent part of education.

Mr. Telford, by making a towing-path on each side of a canal, and appropriating each path to the traffic in one direction, first introduced good manners amongst bargemen. May we hope that our national education will teach our peasantry such good manners in this respect, that a man who keeps invariably to his left in walking shall, in a few years, be looked upon as a ticket of leave-holder or intending garotter. Vryan Rheged.

*Gray's "Elegy."* — I can add another to the list of Latin versions of Gray's *Elegy*, in 1st S. i. 101. The following is the inscription on the title-page:

"Elegiam *à Thoma Grayio* In Cæmeterio Rustico Conscriptam Latine Reddidit H. S. Dickinson, M.A. Ipswich, R. Deck, Printer. MDCCCXLIX."

The first stanza is, —

"Nola Sonans obitum pulso notat ære diei,
Rauca petit lento vacca bovile gradu:
Fessus abit, tectoque cubens succedit arator,
Nox vicit, et mecum possidet arva quies."

Oxoniensis.

## Queries.

### WAS GEORGE HERBERT THE COMPILER OF "JACULA PRUDENTUM, OR OUTLANDISH PROVERBS," ETC.?

For two centuries this work has been circulated with the venerated name of George Herbert, so that to question its authenticity at this late period may perhaps be thought hypercritical. Its literary history, however, is so very obscure, that it seems expedient to elicit the opinions of the readers of "N. & Q." respecting it, among whom will doubtless be found many a lover of "the sweet singer of the Temple."

The first edition appeared eight years after Herbert's death with the following title:

"Outlandish Proverbs, selected by Mr. G. H.* London, Printed by T. P. for Humphrey Blunden, at the Castle in Corn-hill. 1640. 12mo."

This edition consists of 1032 Proverbs, all numbered. Copies of it are in the Bodleian and Grenville libraries. The words, "By Mr. G. H.," are obliterated with a pen in the Bodleian copy! This correction has been noticed by the compilers of the Bodleian Catalogue, as they have entered the work under *Proverbia*, and not under the initials G. H., which they have also suppressed.

The second edition, with the name in full, appeared in 1651, eleven years after the first edition, and nineteen after the death of George Herbert. This edition is entitled, —

"Jacula Prudentum: or Outlandish Proverbs, Sentences, &c. Selected by Mr. George Herbert, late Orator of the University of Cambridg. London, Printed by T. Maxey for T. Garthwait, at the little North door of St. Paul's. 1651. 12mo."

This book contains 1190 Proverbs, but unnumbered; and these make 70 pages. Then follow some miscellaneous articles commencing with page 171 (!), as if part of some other work. These addenda are —

"1. The Author's Prayers before and after Sermon.
2. Mr. G. Herbert to Master N. F. [Nicholas Ferrar] upon the translation of Valdesso.
3. Lines in Memory of Lord Bacon, and to Dr. Donne.
4. An Addition of Apothegms by several Authors."

Nos. 2. and 3. are the undoubted productions of Herbert. But on a careful examination of the contents of this volume the suspicion naturally arises that it may be a spurious production; in fact, the work forcibly reminds one of Curll's miscellaneous volumes.

It must be remembered, that in the following year, 1652, Barnabas Oley, the editor of *A Priest to the Temple, or the Country Parson*, published the first edition of that work, with his Life of Herbert; but neither in this nor in the two subsequent editions which passed under his eye* do we find the "Prayers before and after Sermon," which are placed at the end of the *Country Parson* in all the later editions, excepting the reprint in *The Clergyman's Instructor*, Oxford, 1827. When it is remembered how punctiliously George Herbert walked according to canonical rule in small as well as in great matters, it seems highly improbable that he would use these two unauthorised prayers in Divine service. Walton tells us, that when Mr. Duncon visited Herbert in his last illness, Herbert said to him, —

"Sir, I see by your habit that you are a priest, and I desire you to pray with me: which being granted, Mr. Duncon asked him, What prayers? To which Mr. Herbert's answer was, 'O Sir! the prayers of my Mother, the Church of England: *no other prayers are equal to them!* But at this time, I beg of you to pray only the Litany, for I am weak and faint:' and Mr. Duncon did so."

Again, it is remarkable that this work of "Proverbs" is not once mentioned by Barnabas Oley nor by Izaak Walton, in their biographies of Herbert; nor by Dr. Peckard in his enumeration of Herbert's works in *The Life of Nicholas Ferrar*, 1790, p. 208. The worthy angler, in his

* The initials G. H. were those of two other celebrated living writers at this time, namely, George Hakewill and George Hughes. See *Bodleian Catalogue*, vol. ii. p. 223.

* Oley's *Life of Herbert* first appeared in 1652, with additions in 1671 and 1675. Walton's *Life of Herbert* was first published in 1670. Dates are very useful in bibliographical researches. *The Country Parson* and *Jacula Prudentum* were subsequently bound together with a new title-page as *Herbert's Remains*, 1652.

chit-chat with his piscatorial companions, frequently enlivened his discourse with a proverb or two, but on no occasion does he quote from those said to be selected by his much loved Herbert.

On the other hand, it is right to state that Herbert is said to have made a collection of Proverbs, for Mr. Mayor informs us, that in the Middle Hill MS. 9527, C. 8., is "a large book of stories, with outlandish proverbs at the end, Englished by Mr. George Herbert, in all 463 proverbs." (*Life of Nicholas Ferrar*, App., p. 302.) These proverbs, however, may have been copied from the printed book. But even with this statement before us, it is a matter deserving farther investigation, whether the work first published with his initials, without the imprimatur of any editor, and unnoted by his biographers, should be considered as indubitably the production of George Herbert.

J. Yeowell.

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### ST. PAUL'S JOURNEY TO DAMASCUS.

Allow me to ask what *ancient* authority exists, either in sculpture or painting, for representing St. Paul as having been on horseback when travelling on his memorable journey towards Damascus?

In our translation of the Bible, the expressions used are "as he journeyed" (Acts ix. 3., πορεύεσθαι); and the Apostle himself says, "as I made my journey" (Acts xxii. 6., πορευομένῳ). The same words, we see, are employed both in the Greek and English in the two passages. Lord Lyttelton, in his *Observations on St. Paul's Conversion*, uses the phrase: "Those in company with Saul *fell down from their horses*, together with him." Doddridge expresses himself much in the same manner: "He fell to the ground, being struck from the beast on which he rode, as all that travelled with him likewise were." In the recent valuable work (by Conybeare and Howson), *The Life and Epistles of St. Paul*, the writers say: "We know not how he travelled: there is no proof that he was on horseback, although it is very probable," (vol. i. p. 91.).

In Rubens's noble picture, now at Leigh Court, which Waagen terms a master-piece, St. Paul is represented as having been thrown over the head of his spirited long-maned horse; and the horses of three of the attendants are rearing and running away.

The same also would appear to be the traditional view of the Greek Church, from a woodcut of the conversion of St. Paul, which has been described to me by a friend, who saw it in an old Russian Primer taken from a corpse on the field of Alma.

In various pictures of modern date, and also on the pediment of our metropolitan cathedral, —

". . . . That stupendous frame,
Known by the Gentile's great Apostle's name,"

he is represented, by the sculptor Bird, as falling from his horse. This piece of sculpture contains eight large figures, five of which, beside that of St. Paul, are on horseback.

Walpole, when speaking of this work, is not very complimentary: "Any statuary (he says) was good enough for an ornament at that height, and a good statuary had been too good." *

St. Paul, it will be recollected, carried letters from the high priest to the synagogues in Damascus. The political state of that city, where his name was known, was at the time somewhat critical; his journey was, therefore, invested with some importance.

The length of the journey may be computed at 136 miles, which is travelled by caravans in about six days. St. Paul's position, therefore, and the distance to be traversed, are material facts in forming an opinion on this question, and lead us to infer that the journey would not be performed on foot.

J. H. Markland.

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## Minor Queries.

*John Weaver.* — What is known of the life and family of John Weaver, the dancing-master, who died in 1730? He was the author of the following works:

"The Art of Dancing by Characters and Demonstrative Figures. 1706. 4to."

"An Essay towards a History of Dancing; in which the whole Art, and its various Excellencies, are in some measure explained. Lond. 1712. 8vo."

"Anatomical and Mechanical Lectures on Dancing. Lond. 1712. 8vo."

The *Biographie Universelle* also ascribes to him "plusieurs pantomimes dramatiques, et d'autres ouvrages, tels que *Les Amours de Mars et Vénus*, *Orphée et Eurydice*."

Weaver advertised his intention of publishing his *History of Dancing* in a letter printed in *The Spectator*, No. 334. In No. 466. Steele says:

"I have some time ago spoken of a treatise by Mr. Weaver on this subject, which is now † (I understand) ready to be published. This work sets this matter in a very plain and advantageous light; and I am convinced from it, that if the art was under proper regulations, it would be a mechanic way of implanting insensibly, in minds not capable of receiving it so well by any other rules, a sense of good-breeding and virtue."

J. Cyprian Rust.

*Author of "A Collection of Texts of Scripture."* — I should be greatly obliged if any of your correspondents could inform me who was the author of

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* The statue of Queen Anne, and the group of figures surrounding it, another of Bird's works, will be remembered, not for the excellence of the sculpture, but as having called forth the fine irony of Garth.

† Aug. 25, 1712. I am not certain whether the book was 8vo. or 12mo.

a small work on the Roman Catholic controversy, entitled *A Collection of Texts of Scripture; with Short Notes upon them, and some other Observations against the Principal Popish Errors.* It is printed for Thomas Ewing in Dame Street, Dublin, M.DCC.LXVI.; and bears the imprimatur, Guil. Needham, Julii, 1688.* NEIRBO.

Cork.

*John Foxe.*—Mr. Russell, in his *Memorials of the Life and Works of Fuller* (London, 1844), states, in p. 187., that Foxe wrote his *Acts and Monuments* in the parish of Waltham, and that his posterity possessed a considerable estate at Waltham, in his (Fuller's) time. This is derived from the dedication to a work by Fuller on baptism. But do the registers at Waltham, or the title-deeds of any property, support this statement, to which Foxe's biographers do not appear to have referred?† ABHBA.

*Tyburn, its Antiquity as a Place of Execution.*—In Vol. ii. of "N. & Q." (1st S. 243.), there is a quotation from the *British Apollo*, 1740:

"As to the antiquity of Tyburn, it is no older than the year 1529: before that time, the place of execution was in Rotten Row, in Old Street."

This is an egregious error. In 1196, upwards of 300 years before the date named, William Fitz-osbert, or Longbeard, was executed at Tyburn, as we learn from Roger de Wendover. Is there any prior execution at Tyburn recorded?

HENRY T. RILEY.

*The Welsh "Ap."*—I wish to know at what period this word ceased to be used in Welsh nomenclature? thus, "Morgan ap Rees ap Jones ap Jenkins," &c. LLANGOLLEN.

"*College Recollections.*"—Who wrote [Dublin] *College Recollections*, 8vo., London, 1825?

"The Sketches here submitted to the public," says the editor, who was the author's executor, "are taken from the manuscripts of a person, who wrote them originally with some view to their publication, . . . . but shrunk from the thought of presenting himself before the world as an author."

ABHBA.

*Query relative to Mr. Herby.*—About the middle of last century, a person of this name resided in the vicinity of Reading, if I recollect aright. There was considerable mystery attached to him; and it was generally said that he was a Mahometan, and, after the Turkish fashion, had a plurality of wives. He suddenly disappeared, and his wives were found murdered. Can any of your readers say if the mystery was ever solved? and if it was ever discovered who he really was?

HENRY T. RILEY.

*Sarsfield and Murray Families.*—Did a member of the Murray family of Scotland intermarry with a member of the Sarsfield family of Ireland? and if so, when? Is the male branch of the Sarsfield family extinct? Where can a full account of the female branches be found? ANGLO-CELT.

Philadelphia.

"*The Siege of Colchester.*"—Who is the author of *The Siege of Colchester, or the Year* 1648; a historical drama? Published at Colchester in 1824. It is dedicated to Sir Geo. Hen. Smyth, Bart., of Berechurch Hall, Essex. On the title-page, it is said to be by the author of *The Idiot; Deaf and Dumb; The Hoaxing Trio; All in an Uproar, &c.* X.

*William Harbach.*—Can any of your readers give me any information regarding an author named Wm. Harbach? who wrote *The Rake and Country Girl*, an eclogue; printed about the year 1785. X.

*Luttrells of Dunster.*—Many years since I was told that when Prynne was a prisoner in Dunster Castle, he was allowed to arrange and look over a large collection of family papers, which were still in existence in the boxes in which Prynne placed them. Is this true? Did Prynne arrange such papers? Are they still preserved? T. F.

*Napoleon and Wellington.*—In the recently published *Memoirs of the Court of England during the Regency*, by the Duke of Buckingham and Chandos, is the following passage (vol. ii. p. 230.). The year was 1818:—

"On the 11th of February, while the Duke of Wellington was staying in Paris, anxiously occupied in assisting to restore France to her position among the Continental Powers, as he was quitting his carriage to enter his hotel at one in the morning, a pistol was discharged at him from an unseen assassin, who fled on perceiving that he had missed his aim. Two disbanded old soldiers of the Emperor were arrested on suspicion; but as the evidence against them was defective, they were acquitted. The guilt of one, Cantillon, was sufficiently established in the mind of Napoleon, for he subsequently bequeathed him a legacy of 10,000 francs, for attempting this assassination—a most characteristic demonstration of his Corsican disposition."

Are we to understand this as asserting that the will stated the attempted assassination to be the motive for the legacy? Such seems to be its literal meaning; but is it the correct interpretation? BAR-POINT.

Philadelphia.

[* In 1825, this work was reprinted by the Rev. Thos. Young, of Margate, with a Preface, but he has not given the author's name.]

[† The passage occurs in Fuller's work, *The Infant's Advocate*, 8vo. 1653, where he states, that "the large and learned works of the no lesse religious than industrious Mr. Foxe in his *Book of Martyrs* was penned here [Waltham], leaving his posterity a considerable estate at this day possessed by them in this parish."]

*Sir Humphrey Gilbert.*—In Cockrem's *Tourist's Guide to Torquay and its Neighbourhood*, on the 82nd page, it says:

"His portrait was to be seen at Compton (castle, in Devonshire), in the time of Prince, who says: 'this noble knight's lively effigies is yet remaining in his grand-nephew's house at Compton, Humphrey Gilbert, Esq., which I have there seen, in this figure, the one hand holding a General's truncheon, and the other is laid on the globe of the world. Virginia is written over; on his breast lies the golden anchor with the pearl at peak.'"

Can any one tell me if this portrait is still to be seen, or give me any other information respecting it? Σρ.

Torquay.

*Players Carted.* — When the players were *carted* did that imply discipline at the cart's tail? Allen's wife was carted. See his letter to her.

Did not a carted w—e mean one who had been whipped at the cart's tail? G. R. L.

*Lancashire Churches, doggrel Description of.*—There is a doggrel description of the churches of Lancashire, of which I remember only one verse:

"The next is little Winwick that stands upon a sod,
And when a maid is married there the steeple gives a nod:
Alas! how many ages their rapid flight have flown,
Since of that lofty spire there moved a single stone."

Can any of your readers inform me where the poem is to be found, or the name of the ungallant author? Kurm.

"*Cervus.*"—I shall be glad to learn author's name and any other particulars of the following book now before me:

"Cervus, hoc est, Quæ per Cervum significata fuere Sacris Ægyptiorum literis [then *idem* in German and vignette of stag, with a hunter taking aim]. Augsburg; bey Johan Shultes. Im Yahr Christi 1602."

Then the arms of the Duke of Saxony, and a Latin dedication to him. Then, after the *præfatio auctoris* in Latin and German, a series of plates with descriptions in Latin and German verse. Thus, "I. Ab Adulatoribus Pessundatus" (the stag standing comfortably enough). "II. Præcipitantia" (the stag fleeing from a serpent). The copy is bound in illuminated vellum, each side of the cover being thicker than the printed book, which consists of 38 pages of coarse paper. Threlkeld.

*Vergubretus, Mandubratus, Cassivelaunus.*—Can you give me the derivation of the following words, which occur in Cæsar's *Britannia*:—*Vergubretus, Mandubratus, Cassivelaunus?* P. M.

*Bobart's Letters.*—In Dr. Richardson's *Correspondence* by Dawson Turner, there is inserted a letter of Mr. Jacob Bobart, Professor of Botany to the University of Oxford from 1683 to 1719, the year of his death. Underneath it is the following note by Mr. Turner:

"There are preserved from him (Jacob Bobart) in the Richardson Correspondence three letters, of which I only extracted this."

Can any of the readers of "N. & Q." tell me where I can see these *three* autograph letters, or where the Richardson Correspondence now is?

Jacob Bobart had a brother named Tilleman. Can any one supply me with any particulars concerning him; the date of his death? From an old document in my possession, purporting to be an account of work done for his Grace the Duke of Marlborough, at Blenheim House, in October, November, and December, 1709, it appears that Tilleman Bobart had to examine the accounts, for it is countersigned by him as well as Henry Joynes and J. Vanbrugh.

I should be glad to know what are the family coat of arms. H. T. Bobart.

Ashby de la Zouch.

*Ecclesiastics employed in State Affairs.*—John Robinson, Bishop of Bristol, was Privy Seal in Lord Oxford's administration, and one of the plenipotentiaries who negotiated the Treaty of Utrecht. Is not this one of the last instances of an English ecclesiastic being openly employed in state affairs? Are any later instances known? W.

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## Minor Queries with Answers.

*R. G. Lee.*—Who was R. G. Lee, author of *The Ransom of Manilla, or England's Ally*, 8vo., 1793. Where was this play printed? X.

[The title-page states that it was "Printed and Sold by T. Wilkins, 23. Aldermanbury, London." On the back of the preface is an advertisement of another work by this author, entitled *Political Essays, addressed to Philo*, price 2*s.*, noticed in *The Critical Review* for Jan. 1793.]

*Old London Conduits.*—An old English *Herbal*, speaking of winter rocket, or cresses, says:—

"It groweth of its own accord in gardens and fields, by the way-side in divers places, and particularly in *the next pasture to the Conduit* Head, behind Gray's Inn, that brings water to Mr. Lamb's Conduit, in *Holborn*."

Is either of these conduits now in existence, and *when* last used? Quest.

["The fields around Lamb's Conduit formed a favourite promenade for the inhabitants of St. Andrew's, Holborn, and St. Giles-in-the-Fields. They were first curtailed in 1714, by the formation of a new burying-ground for the parish of St. George's, Bloomsbury, and again in 1739, by the erection of the Foundling Hospital. The conduit was taken down in 1746."—Cunningham's *London.*]

*Oliver Cromwell.*—Can you inform me who is the publisher of a pamphlet or work entitled *His-*

*torical Notes concerning certain Illnesses, the Death, and Disinterment of the Body of Oliver Cromwell*, by W. White Cooper, M.R.C.S., published two or three years ago? MEDICUS.

[This work is not to be found either in *The London Catalogue of Books*, or in that of the British Museum, so that we are unable to give the publisher's name.]

*Tyburn and Banbury.*—In Sir Thomas Overbury's description of a tinker, he says:

"To conclude, if he 'scape Tyburn and Banbury, he dies a Beggar."

What is meant by Banbury? and when was the first gallows erected in England, and where? QUEST.

[The people of Banbury, it will be remembered, from the reign of Elizabeth to that of Charles II., were so reputed for their peculiar religious zeal, as to excite the frequent and pointed remarks of wits and humorous writers. Hence the author of this Character of a Tinker, (attributed to a Mr. J. Cocke), in another passage of it, says, "His tongue is very voluble, which with canting proves him a linguist." So that Banbury may be equivalent to "Puritan," as in Ben Jonson's *Bartholomew Fair*. An early notice of a gallows in England occurs at the execution of William Fitz-Osbert, mentioned by Roger de Wendover, A.D. 1196 (see p. 90. *antè*), who was drawn through the city of London by horses to the gallows at Tyburn; but no doubt they were used in England from the earliest period, as stated by MR. KEMBLE in his interesting article on Stonehenge, *antè*, p. 2. of this volume.]

*Fillibuster.*—What is the derivation and exact meaning of this word? W. B.

[The correct spelling of this word is *Flibustier*, as stated by MR. BREEN in our 1st S. x. 304. Mr. Thornbury, in his *Monarchs of the Main*, vol. i. p. 36., says, that "the title of Flibustiers was a mere corruption of the English word freebooters—a German term, imported into England during the Low Country wars of Elizabeth's reign. It has been erroneously traced to the Dutch word *fly-boat*; but the Jesuit traveller, Charlevoix, asserts that, in fact, this species of craft derived its title from being first used by the Flibustiers, and not from its swiftness. This, however, is evidently a mistake, as Drayton and Hakluyt use the word; and it seems to be of even earlier standing in the French language. The derivation from the English word freebooter is at once seen when the *s* in Flibustier becomes lost in pronunciation."]

"*Vinum Theologicum.*"—Why was the best wine formerly made in England so called? ABHBA.

[It was so named, says Holinshed, "because it was had from the clergie and religious men, unto whose houses many of the laity would often send for bottles filled with the same, being sure that they would neither drinke nor be served of the worst, or such as was any waies mingled or brued by the vintner; nay, the merchant would have thought that his soul should have gone streightway to the devil, if he should have served them with other than the best."—*Description of England*, vol. i. p. 167., edit. 1587.]

## Replies.

### "LEWIS AND KOTSKA," BY FATHER SERRAO.

(1st S. xii. 185.)

"Ludovicus et Stanislaus, Tragico-Comædia, authore Petro da Serra. Eboræ. 1730. 4to., pp. 197."

I cannot find any account of "the famous Father Serrao" beyond that of the title-page, which describes him as a Jesuit, and late Professor of Rhetoric in the University of Ebora. It also states that the tragi-comedy was performed thrice to royal and noble audiences, and afterwards "Civitatis proceribus et frequentissimæ omnium ordinum multitudini, in Collegio Spiritûs Sancti ab academia Eborensi."

The hero is Ludovicus, son of the Marquis Gonzaga, who, in imitation of Stanislaus Kotska, a newly declared Jesuit saint, procures admission to the order, and becomes a saint in the fifth act. I am not surprised that it seemed extravagant to the "English Merchant," though it is mild compared with the "autos" of Calderon. The plot is:—

"Ludovicus Actor, et Imitator; Stanislaus Prototypon et Fautor inducitur. Primus actus erit: votum Ludovici de petendâ Societate JESU emissum ad exemplum Stanislai. 2. Actus: obstantium difficultatum cumulus a Patre, Patruo et Dæmone objectus, ne fiat voti compos, sed monitis Stanislai superatus. 3. Actus: solemnis Principatus renuntiatio, et in societatem ingressus, rem conficiente Stanislas divinitus. 4. Actus: vita et mors Ludovi in Societate, Stanislai vitæ, mortique similis. 5. Actus: Gratulatio Ludovici et Stanislai in Cœlo, ubi utrique aræ ab Ecclesia Militanti universâ olim ponendæ decernuntur."

The play is written in very fair Latin, and the pedantry of avoiding unclassical words is carried so far as to make the chorus appeal to Jupiter. What the "Merchant" calls "nonsense" is in the text at p. 29. Gonzaga is praying to the image of the Virgin, which says: "Gonzaga tua cura, te tua spes vocat;" which corresponds with "Take care of yourself, and follow your luck," closely enough to show that it is the passage referred to. The image shows Stanislaus in a vision. He is in bed, and attacked by the demon "*canem indutus.*" After the invocations, the Virgin orders the dog out; and he obeys, saying, "*Recedo: nimium Mulier et Puer potest.* "Divine justice," however, does not admit the devil's claim, but tells him to go to Erebus; and the "Angelus Lictor," according to the stage-direction, "*Dæmonem ferit gladio quem tenet veris flammis ardentem.*" St. Ignatius and St. Stanislaus enter, and the devil begs pardon:—

"*Dæmon.* Parce, parce supplici.
*Stanislaus.* Infame bustum, turpis animarum lues,
Famelice lupe, quid ululas? quid hîc hias?
*Dæmon.* Ignosce quæso, terribilis Erebo Puer.
*S. Ignatius.* Oh perfide accusator hominum! Filio
An meo inhias?

*Dæmon.* Heu! parce *nihil egi, nihil.*
*S. Ignatius.* (*Rapto gladio ab Angelo.*)
Parcam, nocere cum malus parcas bonis."—P. 185.

The stage directions show a great command of decoration and machinery. The scene is frequently changed; and in the second act a boat in danger is exhibited. We see the difficulty of the fairies in our pantomimes to keep their fire-tipped wands alight; and the sword of real fire, carried through a whole scene, and used with sufficient energy to look terrible, would puzzle our propertymen.

The extract given by E. H. M. does not state in what town the Rúa de Romãã was. Ebora would be out of the way of business; but the "English Merchant" may have gone there from curiosity, as the Museum is said to be the best in Portugal, and he must have been a man of learning and observation. Few could give so accurate an account of what was said in two languages, one of which at least, the Latin, he was not in the habit of hearing spoken. H. B. C.

U. U. Club.

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CANNON-BALL FOUND IN A TREE.

(1st S. viii. 366.)

My gardener has just brought me a cannon-ball which his father found, in splitting up an old pollard, about forty years ago. There were two of them in the same tree, of exactly similar dimensions. A man who was working with him has got the other; which I have not seen.

It appears that the tree stood somewhere on the heights, north of this city, commonly known as Stoke Hill; but the precise spot my informant is unable to point out.

As the neighbourhood of Exeter was the scene of military operations during the civil war, when the army of Fairfax occupied a position in and about Silverton, we may conclude that these balls were fired on some occasion from his cannon. We may further rationally conjecture, that the garrison of Exeter would have an advanced post on these heights, over which the high road to Silverton ran; and that a cannonading of this post would be the prelude to any attack on the city.

Now, allowing for loss by corrosion, the ball in question is undoubtedly that of a field-gun then in use, called a *saker*. The extreme range of this gun was (according to the old "Tables of Gunnery," during the Commonwealth), 2180 yards; and, the fact of the balls having lodged in a tree, which upwards of 200 years ago could not have been a very large one, is sufficient proof that they were nearly spent. In one case, this would indicate the position whence they were fired as on some part of the hill above Pynes House, the seat of Sir Stafford Northcote, Bart., — exactly the position that would have been chosen by Fairfax's artillery advancing from Silverton, through Thorverton, for attacking that on the opposite heights. In the other case, if the tree stood further to the north-east, this distance would give the position of the advancing force as on the rising ground between the villages of Stoke-tanon and Rewe, on the direct road from Silverton to Exeter. I give the distances as measured on the Ordnance Map. Again, the circumstance of the two balls lodging in the same tree, shows that the position of the Exeter men was probably close at hand; and that their assailants were no mean artillerists may be inferred from this correct shooting; since they must have been fired either from two different pieces, or from the one successively, not together: for two shot fired at once from a gun are sure to diverge more or less, have a shorter range, and not unfrequently split against each other, one or both.

The ball mentioned by Mr. Scott is more difficult to be accounted for, from its size; since such large guns were not used in the field.

The "demy-cannon," of 1646, threw a shot of $30\frac{1}{4}$ lb., which is the nearest to the dimensions given by him; and we can scarcely refer to any other period than the civil-war for a solution of the difficulty; although the use of cannon was far more ancient, yet I do not recollect any mention of them during the wars of the Roses. Now, if this ball were not fired in anger, it is probably the result of some artillery experiments or practice; in which case the position of the tree it was imbedded in would have been either upon the slope of some steep acclivity, or in a line with, and not far from it, — some such butt being necessary to prevent the balls ranging over the country. Does Showboroug [?] present any feature of this description? A. C. M.

Exeter.

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RELIABLE.

(2nd S. iii. 28.)

I am not going to defend the word "reliable," but to extend the objection to all words of the same class. It is damaging to language to give foreign terminations to native words: thus, a Greek termination to a Latin word is faulty, and so is a Latin one to an English. I therefore should object to any English word, unless of distinctly Latin origin, ending in "ble" or "able;" but of course it is now too late in the day to remedy this, except by avoiding as much as possible the use of such words. If the ending "ble" is allowed, then reliable is formed strictly according to analogy; for its synonym "credibilis" is an exactly similar word. "Credo" does not properly mean to believe at all; it is just as imper-

fect without its dative case or preposition as "rely" without its "on." In fact, when transitive it has quite a different meaning, viz. to entrust or commit. Yet the scrupulously accurate Romans did not hesitate to use the word credibilis (literally "able to be entrusted to somebody,") in the sense of able to be relied on; and besides, they never turned "credo" into a personal passive, but into an impersonal, as creditur testimonio, not testimonium, to show that the sense was imperfect without the dative. So that reliable is just as good as any other English word with "able" tacked on, and is quite intelligible. What would those, who say that bilis always means "able to be" say to illacrymabilis, which in one sense is "not liable to be softened by tears." This appears to me a greater liberty than supplying "on" after "rely." As to relionable, that is jargon if you please, and pretty ignorant too. The idea of putting a verbal ending to a preposition is too ridiculous to speak of. Alpha's glance must have been very superfieial indeed, or he would have found a sufficient number of *actives* in bilis to make it probable that its meaning is simply "capability, ability, fitness," &c., without regard to *voice*. Even in English there are several, *e. g.* passable, in sense of tolerable, passible (perhaps unconscionable), agreeable, &c. In Latin very many of the commonest words are both active and passive, and if derived from deponents are only active. I will now add some twenty examples from Plautus to Prudentius:

1. Sum pedibus mobilis. — *Plautus.* Mobile ingenium; versatility.
2. Visibilis; able to see. —*Pliny.*
3. Penetrabile frigus. — *Nepos.*
4. Carmen execrabile; a form of execration.
5. Exorabilis; having power to persuade by entreaty.
6. Perhaps Inexplicabilis facilitas; *i.e.* that leads to no result.
7. Placabilius est; it is more likely to appease. — *Ter.*; also placabilis ara et hostia: able to appease.
8. Excruciabilis; tormenting. — *Prudentius.*
9. Excitabilis; exciting. — *Cœl. Aur.*
10. Medicabilis; able to cure.
11. Durabilis; lasting (durable).
12. Dubitabilis; one that doubts.
13. Discordabilis and concordabilis; able to disagree.
14. Risibilis; able to laugh. — *Mar. Cap.*
15. Probably Nubilis; able to marry: not passive, for the man ducit.
16. Stabilis; in Latin and English.
17. Consolabilis; consolatory. — *Gellius.*
18. Contemplabilis; taking aim at.
19. Comprehensibilis humani generis. — *Seneca.*
20. Commeabilis; that easily passes through.
21. Animabilis; that gives life to. — *Arnob.*
22. Adulabilis sermo; a flattering discourse.
23. Passibilis; able to suffer.
24. Perhaps Facilis; able to be done, and able to do; facile remedium, and facilis frugum; production of.

I think I have said enough to show that "superficial" views will not often bear looking into.

J. C. J.

DUODECIMO EDITION OF SWIFT: PORTRAIT, ETC.

(2nd S. ii. 21. 96. 158. 199. 254. 509.; iii. 72.)

When I stated (iii. 72.) that no trace of the complete duodecimo edition had been found, I did so on the authority of one whom I had engaged to make a careful search; but I added my own doubt as to the fact, and, having since made further inquiries, I find that the Trinity College Library *does* contain the very edition that we are in search of: namely, the *duodecimo* of 1735, corsponding with the *octavo* of the same date. The whole affair is, therefore, clear. Faulkner was *not* deterred from producing his complete 12mo. edition, for which he had had new plates engraved; and G. N.'s volume is only an odd volume of that set, from which some former possessor had cut away as much of the title-page as showed it to be an odd volume. The result of all is, that the next editor of Swift may add as a note to Motte's letter, that his remonstrance was inefficacious.

C.

## Replies to Minor Queries.

*Drinking on Martyrs' Tombs* (2nd S. i. 413.) — I wonder that no answer has been given to this Query. Dryden's words:

> ". . those that vainly hoped kind heaven would wink,
> While to excess on martyrs' tombs they drink,"

doubtless allude to the practice of the Christians of post-Apostolic times, at their *agape*, or love-feast (our translators term it "feast of charity," Jude 12.). In purer, earlier days, these feasts were well enough; they were evidences of that brotherly love which Christianity induces: but at length came corruption, and unseemly revelling, and even drunkenness characterised them. In the times of persecution they were held in the catacombs, among the tombs of the martyrs. Hence Dryden's allusion.

This abuse it was which in the African Church roused Augustine to indignant remonstrance: "The martyrs hear your bottles; the martyrs hear your drunken revels." And on account of this abuse, the rite was abolished in the fifth century.

Perhaps I am wrong in saying that the rite was pure, till the Apostles had passed to their rest: for it may be that, to those who abused it, Paul addressed the censures in 1 Cor. xi. 20—22. At these love-feasts, the eucharist was generally received first; and then "the brethren" joined the provisions they had brought in one common stock, and partook of them together. "*One is hungry, and another is drunken*," says Paul; and asks, "*What, have ye not houses to eat and to drink in?*" See also 2 Pet. ii. 13.

Threlkeld.

Cambridge.

*Females at Vestries* (2nd S. iii. 48.) — Since the fact is patent that females can fill the offices and perform the duties of parish clerk and overseer of the poor, it is difficult to perceive why they should be debarred from acting as vestry-*women*, or from filling any other parochial office which can be legally held by a ratepayer. The names of the females quoted by your correspondent were doubtless entered in the parish books as occupiers of tenements and themselves assessed for the relief of the poor, and consequently they were entitled (sex notwithstanding) to all the usual privileges of ratepayers. I recollect that about twenty-five years ago there occurred a spirited church-rate contest in the parish of All Saints, Newcastle-upon-Tyne, and during the poll a female tendered her vote against the proposed rate, and although the novelty of the thing caused a little hesitation and demur, the vote was duly recorded. Female ratepayers also vote in the elections of guardians of the poor, and may legally do so in every contest that is strictly parochial. If the practice is not general (and I do not think it is) the fault is in the ladies themselves not exercising their undoubted right. From municipal elections females are entirely excluded.

Robert S. Salmon.

Newcastle-on-Tyne.

Women, who are *ratepayers*, have evidently the right to attend vestries, and to vote. They may also fill parish offices. I have known a widow hold the office of churchwarden, and exercise the right of attending vestry. J. Sansom.

*Female Overseers* (2nd S. i. 204.) — A lady named Tozer was about to be made overseer, when she sent to the vestry to announce her intention of giving a shilling to every tramp. This saved her from being elected. G. R. L.

"*Northaw*" (2nd S. iii. 11.)—M. N. will find a *Northall* in Bucks, *Northall* or *Northolt* in Middlesex; and *Northaw*, in Herts, is also found written *Northawe*. Pennant says:

"A little to the N. W. of Queenhithe, on Old Fish Street Hill, stood the inn or town residence of the Lords of *Mont-hault* or *Mold*, in Flintshire. The present church, named from them St. Mary *Mounthaw*, had been their chapel."

*Haw* therefore is either the Sax. *haga*, an inclosed piece of land, a small field, or *holt*, a wood.

R. S. Charnock.

Gray's Inn.

"*Shathmon*" (2nd S. iii. 69.) — *Shathmon* and *shaftmon* are merely different orthographies of *shaftment* or *shaftmet* (*obs.*), "a measure from the top of the extended thumb to the utmost part of the palm, which in a tall man is about six inches or half a foot," from A.-S. *Scæftmund*, from *scæft*, shaft, spear, and *mund*, a hand, hand's breadth, a palm. See Webs. *Dict.*, Ray, and Bosworth.

R. S. Charnock.

Gray's Inn.

"*Perimus licitis*" (2nd S. iii. 11.) — This was the favourite saying of Sir Matthew Hale, but I am unable to say whether it originated with him, or from what source, if any, he borrowed it.

Henry T. Riley.

*Sir John Vanbrugh* (1st S. vii. 619.; viii. *passim*; 2nd S. i. 7. 116.) — Your correspondents, in their inquiries, have not noticed the fact that the elder D'Israeli considers it a fact well established, that Vanbrugh was born in the Bastile. In an article in the *Curiosities of Literature* ("Secret History of the Building of Blenheim"), he quotes from a letter written by Sir John:

"She (the Duchess of Marlborough) has heartily endeavoured to throw me into an English bastile, there to finish my days, *as I began them*, in a French one."

This D'Israeli considers to be conclusive on the subject, and adds:

"The ancestor of Vanbrugh married Sir Dudley Carleton's daughter. We are told that he had *political connexions*; and one of his *political* tours had probably occasioned his confinement in that state dungeon, where his lady was delivered of her burthen of love."

It is just possible, however, that Vanbrugh, in the words above quoted, may have alluded to his first *start in life*; which, according to the story long current, dated from his confinement in the Bastile, whence he was released by the French government, in admiration of some comic sketches of his which had come under the notice of the prison authorities. Henry T. Riley.

*The First Brick Building in England* (2nd S. iii. 30.) — Hurstmonceux Castle, in Sussex, is said to be the first edifice ever constructed of brick, in England. It was erected by De Fiennes, treasurer to Henry VI. It was dismantled about three quarters of a century ago, by one of the Dacres, who erected another mansion on higher ground. The old house is still superbly picturesque; but it is situated in a grassy hollow, and looks very much like a huge piece of confectionary in a green tureen. On a visit to Dudley Castle, Staffordshire, a few days since, I observed that the buildings on the eastern side of the court were partly composed of brick. These buildings are of the sixteenth century; an hundred years later than the date of the erection of Hurstmonceux. J. Doran.

*Cocker's* "*Arithmetic*" (2nd S. ii. 310.)—Several articles having lately appeared in "N. & Q." on Cocker's *Arithmetic*, from which it would appear that no earlier edition is known than that of 1677, and which edition is positively stated in one place

to be the first, I send you the following extract, which seems to have been overlooked. It is taken from Wing's *Ephemeris for Thirty Years*, London, 1669, in my possession, and follows as an advertisement immediately after the dedication :

"Cocker's Compleat Arithmetician, which hath been nine years his Studie and Practice. The Piece so long and so much expected.
Hodder's Vulgar Arithmetick made easie.
Decimal Arithmetick.
Of both which there have been several Impressions.
Cocker's several Copie-books.
Daniel's Copie-book, containing 77 Plates.
Gery's Copie-book, containing fourty Plates.
Sea-Plates.
Dr. Turner's Compleat Bone-Setter enlarged.
His Dentifrices to cure the Tooth-ach, cleanse the Teeth, and sweeten the Breath.
Buckworth's Lozanges.
All sold by Thomas Rooks, at the entrance into the Exchange from Bishops-gate-street."

The above appears to make it very clear that an edition was published at least as early as 1669.

J. C. Witton.

Bath.

*Hatchis* (2nd S. iii. 30.) — I do not think that Eremite's question can be more satisfactorily answered than by the following extract from our great authority on "Materia Medica":

"*Cannabina*, κάννᾰβις, hemp, C. Indica, churrus; gunjah; bang, subjee or sidhee; majoon *hashísch*. . . . In India, Caubul, Syria, Northern Africa, and other parts of the world, the cannabina are used for the purpose of intoxication. They are both swallowed and smoked.

"*Note.* — For a very interesting account of the effects of Indian hemp, see Dr. Moreau's work, entitled *Du Hachis et de l'Aliénation Mentale, Etudes Psychologiques*, Paris, 1845; reviewed in Forbes' *British and Foreign Medical Review*, vol. xxiii., 1847." — Pereira's *Materia Med.*

I have an indistinct recollection of an interesting sketch by, I think, Lamartine, describing the peculiar effects of the hemp. G. H. Kingsley.

Eremite will find a precise account of this in a *brochure*, entitled *Hachish*, written, I believe, by Lamartine, and published some eight years since. The Arabic has *hāshīsh*, "a species of Euphorbium, and *haskīsh*, dry herbage, hay or grass, the powder of the leaves of hemp, from which they prepare an inebriating electuary."

R. S. Charnock.

Gray's Inn.

*Adult Baptisms* (2nd S. iii. 29.) — Oxoniensis should have given the dates and places of publication of the editions of *Occasional* Services which he has examined, and so have furnished a clue towards explaining the omission he complains of. It is hardly likely that he would content himself with looking at the title-pages and not examining the body of the works themselves, but in the "Offices" as supplied by the Oxford University press (A.D. 1838), the office in question is omitted in the list on the title-page, though given at full length (for I have had to use it more than once) in the book itself. I have done *occasional* duty in a great number of churches, and this, or a precisely similar "book of offices," has been always the one forthcoming.

J. Eastwood.

Eckington.

*Time of Year when our Saviour was Born* (2nd S. iii. 37.) — The following extract from Alford's Greek Testament, as it no doubt rests on good authority, may give some clue to the inquiries as to the temperature at that epoch. He says the Magi were addicted to astronomy, and astronomical calculations prove that a remarkable conjunction of planets took place just before our Saviour's birth. A.U.C. 747, May 20th, there was a conjunction of Jupiter and Saturn in 20° of Pisces, close to the first point of Aries (the part in which the signs, according to the astrologers, denoted glorious and mighty events). On the 27th Oct., another conjunction of the same occurred in 16° of Pisces, and on Nov. 12. a third, in 15° of the same sign. On the two last occasions the planets would be so near as to appear as one star of surpassing brightness. Supposing the Magi to have seen the first of these conjunctions, they saw it actually *in the east*, for on the 20th May it would rise shortly before the sun. If they then took their journey, and arrived at Jerusalem in a little more than five months (the journey of Ezra from Babylon took *four*), and if they performed the journey from Jerusalem to Bethlehem (remaining in Jerusalem to inquire of the Sanhedrim from the October to the November conjunction) in the evening as is implied, the November conjunction in 15° of Pisces would be before them in the direction of Bethlehem, coming to the meridian about 8 o'clock P.M. It would be very interesting to know more of this curious calculation, which would thus make the nativity to have occurred about the 1st of November, reckoning the same interval as between our Christmas Day and Epiphany. E. S. Taylor.

*Pretender Ticket* (2nd S. iii. 30.) — An engraving of this, with notices of the persons whose names it bears, by Richard Almack, may be found in the *Gent. Mag.* for January, 1828, vol. xcviii. part i. E. S. Taylor.

"*Wagessum*" (2nd S. ii. 509.) — With little hope of throwing light on what has left Sir P. Wood in the dark, I venture to throw out for consideration whether this obsolete word be not some inflection of the Saxon *Wæg-es*, a wave (or waves, plur.), and that the grant of *wagessum* may refer to some limit washed by the waves, or to "high water mark." The space between high and low water-mark is, I believe, held to belong to the crown,

where not specially granted by deed or charter: perhaps this word may refer to such a grant.

A. B. R.

Belmont.

I venture to suggest, but with no great confidence in their correctness, the two following possible derivations of this word:

1. *Wagessum*, a corruption of "*Vagerassin*, σποράδην, in *Gloss. Lat. Græc.*" *Gloss. Manual*, Adelung, Halæ, 1784, in v. Anglice, *scattered.*

2. *Vaivæ, aut gaivæ, i. q. vagæ, gessiæ.* Angl. *stray treasures* (*waifs*).

"Gessia (1.) Gessiæ, *divitiæ*, in glossis Isid. In excerptis additur *gaza:* pro quo mendose scriptum putant *gessiæ*."— *Ibid.* in v.

Your correspondent will, perhaps, say whether either of these meanings would suit the passage in question.

E. A. D.

*Moustaches worn by Clergymen* (2nd S. i. 183.) — The latest instance, I should say, of a clergyman wearing a moustache, is the Reverend Dr. Livingston, who appeared with that manly appendage, at our merchants' meeting the other day at the Mansion House. May I remark, that, in so doing, the intrepid Doctor, by braving the prejudices of his countrymen, evinced, I think, a course inferior only to that which he must have so often exhibited among the savage inhabitants of Central Africa?

Mercator, A.B.

*Dr. Sleath's Engraved Portraits* (2nd S. ii. 492.) — Mr. Paslam is informed that at the death of Dr. Sleath his library was sold, and no doubt, *inter alia*, the volumes of engraved portraits. Many old pupils who had been educated under him at Repton were anxious to possess relics of their former master. After his resignation of the Head Mastership of Repton, he retired to Etwall Hospital in Derbyshire, over which he presided until his death, "multis ille bonis flebilis occidit;" a monument has been erected to his memory in the church at Repton. At the advanced age of eighty Dr. Sleath married. He is yet "freshly remembered" by many an old Repton man.

Oxoniensis.

*Sydserff Family* (2nd S. ii. 367.) — In "N. & Q." of Nov. 8th, J. M. has published some lines by the Alexander St. Clare of Roslyn who flourished in 1652, on the death of Marion Sydserff, daughter of the Bishop of Galloway, and states that he has no doubt that the writer was the same gentleman who married Jean, daughter of Robert, seventh Lord Temple. The likelihood of this is strengthened by the fact that the Temple and Sydserff families had intermarried.

The bishop was, I believe, a brother of Sir Archibald Sydserff, the head of a very old family in East Lothian, which for a lengthened period provided lairds for the lands surrounding the village of Sydserff, anciently St. Serf. About three centuries ago the adjacent property of Ruchlaw was acquired, and the latter estate still remains in the family.

J. M. mentions the literary and theatrical talents of Thomas, the brother of Marion, as well as his loyalty to the house of Stuart. He seems to have made the former minister to the latter by carrying, under various disguises, intelligence to the Marquis of Montrose, when most pressed in his gallant but vain struggle to prop up a decaying dynasty. Lord Mahon, in his *Historical Essays*, quotes the following passage from "Covent Garden Drollery," printed in 1672, in allusion to one of these adventures:

"Once like a pedlar they have heard thee brag,
How thou didst cheat their sight and save thy 'craig' (neck);
When to the Great Montrose, under pretence
Of godly books, thou brought'st intelligence."

Notwithstanding the peril to his "craig," the son of the bishop must have enjoyed the joke of passing safely through the Presbyterian armies by assuming the character of a zealous hawker of their tracts, in which no compliments were paid to his own branch of Christianity.

C. R.

*St. Govor* (2nd S. ii. 31.) — This saint, of whom F. B. inquires, is probably identical with *St. Gower*, whose feast was kept in the diocese of St. Asaph, on the 11th of July; or may be the same with St. Goar, or *Guver*, who gives his name to the well-known town on the Rhine. But how either of these saints might be connected with a spring in Kensington Gardens is unknown to

F. C. H.

*Dr. Wiseman's Lectures* (2nd S. iii. 12.) — The request of A. M. B. for reference to a full and exact review of Dr. (now Cardinal) Wiseman's *Lectures on the principal Doctrines and Practices of the Catholic Church*, will perhaps be satisfactorily complied with by informing him that these *Lectures* were reviewed in the *British Critic*, No. XL. for October, 1836; in the *Catholicon*, vol. i. No. 8., for August, 1836; and in the *Edinburgh Catholic Magazine* for 1837, where a full review will be found in two notices, occupying upwards of forty pages.

F. C. H.

*Robert Emmett's Father* (2nd S. iii. 31.) — Robert Emmett's father was a physician, and unless I greatly mistake, *state physician*, resident in Dublin. He married *Elizabeth Mason*, daughter of James Mason, of Ballydowney, in the county of Kerry; both families, though of English extraction, were, I believe, long settled in Ireland. I have heard from my father, who knew the family intimately, that, notwithstanding his connexion with the Irish Court and Government, the topics

discussed and principles always freely expressed at old Doctor Emmett's table could not fail to result as they did, in the expatriation of one gifted son, Thomas Addis Emmett, and the untimely death of another. A. B. R.

Belmont.

P.S. A third son, named Temple Emmett, a youth of even greater promise than either of his brothers, and not at all imbued with their opinions, died before the storm of misfortune had burst upon his family. From his name I think it possible that his father might have had some dependency on "Earl Temple," who was Lord Lieutenant of Ireland in 1780–2, but of this I have no certainty.

I know no reason why poor "Robert Emmett" should be designated as "the Irish *patriot*," any more than O'Quigley, or any other of the sufferers for the two Irish rebellions of 1798 and 1803; but M. R. C. will find an account of him and his family in the *Gentleman's Magazine* for 1803, pp. 876. 983. His father held the office of State Physician in Ireland; and, no doubt, had his arms on his carriage, and they may probably be found in Edmondson, which I have not at hand. C.

*Letter of Charles II. to the Queen of Bohemia* (2nd S. ii. 111.) — The date of the letter must be April 16, 1652, when Charles was residing in Paris, after his escape from England. In that year I find that Thomas Lord Wentworth was sent by him to Denmark to seek assistance, and it is well known that the States General of Holland were much importuned by him and his unfortunate aunt, the Queen of Bohemia. Lord Wentworth was eldest son of Thomas Wentworth Earl of Cleveland, with whom he was taken prisoner at the battle of Worcester. He was summoned to Parliament, 16 Car. I., in right of his father's barony of Wentworth of Nettlested, and pre-deceased him in 1664, leaving a daughter, Henrietta Maria Baroness Wentworth, who died unmarried in 1686. From his sister, Anne Lady Lovelace, descends Anne Isabella Dowager Lady Byron, now Baroness Wentworth, as sole heir through the recent decease of the late Lord Scarsdale. R. R.

*Ernely Pedigree* (2nd S. ii. 508.; iii. 60.) — There are pedigrees of the family of Ernley of Ernley, co. Sussex, in the British Museum, Harl. MS., 1084., fol. 120.; 1135., fol. 106.; 1194., fol. 99.; 1406., fol. 95.; 1562., fol. 35 b.

These references are from Sims's useful *Index of the Pedigrees and Arms in the British Museum.* Resupinus.

*Thanks after reading the Gospel* (2nd S. ii. 467.; iii. 38. 57.) — This custom is observed in all the parish churches of this town, and, I believe, generally throughout the county. In my own parish church the words are sung by the congregation, to the organ, ending with "Thanks be given to thee, Almighty God, for this Holy Gospel."

John Pavin Phillips.

Haverfordwest.

I beg to protest against the dictum laid down in this page (57.) of "N. & Q," that the Suffrages at the Gospel "were adopted from the Scottish Liturgy of 1604;" if so, it might well be called a novelty.

Perhaps it will be quite sufficient to quote from Mr. Palmer's *Origines Liturgicæ*, vol. ii. p. 51.:

"This custom of giving glory to God for his Holy Gospel appears to have prevailed from remote antiquity in all the Churches of the East and West."

In a note he gives this reference:

"Goar, Rituale Græc, p. 69. Rupertus Abbas, lib. i. de Div. Officiis, c. 36.: 'Respondemus, gloria tibi Domine, Glorificantes Dominum, quod misit nobis verbum salutis.'"

H. T. Ellacombe.

Clyst St. George.

At the church of Seend, in Wilts, it is a general custom to repeat after the Gospel, "Thanks be to thee, O Lord." When I say "it is," I should rather say "it was," for it is now some half dozen years since I was at Seend, where, at the time I mention, I was resident for twelve months.

J. Marshall.

*Muckruss, co. Kerry* (2nd S. iii. 47.).—Smith, in his *History of Kerry*, 1756, (p. 142.), says:

"It was indeed a handsome compliment which was paid to this place (Mucruss), by a late Right Reverend Prelate (Dr. Berkeley, the late Bishop of Cloyne), whose high taste in the beauties of art and nature, as well as goodness of heart and solid learning, all the world equally admired and acknowledged; who, being asked what he thought of this seat, immediately answered, 'that the French monarch might possibly be able to erect another Versailles; but he could not, with all his revenues, lay out another Mucruss.'"

Simon Ward.

About two years since I spent a very delightful week in the neighbourhood of Mucross Abbey; and during that time I made the acquaintance, amongst other local personages, of the guide to the beautiful abbey ruins, Mr. Gorram: from him I received much polite attention, and gained also some useful information. But the Query of your correspondent reminds me of a habit of Mr. Gorram's of associating all his ideas, comparisons, and notions of beauty and magnificence with courtly Versailles. I am induced, therefore, to conjecture, that the quotation given by Abhba, involving a comparison of Mucross with Versailles, is a reminiscence of some conversation had with the pleasant and communicative guide at Mucross Abbey, rather than a quotation from any other source. In fact, I have myself heard Mr. Gorram make the comparison in somewhat similar language to that quoted at p. 47. of "N. & Q." At

Versailles he told me he had lived many years in some capacity, before he came to Mucross: hence, I presume, is the link with him between the two places.

Having answered, to the best of my ability, the above Query, allow me in conclusion to add a Note on the right of sepulture within the precincts of Mucross Abbey, which I do not find in the books. It is a privilege valued in the district, says Mr. Gorram, as much by those who possess it, as burial in Westminster Abbey; conveying, as it is thought, an aristocratic distinction, — to establish a title to which it is necessary to show that an ancestor of the family applying has already been interred there. No fees are taken by the proprietor. MIDDLE TEMPLE GATE.

*Round Tower of Tomgraney* (2nd S. iii. 37.) — Would J. A. P. C. be so good as to state a little more precisely the "local tradition" that the "remains of this round tower were visible fifty years since." I do not find it in Ledwich's list of round towers; nor is its existence noticed by Archdale, and I have *personal* reasons for doubting that it was visible so late as the present century. The church and steeple of 965, mentioned in J. A. P. C.'s quotation, are supposed to have been destroyed in 1084; but the present church may still be very ancient. C.

*Mayors Re-elected* (2nd S. ii. 384. 477.) — John Campsie was five times Mayor of Londonderry, 1681–88; John Wotton, five times, 1712–27; Henry McManus, six times, 1717–40; Charles McManus, seven times, 1745–75; and John Coningham, five times, 1777–88. — (*Ordnance Survey of Londonderry*, pp. 87–89.)

William Dobbin was five times Mayor of Carrickfergus, 1576–88; Roger Lyndone, six times, 1638–53; Willoughby Chaplin, fourteen times, 1733–57; Ezekiel D. Wilson, twenty times, 1769–1819; Sir William Kirk, fifteen times, 1780–1814; and the Marquess of Donegal, six times, 1803–21. —(McSkimin's *History and Antiquities of Carrickfergus*, pp. 315–38.)

The list might easily be extended as regards the mayors of Londonderry and Carrickfergus; but, as it is, I think it will be deemed sufficient. It frequently happened that the same individual served as Sovereign of Armagh in many successive years. (Stuart's *Historical Memoirs of Armagh*, p. 476.) ABHBA.

Thomas Knight, Esq., served the office of Mayor of Abingdon eleven times. On the passing of the Reform Bill in 1832, it was proposed to elect him for the twelfth time, but he declined the honour on account of his great age (above eighty), and he was elected first alderman instead.

William Doe Belcher, Esq., was seven times Mayor of Abingdon; he died in the year 1856.

James Cole, Esq., was six times Mayor of Abingdon. His corporate career coincided with the latter part of that of Mr. Knight, and with the earlier part of that of Mr. Belcher.

I have no doubt that in those towns in which the mayors are elected without reference to their serving the office in rotation, many instances of this kind will be found. F. A. CARRINGTON.

Ogbourne St. George.

*Gentoo* (2nd S. iii. 12. 54.) — In support of the Portuguese origin of this term, allow me to quote the following extract from the *Supplementary Glossary of Terms used in the North-Western Provinces* (of Bengal), by the late Sir H. M. Elliot, p. 323.:

"This word is a corruption of the Portuguese *gentio*, a Gentile. Dr. Fryer (*Travels*, 1672 to 1681) says 'the *gentues*, the Portugal idiom for Gentiles, are the aborigines.' He appears to be the first English writer by whom the term is used; but before his time Pietro della Valle speaks of the Hindus as *gentili*, following the example of the Portuguese."

E. C. B.

*Double Christian Names* (2nd S. ii. 516.) — "N. & Q." has recorded many curious particulars about ancient names, and might do so respecting what is now going on with modern names.

I knew an individual who, upon hearing that some relative had disgraced himself, changed his name, and that of his wife and children, to the name of an ancient family.

A general, who lately died in India, affirmed at a borough registration court, that he had gone to walk in Clonmel with a brother when twenty years of age, and each had one Christian name. They met an old gentleman who asked the two young men as a favour to share his names between them. Each took two names, which one retains, and the brother did so to his death. There was no question of property. G. R. L.

*Deer Leaps* (2nd S. iii. 47.) — The Rev. T. D. Fosbroke, in his *Abstract of the MS. Lives of the Barons of Berkeley, by John Smyth, Esq., M.P. for Midhurst, temp.* Jac. I. (p. 77.), explains deer leaps to be private parks adjoining forests allowed by royal licence to have places where the deer might enter by leaping, and be retained.

Robert de Were, a son of Robert Fitzharding, who lived *temp.* Hen. II., had deer leaps at his manors of Barrow and English Combe, co. Somerset. F. A. CARRINGTON.

Ogbourne St. George.

*Andover Church* (2nd S. iii. 48.) — I have engravings (from *private* plates) of a few of the monuments, with their inscriptions, in the old church, which I shall have much pleasure in showing MEMOR. The Editor of "N. & Q." will furnish him with my address. W. H. W. T.

Somerset House.

*Chatterton's Portrait* (2nd S. iii. 54.) — It will be a sad thing if the Note referred to, dispelling the popular delusion respecting a portrait of Chatterton, should lead any reader of "N. & Q." to go in search of a picture of Rowley. To prevent this, may I be allowed to state, that in p. 54, line 21., the words "painted portrait" should be "printed portrait." Perhaps I should not have used the phrase, if, when I wrote, I had ever heard any talk of "painted" portraits connected with the controversy. S. R. M.

"*Acombleth*" (2nd S. iii. 30.) — This word is, no doubt, from the French *combler*, to fill quite full; and in this present instance indicates a horse that "stuffs himself," a gross feeder. H. C. K.

*Motto for an Index* (2nd S. i. 413. 481.; ii. 476.) — The following is, I think, very suitable for the purpose: —

"Scire ubi aliquid invenire possis magna pars eruditionis est."

ABHBA.

*John Norden* (2nd S. ii. 466.) — Perhaps HENRY KENSINGTON is not aware of the republication of one of Norden's works by the Parker Society. Its title is *A Progress of Piety*, and prefixed are some particulars respecting it and its author:

"He was a layman, as we learn from himself (see p. 118.); and his little work here republished will be appreciated by the friends of the Reformation as a specimen of the degree in which the influence of that great event had leavened the minds of thinking and religious men at that period." . . . .

"Whether he was the same with John Norden, the topographer, is doubtful, though the coincidence in name and time seems to make it probable."

ABHBA.

## Miscellaneous.

### NOTES ON BOOKS, ETC.

Our Notes this week must be confined to the one great Book which is to be opened for all the world to read, in May next, at Manchester. We do not now intend to notice the beautiful works of art which the industry of Mr. Scharf has collected for the Manchester Exhibition — the choice Engravings, the wondrous Photographs which will then be displayed. They will find admirers and chroniclers in every journal in the country. We have to speak of metal "less attractive," but equally instructive and valuable, our Primæval Antiquities. Mr. Kemble has undertaken to form a Department of Celtic (we ought, perhaps, to say Keltic, after the fashion of the German antiquaries) and Anglo-Saxon Antiquities, and is here busily employed in collecting materials for a topographical (by counties), as well as chronological, series of works of art, from the earliest period of civilisation in these islands. The importance of thus bringing together and arranging the *membra sparsa* of early civilisation is obvious, and Mr. Kemble hopes for the generous assistance on the part of gentlemen possessed of collections of such objects, in furtherance of his expectation of making this Exhibition a valuable aid to the archæologist and historian of culture. There never was yet, and probably never will be again, an occasion like the present. A perfect system of registration, and the guarantee of some of the most respected gentlemen in England, and the well-known enthusiasm of Mr. Kemble for all that can throw light on the past of our native land, are sufficient to assure the possessors of Celtic or Anglo-Saxon antiquities, that these treasures will be duly and fairly displayed, and carefully treated. The committee, who bear all charges, have engaged the most experienced packers in England. Mr. Kemble, who is now in Manchester, will shortly proceed to Ireland, where he has reason to expect a warm and hearty support.


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## Notes.

### SIR WILLIAM DUTTON COLT'S EXPENSES AS AMBASSADOR.

Among our public documents there is a class of papers which I believe have been but very little consulted, though they contain much curious and interesting matter, and form valuable illustrations of the history of this country. I allude to the bills of expenses incurred by the various ambassadors and envoys during their sojourn in the states or countries whither they were sent as representatives of this nation. These documents are to be found among the Records of the late Pell Office, now deposited at the Public Record Office; and as a specimen to lay before your readers, I have made selections from the accounts of the expenses of Sir William Dutton Colt, who was Envoy Extraordinary to the Dukes of Brunswick and Lunenburgh during the reign of William III., of which period Macaulay is now treating.

In the year 1683, Sir William Dutton Colt was convicted of calling the Duke of York a popish traitor, and fined in a large sum. (Hume, ch. 69.)

The next reign, that of James II., was spent by him without preferment, but, being a staunch Protestant, he was taken into favour by William III., from whom he received the order of knighthood, and was constituted Envoy Extraordinary to the Dukes of Brunswick and Lunenburgh.

By a Privy Seal dated May 9th, 1 W. & M., 500*l.* was ordered to be paid to Colt for his equipage, and 5*l.* per diem for his ordinary entertainment, to commence from the day of his departure out of the royal presence and to continue until the day of his returning to the same. And further, to pay him all money for intelligences, expresses, and other extraordinary expenses, as by bills under his hand, subscribed and allowed by one of the principal secretaries of state, should appear to be due to him.*

The Instructions which were furnished to him on his departure are to be found among the papers of William Bridgeman, Esq., Under Secretary of State to the Earl of Sunderland in the time of James II., and Secretary to the Board of Admiralty in the time of William III. (Lansdowne MSS., Brit. Mus., 1152. vol. ii. fol. 140.)

By an entry in the Treasury Money Book, No. 10, p. 154., it appears that Sir William Dutton Colt kissed his Majesty's hand and departed to his employment on May 28, 1689.

On the 28th November following was issued a Pell Warrant to pay to Sir William Dutton Colt 202*l.* 7*s.* for his extraordinary disbursements from May 28 to Aug. 28, 1689, according to the bill signed by him, of which the following, taken from the Pell Warrant Book, No. 29. p. 444., is a copy:

"Expended by Sir William Dutton Colt, Knight, Envoy Extraordinary to ye Dukes of Brunswick and Lunenburg and to ye Langrave of Hesse, from ye 28th day of May to ye 28th day of August, 1689, being three moneths, whereof he humbly craves allowance:

| | £ | s. | d. |
|---|---|---|---|
| For passing a privy seale - - - | 26 | 07 | 06 |
| Exchequer Fees for £955 advanced - - | 22 | 19 | 06 |
| In Gratuityes to the Yacht that transported me to Holland - - - - | 15 | 00 | 00 |
| In Gratuityes to Trumpitts, Drums, the whole Journey, and Carriage through Holland of my Family and Goods - - - | 12 | 00 | 00 |
| Laid out on my Journey for Carriage of my Family and Equipage from Holland to Cell, and from thence to Hanover and Wolfenbottle and back to Cell - - - | 36 | 00 | 00 |
| Charges at these Courts to the Pages, Drums, Trumpitts, Stables, Footmen, Coaches and Attendance at my three severall Audiences | 45 | 00 | 00 |
| Paid for my Lodging att Hanover and att Brunswick and Wolfenbottle, haveing taken a house att a greate Rate att Cell and for Gratuityes for ye servants of the severall houses - - - - - | 26 | 00 | 00 |
| Paid for postage of Letters, Pamphlets and other printed papers and for sending them from London, and papers, wax, and paper, books and other things - - - | 14 | 00 | 00 |
| A gratuity to a person att the Hage to receive my Letters and send them forward - | 05 | 00 | 00 |
| | 202 | 07 | 00 |

"Will. Dutton Colt.

"At the Court at Whitehall, September 13th 1689. This bill of extraordinaries containeing severall expences laid out by Sir William Dutton Colt in his Journey and att his Audience I doe by his Majesty's particular command allowe the same, except the second article for fees paid in the Exchequer, which I leave to ye Consideration of the Right Honourable the Lords Commissioners of the Treasury, to whose cognizance the same does properly belong.

"Nottingham."

The next account, from 28 August, 1689, to 28 February, 1690, is for 239*l.* 2*s.*, and contains an item worthy of remark, where Sir William Dutton Colt complains of the ill accommodation afforded by the public inns; indeed, a similar item will be found in all his accounts. It is as follows:

"Expended by Sir William Dutton Colt, Knight, Envoy Extraordinary to ye Dukes of Brunswick and Lunenburgh, and to ye Landgrave of Hesse Castle, from the 28th day of August, 1689, to 28th day of February, 16$\frac{89}{90}$, being six moneths, whereof he humbly craves allowance:

| | £ | s. | d. |
|---|---|---|---|
| Laid out on a Journey to Cassell, the Residence of the Landgrave of Hesse, From Cell and back againe with my Famely and Equipage - - - - - | 30 | 04 | 0 |
| Charges for presents to a Gentleman, Page, Drums, Trumpetts, Stables, Footmen, and attendance at my Audience - - | 20 | 11 | 0 |
| Given to severall Officers of the Court at my | | | |

* Auditors' Privy Seal Book, Public Record Office.

| | £ | s. | d. |
|---|---|---|---|
| takeing my Leave, as ye Kitching, Celler, &c. - - - - - - - - | 20 | 5 | 0 |
| Paid for Lodgeing my Famely at Cassell a mouth and given to the Servants - - | 12 | 10 | 0 |
| Given a present for Information early of many things yt pass - - - - | 20 | 0 | 0 |
| Charges for a Constant Lodging for myselfe and Family both at Hanover and Wolfenbuttle for halfe a yeare and in followeing this Duke in his Constant progresses, besides my Constant Expence at Cell, this Countrey affording noe Accomodacion in theire Publick Places of Entertainment being so very meane and miserable - | 50 | 0 | 0 |
| A gratuity for an Agent at ye Hague for halfe a yeare and sending me pamphlets, and conveying my Letters to ye severall places where I happen to be - - - | 12 | 0 | 0 |
| Mourneing for myselfe for the Electresse Dowager of Brandenburgh, to appeare in all these Courts - - - - | 12 | 13 | 0 |
| Paid for postage of Letters, pamphletts, and other printed papers, and for paper, wax, and other things for ye six months - - | 37 | 6 | 0 |
| Exchequer Fees upon £657, being one Quarter's pay due the 18th day of November 1689, and a Quarter's Extraordinaries due the 28th of August, 1689 - - - | 23 | 13 | 0 |
| Cell, March ye 21, 16$\frac{89}{90}$, Will. Dutton Colt | £239 | 02 | 0 |

"Whitehall, April 11th 1690.

"The foure first articles of this bill, relateing to Sir William Dutton Colt's Journey to Cassell, which he performed by his Majesties especiall command, and the other particulars amounteing only to Five pounds twelve shillings above ye allowance limitted by his Majesties includeing the Exchequer Fees. I doe by his Majesties command allow this bill, except the last article, which I leave to ye consideration of the Rt Honoble ye Lords Commissioners of the Treasury, to whose eognizance ye same doth properly belong.

"Nottingham." *

The next account I shall notice is from the 28th August, 1690, to 28th November following; and the first item here mentions the jealousies between the various courts, which three years afterwards yet subsisted, as appears by Mr. Macaulay's description of William III.'s endeavours to reconcile their differences. (*Hist. England*, vol. iv. p. 400.)

"Expended by Sir William Dutton Colt, Knight, Envoy Extraordinary to the Dukes of Brunswick and Lunenberg, and to the Landgrave of Hesse Cassell, from the 28th day of August to the 28th day of November, 1690, being three months, whereof hee humbly craves allowance:

| | £ | s. | d. |
|---|---|---|---|
| Paid yearely for a house att Hanover, which I find absolutely necessary to content that Court, who expect an equall respect with Cell, and for Lodgings at Wolfenbuttle and Brunswick, besides my house at Cell, and constant expence in following that Duke in all his progresses, this Country affording no accommodation in their publick Inns, which are very meane and miserable - - | 30 | 00 | 00 |
| Mourning for myself for Prince Cha. and the Elector Palatine - - - - | 13 | 12 | 0 |
| Postage of letters at London and Gazetts, Votes of Parliament, and other printed papers - | 9 | 16 | 00 |
| Postage of letters here in these severall Courts and German Gazetts and printed papers - | 14 | 07 | 00 |
| Postage of letters att ye Hague both to and from England and for Gazetts and printed papers - - - - - | 19 | 14 | 0 |
| For an Agent at ye Hague to receive my letters and to convey them forward - | 6 | 00 | 00 |
| Paid for paper, wax, and other things - | 5 | 2 | 00 |
| Exchequer Fees for one quarter's pay ending the 28th of August, and half a yeare's extraordinaries ending ye same day, 1690 - | 20 | 5 | 6 |

"I allow this bill, excepting only ye last article concerning ye fees of ye Exchequer, which I leave to ye consideration of ye right honorable ye Lords Commissioners of ye Treasury, to whose cognizance ye same does belong. October 22, 1690. Whitehall.

"Nottingham." *

The last account I shall transcribe is from May 27 to August 28, 1691; the second item in which without doubt refers to the battle of the Boyne, though the rejoicing in Holland was postponed until the next year.

"Expended by Sir William Dutton Colt, Knight, Envoy Extraordinary to the Dukes of Brunswick and Lunenburgh, and to the Landgrave of Hesse Cassell, from the 27th of May to the 28th day of August, 1691, being three months, whereof he craves allowance.

| | £ | s. | d. |
|---|---|---|---|
| 1. Paid yearly for a house at Hannover, which I find absolutely necessary to content that Court, who expect an equall respect with Cell, and also for lodgings at Wolffenbuttle and Brunswick, besides my house at Cell, and constant expences in following that Duke in all his progresses, this Country affording no accommodation in their publick Inns, which are very miserable and mean - - - - - | 30 | 0 | 0 |
| 2. Expended at publick Entertainment for the Dukes, Dutchess, Princes, persons of quality, and foreign Ministers of this Court, for provisions and a banket, £80 for wine of severall sorts; £50 for Artificiall fireworks, and other Illuminations; £30 for Trumpets and Kettle Drums, and other sorts of Musick, £15; for other Extraordinarys on this occasion, £10; being a generall rejoyceing for the great victory by their Majesty's forces in Ireland by the Lord Sydney's command - - - - - | 185 | 0 | 0 |
| 3. Postage of Letters at London, and Gazets, votes of Parliament, and other printed papers - - - - - | 12 | 8 | 0 |
| 4. Postage of Letters in these severall Courts, and for Gazets and printed papers - - | 15 | 3 | 0 |
| 5. Postage of Letters at the Hague, and for Gazets and printed papers - - - | 18 | 13 | 6 |
| 6. For an Agent at the Hague to receive and convey my letters - - - - | 6 | 0 | 0 |
| 7. For paper, paper books, and other things | 3 | 18 | 0 |
| 8. Exchequer fees for £1360, being for three Quarters of a year's Ordinary allowance, | | | |

* *Pell Warrant Book*, Pub. Rec. Office, No. 30, p. 68.

* *Pell Warrant Book*, Pub. Rec. Office, No. 30., p. 301.

| | £ | s. | d. |
|---|---|---|---|
| from November 28th, 1690, to August 25th, 1691; and for £150, being allowed for half a year's Extraordinarys, end. May 27th, 1691 | 48 | 8 | 0 |
| Articles not allowed by the Treasury from the 27th November to the 28th day of May, 1691, being two quarters - | | | |
| 9. The first quarter for my house at Hanover, and Lodging at Wolffenbuttle and Brunswick, as is mentioned in an article for this last quarter - - - - | 30 | 0 | 0 |
| 10. Mourning for myself, for the Prince Aug., second son to the Duke of Hannover, killed in Transilvania - - - - | 13 | 4 | 0 |
| 11. New year's Gifts to the severall Courts - | 29 | 16 | 6 |
| For the second quarters' house rent at Hannover, and lodgings at Brunswick and Wolffenbuttle, that was not allowed by the Treasury - - - | 30 | 0 | 0 |
| Total - - | £422 | 11 | 0 |

"William Dutton Colt.

"The second article of this bill being disbursed by his Majesty's particular command, and the four last seeming reasonable by the necessity of the expence, his Majesty is pleased to direct them likewise to be allowed. I therefore allow the whole of this bill, notwithstanding it exceeds the allowance of the Regulation. Whitehall, 3rd of March, 169½.

"Sydney exr."*

It is probable that I may again contribute some notes from these bills of ambassadors' expenses, which are undoubtedly of considerable utility in the illustration of English history.

William Henry Hart.

1. Albert Terrace, New Cross.

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### ANONYMOUS WRITERS.

The identification of an anonymous writer by the test of *style* is an object on which many persons have exercised their ingenuity. Without repeating the sharp censure which Pope was accustomed to pass on such persons, I must be permitted to express my opinion that those attempts have too often been made with excessive hardihood of critical pretension.

I do not entirely reject the test, but contend that phraseological resemblances, if adduced as proofs of authorship, should always have the support of other circumstantial evidence.

Every one who writes for the press has opportunities of reviewing his composition, and must therefore be somewhat aware of its peculiarities. Now, if he should wish to conceal his name, would he not strive to avoid those peculiarities? Besides, the style must vary with the subject, with the variable feelings of the writer, etc.

As an illustration of this question, which holds an important station in the history of literature, I shall transcribe some verses which bear the signature of an author of whose composition some thousands and tens of thousands have read specimens. If any one who does not remember the verses can name the author, I must be content to modify the above-declared opinion.

"*To my noble friend * * *: An ode in pure iambic feet.*

"I knew before thy dainty touch
Upon the lordly viol,
But of thy lyre who knew so much
Before this happy trial?
So tuned is thy sacred harp
To make her echo sweetly sharp.

"I wot not how to praise enough
Thy music and thy muses:
Thy gloss so smooth, the text so tough,
Be judge who both peruses.
Thy choice of odes is also chaste;
No want it hath, it hath no waste.

"A grace it is for any knight
A stately steed to stable;
But unto *Pegasus* the light
Is any comparable?
No courser of so comely course
Was ever, as the winged horse.

"That *Astrophel*, of arts the life,
A knight was, and a poet;
So was the man who took to wife
The daughter of *La Roet*.
So thou that hast reserv'd a part
To rouse my *Johnson*, and his art.

"Receive the while my lowly verse
To wait upon thy muses;
Who cannot half thy worth rehearse—
My brain that height refuses.
Beneath thy meed is all my praise:
*That* asks a crown of holy bays."

* * *

Bolton Corney.

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### QUEEN ANNE'S BOUNTY.

The following is a copy of the Address of the University of Oxford to Queen Anne, August 2, 1704. P. S.

May it please your Majestie,

We Your Majesties most dutifull and loyall subjects the Chancellor, Masters and Scholars of the University of Oxford most humbly beseech your Majesty to accept of our unfeigned thanks for your unexampled charity in so freely parting with a branch of your own revenue, for the more comfortable subsistence of the poor clergy of the Church of England; whereby your Majesty hath given the most sensible proofe of your reall concerne for that Excellent Church, at the same time releiving the necessitys of her preists, and wiping off so great a blemish as their poverty had brought upon Her.

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* *Pell Warrant Book*, 1691-2, p. 222.

We have no returne to make but Our Duty and Our Prayers, and we hope these will be no less prevalent, than we are sure the other is sincere. Humbly presuming that God will be the readyer to hear Them when they proceed from a grateful recognition of your Majesties bounty to those who waite at His own Altar.

We beg leave to congratulate the success of your Majesties arms, and to interpret it as a reward of this your Piety; and that God may enable you as effectually to assert the Rights and Interests of your injured Allyes, as he has happily directed you to provide for the necessities of His Church, shall be the Dayly Prayer of

Your Majesties most Dutifull and Loyall
Subjects and Servants,
The University of Oxford.

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"AUREA CATENA HOMERI."

(*Concluded from* p. 84.)

I may here remark that Man, the Climax of Creation, was sometimes called by the Ancients (especially the Persians) "The Golden Chain of Nature," "The Marriage Ring of the Universe," *Hymenæus Copula Mundi superioris et inferioris; Nexus utriusque Mundi*, &c. God, in making Man, says an old writer*, *intended* "*by him to reduce all His Works back again to Himself*," and Cornelius Agrippa says:

"Man is the most express Image of God, seeing Man containeth in himself all things which are in God: but God by a certain eminency containeth all things through His Power, and simply as *The Cause and Beginning* of All things; but He hath given power to Man that he should in like manner contain all things, but (mediately) by a certain act and composition, as *the Knot, Tye*, and *Bond* of All things." — *Occult Philos.*, ch. xxxvi.

The Mystic Chain of Homer is called "Golden" not merely as an epithet of eminence, but the term has an occult and peculiarly appropriate significance, especially in Hermetic works. In the first place *Gold* was at once a Symbol of God and a Symbol of the Sun†; moreover, as Philo says,—

"Those who praise *Gold* dwell on two especial points as most particularly important and excellent; one that it does not receive poison; the other, that it can be beaten out or melted out into the thinnest possible plates, while still remaining unbroken. Therefore it is very naturally taken as *an Emblem of that Greater Nature, which, being extended and diffused everywhere, so as to penetrate in every direction, is wholly full of everything, and also connects all other things with the most admirable harmony.*"*

And Oswald Crollius to the same effect:

"Nature is that medium which by an harmonicall consent joyneth the lowest things to the highest, and sometimes is called Animall, sometimes Vegetable, sometimes Minerall, according to the diversity of the subject or receptacle. Those who diligently seek out the Hermetick Phylosophy and the marvellous works of God, know that *that* same Spirit and minerall Nature which produceth *Gold* in the bowells of the earth, is also in Man. *That* Spirit in *Gold* is the same with the generating Spirit of all creatures, *and is the same and onely generative Nature diffused through all things.* This Spirit now hath assumed a Naturall body; It is that which first moveth and ruleth Nature in all naturall things, it preserveth all things, and all inferior things by a kind of harmonicall consent are governed by it. *Albertus Magnus*, in his Book of Mineralls, saith that *Gold* may be found everywhere. There is not, saith he, that thing elementated of the Four Elements in which *Gold* naturally may not be found in the last subtiliation thereof. And therefore the Phylosophers say that the Matter of their Mystery may be had everywhere, because it consisteth in every Elementated thing." —*Admon. Pref.*, pp. 104-6.

Gold has been always mystically connected with the Divine and Heavenly. Thus the Seven Heavens of the Hindoos (included with the natural heavens and the earth into one system) are surrounded by a broad circumference of Gold. This Golden Circle is the symbol of the Sun's sphere, and understood spiritually, it is the Divine Love surrounding and containing All.† The Wedding Ring represents the same thing in miniature. Thus, too, with the Jews,—among the sacred vestments of the High-Priest (which hieroglyphically represented the Universe) the *Golden Breastplate* (which, according to Philo, symbolised *Heaven*, and, according to Mather, *The Divine Love*), was fastened to the Ephod by *Golden Rings* and *Golden Chains;* and the Ephod itself was girded on the

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* Matthew Barker — *Natural Theology*, Lond. 1674, p. 85. Cf. Crollius, *Admon. Pref.*, pp. 55-6.

† The Mystical Philosophers and Alchemysts, generally speaking, regarded *Gold* as a concretion or concentration of *Light*, or, rather, *Fire*. F. M. Van Helmont calls the Sun "A living and spiritual *Gold*, which [Gold] is a meer Fire, and beyond all, throughly refined *Gold*." — *Paradoxal Discourses*, pt. I. p. 104. Barton, speaking of "the properties of *Elemental Fire* or *Æther*," quotes "an eminent philosopher and divine" to this same purpose: "*Fire* is the universal fountain of life, order, distinction, stability, and beauty of the Universe. It is not only in the Sun and other heavenly bodies, but it makes part of every lump of matter upon and in our globe. . . . . *Gold is no more than Mercury with abundance of Light or Fire in it*, as appears from an experiment. . . . . So quick in its motions, so subtle and penetrating in its nature, so extensive in its effects, it seemeth no other than the *Vegetative Soul* and *Vital Spirit* of the World."—*The Analogy of Divine Wisdom*, &c., Dublin, 1750, p. 63.

See also "J. Webster's Metallographia, or A History of Metals; also the Handling and Shewing of their Vegetability, and the Discussion of the most difficult Questions belonging to Mystical Chemistry, as of *the Philosopher's Gold*, their Mercury, the Liquor Alkahest, Aurum Potabile, and such like. Lond. 1671, 4to." And "Chr. Ad. Balduini Aurum Superius et Inferius Auræ Superioris et Inferioris Hermeticum. Amst. 1615, 1675, 12mo."

* *On the Heir of Divine Things*, § xlvi. Philo says this while treating of the sacred Seven-branched Candlestick, "made of *one* solid piece of pure gold."

† See an article on "Heaven," by Mr. E. Rich, in the Encycl. Met., "*The Occult Sciences*. Lond. 1855."

High-Priest with a gorgeous cincture called *The Golden Girdle.**

I shall now give the titles of such books as I am acquainted with, which have been named with reference to the Homeric Chain:

Andrewes (John). A Golden Chaine to Linke the Penitent Sinner unto Almighty God. Black letter, 12mo. [Query, the date?]

Renecher (Herman). Golden Chayne of Salvation. Lond. 1604, 8vo.

Perkins (Wm.). A Golden Chaine; or The Description of Theologie, containing the Order of the Causes of Salvation and Damnation, according to God's Word. Lond. 1600, 4to.

A Gold Chain of Four Links, to draw poor Souls to their desired Habitation, or Four Last Things briefly discoursed of. 12mo. (Chap-book.)

Gerhard (John). Golden Chaine of Divine Aphorisms, translated by Ralph Winterton. Lond. 1632, 12mo.

Nisbet (Wm.). Golden Chaine of Time leading unto Christ. Edinb. 1650, 8vo.†

The *Catena Aurea* of St. Thos. Aquinas I need not adduce, as this title is not likely to have any reference to Homer's Chain. I may refer, however, to "*The Chain of Salvation*" given in "N. & Q." 1st S. vi. 268., and taken from the title-page of that once popular Compendium, Wollebius's *Christian Divinity*, trans. by Alex. Ross, Lond. 1650, 12mo.

The Golden Chain of Homer is sometimes called The Hermetic or Mercurial Chain. Thus Eunapius, eulogising Porphyry, says that he, "like a *Mercurial Chain* let down for the benefit of mortals, by the assistance of universal erudition, explained everything with clearness and precision." ‡ — De Vitis, *Philos. et Sophist. Gr. et Lat.* Antv. 1568. 8vo.

Hermes or Mercury among the Ancients was the personification of that pure Æther or invisible Fire which ensouls and concatenates all things in Nature:§ that Intellectual and Winged Spirit which illuminates, vivifies, and flashes through, all things: that Universal Being or Plastic Spirit in Nature, that mysterious, all-pervading, all-constraining *Magnetic Influence*, which being itself *One*, unites in *One* the Protean Forms of the Universe through which it passes, — that Informing, Unifying Spirit of which Virgil speaks:

"Principio cœlum, ac terras, camposque liquentes,
Lucentemque globum Lunæ, Titaniaque astra,
Spiritus intus alit; totamque infusa per artus
Mens agitat molem, et magno se corpore miscet."
*Æn.* lib. vi. 724.

Here, then, we have the *Mystic Fire* of the Eastern Sages, *the Astral Spirit in Man*, of *Paracelsus*, the *Anima Mundi*, *The Golden Chain of Homer*, *The Mercury of the Philosophers*, *The Gold of the Alchymists*, *The Magical Quintessence*, — for, according to the old maxim, "All is in Mercury which the Wise men seek." *

Thus Scarlatini says:

"Mercurius ob vigorem suum dictus est Causa agens, Anima informans, et metallorum, et mineralium, et mixtorum, imo et fructuum et florum: verus Spiritus Astralis Hominis, sicut Astra dici queunt Spiritus Mercuriales Cœli."

Speaking of the Caduceus or Hermetic Wand, the same writer observes:

"Significat illud, præter applicationes a Pierio adductus, vim inevitabilem Fati, seu *quendam quasi flatum, quo mentes nostræ non solum, sed res omnes creatæ unanimiter moventur et gubernantur; estque quasi Vinculum quo nos Deo, ipsique inter nos ipsos colligati sumus: Certa quædam necessitas est, qua res omnes mutuo constrictæ percipiuntur.* Videtur ea haud dubie intellexisse Virgilius, cum suaviter, non minus quam eleganter, cecinit:

'Tunc Virgam capit: hac animas ille evocat Orco,' &c.

Hoc modo intima illa rerum inter se connexio descripta: cui hoc additum speciale ex Macrobii testimonio, quod serpentum illorum alter mas fuerit, alter fœmina, qui circa dimidium spirarum erant mutuo connexi per modum [nodum ?] qui Herculis dicebatur. *Hanc rerum copulam* (quo magis apposite loquamur) dicam non aliud esse, quam *Communis Naturæ indissolubilem societatem, ita ab Altissimo ordinatam pro beneficio et auxilio Universi.* De hujus infinita Providentia, ita Spiritus Sanctus disseruit: *Attingit a fine usque ad finem fortiter et disponit omnia suaviter.*

"Per unionem seu copulam hanc serpentium, *non rerum solum Unio Intellecta; sed insuper Vinculum Concordiæ et Pacis:* idcirco qui pro hujus negotiatione mittebantur legati, *Caduceatores* appellati sunt." †

The Doctrine of *One Gradual* Scale, *One Unbroken* Chain in Nature, extending from Infinite Being to Nonentity, was held by all Antiquity. The ancients regarded the World as a *Kosmos* or Orderly System, in which there was no vacuum, but all the parts of which were linked closely together, and each link subordinate, fixed, and necessary. To this doctrine in great measure

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* See Philo-Judæus, *On Monarchy*, § vi.; St. Thos. Aquin., *Sum. Theol.*; Becani (Martin, Soc. Jesu), *Opera*, tom. iii. Opusc. vii. cap. 5.; and Samuel Mather on "*The Figures and Types of the O. T.*, 2nd edn., Lond. 1705."

† This title reminds me of the last stanza of a very beautiful little poem which appeared about a year ago in *Household Words*, entitled "*One by One:*"

"Hours are Golden Links — God's Token
Reaching Heaven — but, one by one;
Take them, — lest the Chain be broken
Ere the pilgrimage be done."

‡ Quoted by Taylor, in his Introduction to *Select Works of Plotinus.* Lond. 1817, p. xxi.

§ Cf. Bp. Berkeley's *Siris*; and the *Suggestive Inquiry into the Hermetic Mystery*, pp. 68—98.

* Cf. *Suggestive Inquiry*, pp. 286. 301—4. 316—18. 326. 332. 338. 352. 361—2. 380.

See also "*Mercury's Caducean Rod, or the Great and Wonderful Office of the Universal Mercury, or God's Vicegerent Displayed. Lond.* 1704," *sm. 8vo.*

† *L'Huomo Symbolico, ex Ital. Idiom. Latin. dat. à R. D. M. Honcamp. Aug. Vind.* 1695. *folio*, tom. ii. pp. 60. 210—211.

Scarlatini, in this interesting work, enters somewhat fully into the significance of the old Myth of Hermes. Nor does he omit a sly smile at the slippery tricks which this roguish and volatile God played upon his credulous devotees, the Alchemysts or Hermetic Philosophers.

we owe the belief in Elemental Spirits, Genii, Nymphs, Sylphs, Fairies, &c., which obtained amongst the Eastern Nations, especially the Persians, Arabians, and Jews; amongst the Greeks, Romans, Celtic and Northern Nations, &c.; and which was revived in the latter part of the Middle Ages by Paracelsus and the Rosicrucians.

It would be easy to fill a large volume, merely with references to works which treat of, or touch on, this comprehensive and interesting subject: I shall, however, quote but one or two suggestive passages, and conclude my Note with a few references.

The admirable Pietist, John Arndt, says:

"God so disposes and orders things that the inferior creatures receive of the superior, and all Nature hangs together as it were in *One Chain.* And this connexion of Nature and Providence is finely described by the Prophet Hosea (ii. 21, 22.) 'It shall come to pass in that day, saith the Lord, I will hear the Heavens, and they shall hear the Earth, and the Earth shall hear the corn and the wine and the oil, and they shall hear Jezreel.' In this place the Prophet presents us with the entire Order of Nature, beginning at the First Cause, which is God, &c."—*True Christianity.* B. iv. ch. iv.

Southey says, in his delightful *Life of Wesley*,—

"It was the opinion of Wesley that there is a *Chain of Beings* advancing by degrees from the lowest to the highest point—from an atom of organised matter to the highest of the Archangels: an opinion consonant to the philosophy of the Bards, and confirmed by Science as far as our physiological knowledge extends."—Vol. ii. p. 88.

As to this "Ideal Chain of Nature," as it has been termed, Professor Sedgwick observes:

"Independently of any evidence we derive from palæontology, a conception of this kind is so grateful to the imagination, and is so obviously suggested by the clear gradations of living Nature, that an Ideal Organic Scale has for ages past been a subject of speculation. I profess not to trace its history; but Dr. Johnson tells us that it took its rise among the Oriental metaphysicians and physiologists. In the former half of last century it was a favourite theme with our moralists and poets. It was adorned by the beautiful prose of Addison, and the glittering poetry of Pope; and it was tortured into the service of infidelity by Bolingbroke. Lastly, it was taken up by Soame Jenyns in his acute and elegant, but very unsatisfactory, *Inquiry into the Nature and Origin of Evil.* But the links of his Ideal Chain of Nature were snapped asunder, and its fragments crushed to atoms by the weighty and indignant criticism of Johnson, in his *Review of a Free Inquiry into the Nature and Origin of Evil.*

"In the hypothetical scheme of the Authors just alluded to, 'The Universe is a system whose very essence consists in subordination—a Scale of Beings descending by insensible degrees from infinite perfection to absolute nothing; in which, though we may justly expect to find perfection in *the Whole*, could we possibly comprehend it; yet would it be the highest absurdity to hope for it in all its *parts*, because the beauty and happiness of the whole depend altogether on the just inferiority of its parts, &c. . . . . It is moreover highly probable (we are told) that there is such a connexion between all ranks and orders by subordinate degrees, that they mutually support each other's existence; and every one in its place is absolutely necessary towards sustaining the whole magnificent fabric.' "*

See Mr. Sedgwick's reply to this in the passage which follows. See also Mr. Hugh Miller's *Foot-Prints of the Creator*, pp. 300—304.

The following selection of references will be acceptable to persons interested in the subject of my Note:

Charles White. An Account of the Regular Gradation in Man, and in different Animals and Vegetables: and from the former to the latter. Lond. 1799, 4to.
J. S. Duncan's Analogies of Organised Beings. Oxford, 1831.
Taylor's Select Works of Plotinus. Lond. 1817. Introd. pp. lxxii.-iii.
Stehelin's Rabbinical Literature. Lond. 1748, vol. i. p. 164.
R. Casway's Miscellaneous Metaphysical Essay. Lond. 1748, pp. 51-59. 141.
F. M. Van Helmont's Paradoxal Discourses. Lond. 1685, pt. i. p. 17.
J. A. Comenius. Naturall Philosophie Reformed. Lond. 1651, p. 239.
Boetius. De Consolatione Philosophiæ. Lib. III. Met. 2. 9.; Lib. IV. Pros. 6. Met. 6.
Barker's Natural Theology. Lond. 1674, pp. 23. 27. 64.
Vaughan's Anima Magica Abscondita. Lond. 1650, pp. 8. 11. 22.
Hildrop's Free Thoughts on the Brute Creation, pt. ii. p. 63.
Sir Thos. Brown's *Religio Medici*, §§ 33, 34.
Norris's Miscellanies. Lond. 1717. See his remarks on "The Porphyrian Scale of Being," at p. 224.
Herder's Ideen zur Geschichte der Menscheit. 1784—1791. See b. v. cap. i. *A Series of Ascending Forms and Powers prevails in Creation;* and cap. iii. *Powers and Forms Progressive.*
Steffens' Anthropologie, b. ii. p. 6.
Coleridge's *Aids*, 6th ed., p. 85. *The Friend*, 4th ed., vol. iii. p. 133.
Morell's Elements of Psychology, pt. i. pp. 47—55.
Barton's Analogy of Divine Wisdom. Dublin, 1750, p. 39.
Milton's Paradise Lost, b. v. 404—426. 469—512.
Young, Night VI.
Pope's Essay on Man, Epist. i. 7, 8.; iii. 1.
Akenside's Pleasures of Imagination, b. ii.
Thomson's Summer, 289—337.

In conclusion, I trust that some of your home or foreign correspondents will kindly answer my Queries relative to the *Aurea Catena Homeri*, and refer me to some of the chief works in Continental, especially *German*, literature, in which it has been noticed. EIRIONNACH.

P.S.—The anonymous author's scheme of the A. C. H. prefixed to his work, which was acci-

* *Discourse on the Studies of the University of Cambridge*, 5th ed. Lond. 1850, p. ccxx.

This explanation of Evil and the Ugly or Unbeautiful in Creation, and this making each link in the Chain a *sine qua non*, so far as I am aware, formed no part of the ancient doctrine of the Golden Chain of Nature, but arose from the spurious Optimism of the Stoics, developed and exaggerated by our philosophers of the eighteenth century. That there was a tendency to it in Platonism I am aware, as also that it takes a decided form in the great Plotinus.

dentally omitted in its proper place, is here given, merely leaving out the ring-links of the woodcut:

"Aurea Catena Homeri.

*
* *

Annulus Platonis.

*
* *

Superius et Inferius Hermetis.

*
* *

*Chaos confusum.*

*

*Spiritus Mundi volatilis incorporeus.*

*

*Spiritus Mundi acidus corporeus.*

*

*Spiritus Mundi fixus alcalinus corporeus.*

*

*Materia prima omnium concretorum sublunarium immediata seu Azoth.*

*

*Animalia.*

*

*Vegetabilia.*

*

*Mineralia.*

*

*Spiritus Mundi concentratus fixus, sive Extractum Chaoticum purum.*

*

*Perfectio consummata, sive Quinta Essentia Universi.*

*
* *"

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A NOTE FROM WOLVERHAMPTON.

Dr. Oliver, in his work on the Collegiate Church at Wolverhampton, notices as a singularity that the baptismal registers occasionally contain the record of a child christened, who is designated as a son, or daughter, "of peopple." We have heard of "fathers of their people," and "widows of the grand army," but even Dr. Oliver did not know, or rather did not explain, what was meant by a son "of peopple." This explanation is afforded in Pishey Thompson's recently published and elaborate work on the *History and Antiquities of Boston, in Lincolnshire.* He says:

"Illegitimate children were, in 1574, and until 1660, baptized as *filii et filiæ populi.* That this was the case is proved by an entry in 1609, where is entered, 'John, *a bastard alias filius populi,* died 15th October.' The last entry of this kind is in 1667."

Let me add, that in Wolverhampton Collegiate Church (a chapel royal, by the way), I was reminded of certain discussions in "N. & Q." touching longevity, by observing among the communicants a female, whose age is commonly asserted as being 102 years. On inquiry, however, I found that there was no proof of the correctness of such an assertion, and that the female in question is, probably, not much above ninety. In the provinces, there seems a predilection for ranking very aged persons as centenarians. Allow me to conclude this random Note from Wolverhampton by noticing the epitaph on Charles Claudius Phillips, "whose absolute contempt of riches, and inimitable performances on the violin, made him the admiration of all that knew him. He was born in Wales, made the tour of Europe, and after the experience of both kinds of fortune, died in 1732:"

"Exalted soul, thy various sounds could please,
The love-sick virgin, and the gouty ease,
And jarring crowds, like old Amphion, move
To beauteous order and harmonious love.
Now rest in peace, till Angels bid thee rise,
And join thy Saviour's *consort* (*sic*) in the skies."

The above will remind the reader of the sailor who swore to the morality of his ship-mate, on the ground that he "played the fiddle like an angel." Altogether the epitaph may rank with one in the principal church at Bury St. Edmunds, and which says of a deceased attorney, that he was remarkable for the strength of his head! J. Doran.

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## Minor Notes.

*Earliest Newspaper in America.*—

"The earliest newspaper in the New World dates back to an earlier period than our annalists generally allow. In the *Dictionary of Dates,* by Putman, it is stated in accordance with the general belief, that the first American newspaper was the *Boston News Letter* of 1704. In the State Paper Office at London, there is, however, a copy, perhaps the only one extant, of a folio newspaper sheet, printed at Boston, and having the date of September 25th, 1690."

Could "N. & Q." furnish any extracts from this last publication? To all Bostonians they would be of peculiar interest. W. W.

Malta.

*Homeric Verse: Nicholson, the Cambridge Bookseller.*—The following verse, written by some classical Cantab, is so good, that it is worthy of preservation in "N. & Q." Nicholson was a bookseller at Cambridge, who, from his custom of calling at students' rooms with maps, became known as "Old Maps." This circumstance is celebrated in the following verse, which is certainly remarkable for its Homeric character:

"Μὰψ αὐτὸν καλέουσι θεοὶ, ἄνδρες δὲ Νίχολσον."

See *Odyss.*, 3. 138., &c.:—

"Μὰψ, ἀτὰρ οὐ κατὰ κόσμον."

T. W. Rs., M.A.

*Anecdote of Mungo Park.*—I have heard of one who, entertaining Mungo Park at dinner, and asking if he should give him any ham with his

fowl, was answered: "Eh, mon! dy'e think I'd be sae wasteful as to eat the twa meats at once!"

Cuthbert Bede.

"*Soft Sawder.*"—The signification of this term is thus given in a recent number of the *Assemblée Nationale.* Cannot "N. & Q." furnish one more to the point?—

"It is all soft sawder. This is rather an American than an English expression, and is difficult to translate literally. *Soft sawder*, translated word for word, signifies a *sawyer* who leans lazily on his saw, and gets through very little work. A *soft sawder*, in the slang of workmen, means *un lambin, un grand lache, un poule mouillée*, (a drone, a sluggard, a faint-hearted fellow)."

There can be no doubt that this term of *soft sawder* had its origin either in the United States or Canada; and it is not improbable that it was first introduced into Europe by Judge Halliburton, in his well known work of *Sam Slick.* W. W.

Malta.

"*London, sad London!*"—The following lines may interest you and some of your readers, specially at this time. I have them in a commonplace book of about 1735, without any guide as to whence they came:—

"*London, sad London!*

"Ane Echo.

"What wants thē y^t^ thow art in this sad taking?
a king.
What made him hence remove his residing?
syding.
Did any here deny him satisfaction?
faction.
Tell me whereon this strength of faction lyes?
on lyes.
What didst thow doe when king left Parlament?
lament.
What terms wouldst give to gain his company?
any.
But thow wouldst serv him with thy best endeavour?
ever.
What wouldst thow doe if here thou couldst behold him?
hold him.
But if he comes not, what becomes of London?
undon."

B. W.

## Queries.

### QUERIES ON CHURCH MATTERS.

In a very interesting paper "On Choirs and Chancels," read by Mr. Ashpitel before the Society of Antiquaries, on Thursday, the 14th Jan., that gentleman made reference to several traditions with respect to church matters, which he had heard during his residence in Italy, Switzerland, &c., which are very curious, and seem to me fitting subjects for Queries.

For instance, the separation of the sexes in church, which in England we are accustomed to consider as a practice of the Church of Rome, is in Rome considered one of the results of the Reformation. In the Italian cantons of Switzerland this was so considered, and the practice obtains in the Protestant and not in the Catholic cantons; and as this separation could not be well effected unless the churches were *seated or pewed* after the modern fashion — one may well ask, was this so? By-the-bye, Mr. Ashpitel quoted a passage from Bale's *Image of Both Churches*, in which Bale speaks of "all shrynes, images, church stooles, and *pewes* that are well payed for." Can any reader of "N. & Q." point out an earlier allusion to pews?

Another curious tradition mentioned by Mr. Ashpitel, and respecting which one would like to know if there is any contemporary evidence existing — is, that at the time of the compilation of the Book of Common Prayer, the Reformers were unwilling to use the words "the Gospel side of the altar," and therefore substituted the words of the present Rubric, "the north side," a change which would go far to fix the orientation of all churches built after that time.

A third and very curious tradition mentioned by Mr. Ashpitel seems well deserving of farther investigation. It is well known that every nation but ourselves, and even our own Roman Catholic fellow-subjects, pronounce Latin after the Italian fashion, with the broad *a* and *e*. A tradition exists in Rome that our present pronunciation originated in the time of Elizabeth, at the suggestion of Sir John Cheke (who, however, died at the close of Mary's reign), and that the English mode of pronouncing Latin was then introduced into all grammar schools; its object being to detect, by their mode of pronouncing Latin, those who had received their education abroad, and so might be suspected of being priests in disguise, or persons disaffected towards the government. Can any reader of "N. & Q." throw light on this curious story?

Another curious suggestion was thrown out by Mr. Ashpitel, and that was, whether anything was known as to the reasons which induced the reformers to insist that the altar must always be moveable? Is any instance known where it has been moved, or can any reader throw any light on the matter? The regulation must have been before the rise of Puritanism, or before the custom of sitting round the table which prevails in the Presbyterian churches. F. S. A.

### ANTHONY PURVER.

Anthony Purver (or Parver, as the name is sometimes spelt) was a poor Quaker, by trade a shoemaker. He conceived an idea that he was called by the Holy Spirit to make a new transla-

tion of the Bible; and, accordingly, he resolved to learn the sacred languages, although he was then by no means young. He began with Hebrew, which with incredible patience he contrived to master. He must have had some assistance, as there were then no grammars of the Hebrew and Chaldee languages in English. Next he applied himself to the study of Greek, and, lastly, of Latin, which he learnt, probably, in order to be able to read the works of other learned authors. He then began his work of translation, which he at length accomplished. He also added notes, to explain obscure passages, and justify his deviations from the authorised version.

All difficulties respecting the publication of his work were removed by the charity of Dr. Fothergill, who offered to pay all expenses. The translation was published in two volumes, folio, at a cost of not less than 200*l.*, under the title of, —

"A New and Literal Translation of all the Books of the Old and New Testaments, with Notes Critical and Explanatory. By Anthony Purver. London, 1764."

The work is chiefly remarkable for its close adherence to the Hebrew idiom. Southey prefers his "I am he who am," to "I am that I am." He calls the Book of Canticles "The Poem of Solomon," "*song*," he says, "being of profane use."

The above particulars I have collected from the life of Dr. Fothergill in the *Biog. Borealis*, and from Southey's *Omniana*. Can any of your correspondents supply any further information respecting Purver? When, and where was he born? When did he die? J. Cyprian Rust.

Norwich.

[Anthony Purver was born at Up-Husborn, in Hants, about the year 1702; and died at Andover in 1777. See Chalmers's *Biog. Dict.* for an excellent account of him.]

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### JOURNAL OF A POOR VICAR IN WILTSHIRE, A.D. 1764.

As the poverty of curates and small incumbents is beginning to arrest public attention, some Notes and Queries on the subject suggest themselves to me.

A very interesting narrative entitled *Journal of a Poor Vicar*, and dated 1764, appeared some years ago in *Chambers's Miscellany of Useful and Entertaining Tracts*, vol. ii. No. 17, with the following note appended:

"This singularly touching narrative of certain passages in the life of a poor vicar in Wiltshire is translated from the German of Zschokke, who took it from *a fugitive sketch* that appeared in England from 70 to 80 years ago, and which probably gave Goldsmith the first hint towards his *Vicar of Wakefield*.* The present translation from Zschokke, who has improved considerably on the original, is by an American writer, by whom it was contributed to 'The Gift' for 1844, published by Carey and Hart, Philadelphia."

Can any of your readers give me information respecting the original "fugitive sketch"?

As to the title, I may remark that "Vicar" is used in its obsolete sense, and coincides with the French *Vicaire* and our *Curate*.

The curious picture of clerical domestic economy we get a glimpse of in the *Journal*, and in that passage in Eachard's *Grounds and Occasions of the Contempt of the Clergy and Religion inquired into* (Lond., 1712, p. 71.), which, I think, is quoted by Macaulay, could be paralleled, I suspect, pretty closely at the present day. I shall content myself, however, with giving another illustration of the past. Speaking of the right of *Whittle-gate*, Brochett observes:

"The income of the clergy was so very low, that in some places they were allowed a Whittle-gate — that is, the Minister was privileged to go from house to house in the parish, and, for a certain number of days, enter his Whittle with the rest of the household, and live with them. 'An harden sark, a guse grassing, and a Whittle-gait' were all the salary of a clergyman not many years ago in Cumberland: in other words, his entire stipend consisted of a shirt of coarse linen, the right of commoning geese, and the privilege of using a knife (A.-S. *Whytel*) and fork at the table of his parishioners."—*Gloss, in voc.*

The last few lines of Eachard's graphic sketch I subjoin, as they contain a special allusion:

"Oh how prettily and temperately may half a score children be maintained with almost twenty pounds per annum! What a handsome shift a poor ingenious and frugal *Divine* will make, to take it by turns, and wear a cassock one year, and a pair of breeches another! What a becoming thing is it for him that serves at the Altar, to fill the dung-cart in dry weather, and to heat the oven, and pull hemp in wet! And what a pleasant sight is it, to see the Man of God fetching up his single melancholy cow, from a small rib of land that is scarce to be found without a guide! Or to be seated upon a soft and well grinded pouch of meal! Or to be planted upon a pannier with a pair of geese, or turkies, bobbing out their heads from under his Canonical coat, *as you cannot but remember the Man, Sir, that was thus accomplished!* Or to find him raving about the yards, or keeping his chamber close, because the duck lately miscarried of an egg, or that the never-failing hen has unhappily forsaken her wonted nest?" — *Eachard*, p. 77.

Is it known to whom Eachard alludes here, and whom he thus selects as type of a class?

Jarltzberg.

* Goldsmith's *Vicar of Wakefield* was first published in March, 1766.

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## Minor Queries.

*The Bronze Horses at Venice.* — I request some reader of "N. & Q." will acquaint me with the height, *English measure*, of the four celebrated bronze horses, in the gallery in front of the cathedral church of *San Marco* at Venice. Upon inquiring, I was told they were 4 feet 7 inches Venetian

measure; and I look upon the Venetian foot to be 14 inches (barely) English measure, which would make them 16 hands English. I had no means of ascertaining exactly this point, but I got the *guardiano* to let me up stairs to the statues; and having been accustomed to form the idea of the height of living horses, nearly, if not precisely, by standing up beside them, I should put down the bronze figures at 16 hands 3 inches. Perhaps a correspondent of your miscellany will please to inform me, if the Venetian measure be correct, the comparative rate according to the English rule?

SIGMA.

Richmond, Surrey.

*Pope's "Ode on St. Cecilia's Day."*—Malone, in his *Life of Dryden* (p. 276.), gives a list of all the Odes on St. Cecilia's Day then known, with the dates when written, and the names of the writers and composers; which concludes thus—

"1708. Pope. It does not appear that Pope's Ode was set to musick in 1708."

What is the authority for this statement, that Pope's Ode was written in 1708? and will any of your correspondents inform me when this Ode was first set to music, and where performed? We know that, after great alterations, it was set by Dr. Greene, and performed at Oxford in 1730.

P. O. S.

*"The Dying Christian."*—Here again I would ask for like information. Steele's request was for "two or three Stanzas for Musick." When, and by whom was it set? and when and where first performed? Is the original music known, and can it be seen?

P. O. S.

*"Treasurie of Ancient and Moderne Times."*—I have two folio volumes under this title, both printed by W. Jaggard, one in 1613, and the other in 1619. They contain a variety of curious matter, translated from the Spanish, Italian, and French. In the second volume a third is promised. Has this ever been published? And who was the compiler, who describes himself at the end of his dedication to Sir Thomas Brudenell, Baronet, in the first volume, as "your namelesse Well-willer, desirous to be knowne to none but your Selfe"?

J. C. WITTON.

Bath.

*"Comme l'esprit vient aux filles."*—This is the title of a print published some twelve years ago by Gambart and Janin. To what story does it allude? A cavalier in a slashed doublet (dressed in Gil Blas style, but a perfect Hyperion to Gil Blas) is seated at a table, talking on his fingers, *apparently*, to five handsome damsels, who are all attention to his story.

There is a companion picture, entitled *Colin Maillard*, or "Blindman's Buff," but of much inferior merit. I have put this Query to many persons, but in vain.

HENRY T. RILEY.

*What was the largest Sum ever given for a Picture?*—In Weale's *London exhibited in* 1851, is the following statement:

"Mr. G. Tomline, M.P., Carlton House Terrace, is the possessor of a few pictures of high importance. Among them is the Pool of Bethesda, or Christ healing the Paralytic, considered to be the finest picture from the hand of Murillo, for elevation of character and other great qualities of art. It was obtained from the Hospital of La Caridad, at Seville, by Marshal Soult, of whom Mr. Tomline purchased it at a cost of 7500*l.*, being the largest sum ever given for any picture in England."

Was this statement a correct one, and does it hold good at the present day? If so, the countrymen of the picture-plunderer Soult have completely outdone us in this respect, since Murillo's "Conception of the Virgin" was purchased by the French government, at Marshal Soult's sale in May, 1852, for 24,612*l.* Has any higher price than this ever been given for a picture in *any* country? It will be remarked, that the two pictures mentioned were both by Murillo, and both had belonged to Marshal Soult. The fifteen Murillos sold at his sale realised 46,530*l.*

CUTHBERT BEDE.

*Sleeford and Torney Families.*—I am anxious for information respecting the family of *Sleeford*, *Sleford*, or *Sleforth*, formerly of Obthorpe in the county of Lincoln, of whom I can find no later trace than 1662, when the manor of Obthorpe belonged to them. There is reason to believe that the *elder* branch of the family had failed before 1472, and that a junior branch was settled at Belton in the Isle of Axholme, about the end of the fifteenth century. The arms of the Sleford family were arg. a chevron, or, between 3 trefoils. The Slefords intermarried with the Mortimer, Threckingholme, and Sheffield families, and, I think, also with the Kymes of Friskney, from whom the husband of Anne Ayscough the Martyr is supposed to have descended.

I shall be glad also of all the information I can procure relative to the family of Torney of Lincolnshire, with which the Kymes of Friskney also intermarried.

PISHEY THOMPSON.

Stoke Newington.

*Chained Mountains.*—

"One ancient Riquetti, in mad fulfilment of a mad vow, chains two mountains together; and the chain, with its 'iron star of five rays,' is still to be seen."—Carlyle's *Fr. Revol.*, bk. iv. chap. 4.

Is this fact? What are the circumstances?

THRELKELD.

*The Carrying of a Corpse.*—A woman carrying the other day the corpse of an infant under her arm to be buried, was declared by the sexton

to be evidently new and inexperienced in such matters, because she carried the *head* of the coffin foremost. Why is it correct to carry the feet first? T. W. Rs., M.A.

*Spinettes.*—Are any Spinettes known to be still in existence? and if so, where? I do not include Harpsichords in my inquiry. What is the difference between the Virginals and the Spinette? and when did the latter supersede the former? Was the Spinette in use later than the reign of Queen Anne? Henry T. Riley.

"*The Tea Room.*"—Who is the author of *The Tea Room, or Fiction and Reality?* A play in two acts, published in 1811. X.

*Quotation wanted.*—Where is the following line to be found, which occurs in a description of the building of Solomon's temple:

"Like some tall palm the noiseless fabric grew."

Uneda.

Philadelphia.

*General Macartney and Lord Macartney.*—Was General Macartney, who took so prominent, and, if report says true, so disgraceful a part in the fatal duel between the Duke of Hamilton and Lord Mohun, an ancestor of Lord Macartney, our ambassador to China, towards the end of the last century? If not, was he a member of the same family? What, too, was the ultimate fate of the General? Henry T. Riley.

*Derivation of the name "Malifant," or "Male-Infant."*—In Leland's *Itinerary*, vol. iv. p. 30., referring to Glamorganshire, the author says:

"Now to cum agayn to the West Ripe of *Lay* over *S. Fagan's* Bridge; *S. George* a Village lyeth 3 quarters of a mile upwarde on the Ripe, and there is a Castelle hard by the Ripe on the West North West side of the Village. This Castelle stondith on plaine Ground. It longgid to the Male-Infantes, whereof one was alyve within this 40 yeres. The Castelle is now the Kinges: and our *Roger Herebert* a Bastard dwellith in it."

Again, at p. 31., he says:

"There is a Castelle almost stonding on an even Grounde half a Mile from *Lanilltute* by Est North Est caullid Llanvais. It is almost al doun. It longgith now to the King. It was *in hominum memoria* the *Male-Infantes*, ther communely caullid the *Malifantes*. There cummith a little Bekke within a stone caste of the Castelle, and runnith on the West side of it. It risith by gesse halfe a mile by North West above the Castelle of *Lanvays*: and passing by this Castelle it goith in *Colhow* Water by likelihod."

And, lastly, at p. 40., the author says:

"And of late tyme *Gaspar* Duke of Bedeford, being Lord of *Glamorganshire*, the Landes of the Male-Infantes, for Lak of due issue, cam by Eschete onto hym as Lorde of the Countery. Now they be the Kinges."

I have heard, but cannot recollect, the circumstances from which the name *Male-Infant* or *Malifant* was derived. Can any of your correspondents supply such information? Philo-Iltuti.

"*Rame*" *and* "*Ramscomb.*"—In the reign of Elizabeth some 30*l.* was laid out in London upon the repair of the *Rame*. In a seaport an order was made for the repair of the *Rame* and *Ramscomb*. What were these? G. R. L.

"*Lama Sabachthani: or Cry of the Son of God.*"—Who wrote this little book of devotions? "Useful at all times, especially *Passion Week*," &c. I have *two* editions: one dated 1700, dedicated to William III., *London;* the other published at *Wolverhampton*, 1755, and dedicated in the same words to King George. H. T. E.

*A Railway Query.*—Suppose a railway train to start on a journey from the North Pole, when the rate of the earth's rotatory motion is at zero, and to travel fifty miles in one hour due south. Each minute of the sixty the train has been subjected to a growing lateral pressure from the steadily increasing rapidity of the points of the earth's surface which it is passing over; till, at the point of its arrival, it finds itself rushing from west to east at the rate of upwards of twelve miles an hour. The effect of this on the velocity during the journey must have been much the same as if it had been running all the way in a curve, to which the railroad may be considered a tangent, and which, at the point of arrival, has diverged upwards of twelve miles from the apparent rectilinear path, and the pressure of the wheels against the rails during that rapid journey must have proved a very appreciable retarding force. The Query which I would append to the above is this:—Have our practical engineers made any allowance for this element in their calculation of the working powers required for railways whose direction is north and south? or have our Railway Companies detected the operation of this element, and to what extent? G. J. C. D.

Dartmouth Row, Blackheath.

*Manufacture of Wood and Peat Charcoal.*—The people in this county are not well up to the making of wood charcoal, and such as are accustomed to do so make nearly a secret of so doing, and state it would take three weeks to burn a mound. If you would give full directions and size of a small heap in "N. & Q.," it would not only oblige me, but be useful to others also, how peat charcoal is made, so as a private gentleman may be able to burn for his own use.

Robert Chambers.

The Castle, Kingstown, Dublin.

"*Philander and Rose,*" *and* "*A Family Story.*"—Could any of your Manchester readers oblige me by giving any information regarding the author,

ship of the two following dramatic works, printed there, both of them very scarce,—*Philander and Rose*, a musical pastoral, songs only printed, 12mo., Manchester, 1785; *A Family Story*, a comedy in five acts, privately printed at Manchester in 1814? There is a short notice of this last piece in Mr. Martin's *Catalogue*. X.

*John Drummond.*—Can any of your Edinburgh readers give me any account of John Drummond, a schoolmaster in Edinburgh, who published an *Introduction to English Grammar*, 8vo., Edinb., 1767? I think he also published a collection of pieces in prose and verse for the use of schools. X.

*St. Germain Lords.*—I mean to designate by this imperfect title, which I use only for want of a better, all lords created by James II. after the Revolution, or by his son or grandson. Can any of your correspondents refer me to any published list of these creations? L. S.

*Heraldic.*—I should feel obliged to any of your correspondents who would inform me as to the names of families to which the following coats of arms are to be referred; they are quarterings of the Stanley coat:

1. Gu. ten escallop shells, argt. 4, 3, 2, and 1.
2. Arg. a lion ramp. gu. ducally crowned, or.
3. Quarterly 1 and 4 az. semé of fleurs-de-lis, or, 2 and 3 gu. the sun in splendour, or.
4. Barry of ten arg. and az., over all a lion ramp. guard. gu.
5. Arg. 3 bends (or bendlets) gu. on a chief . . . . an escallop. . . .
6. Azure, a lion ramp. (or wolf) arg.
7. Arg. 3 fishes hauriant sab. within a bordure engrailed of the last.
8. Chequy, az. and or.

Also from another shield:

1. Arg. a lion ramp. gu. collared, or.
2. Gu. a fesse chequy, az. and or, bet. 3 eagles displayed of the last.
3. Erm. a fesse, az.
4. Az. a cross, or, (the particular cross not recognisable).
5. Arg. 3 garbs, gu.
6. Arg. on a cross. . . . . azure, five fleurs-de-lis, or.
7. Or, a lion ramp. guard. az.
8. Arg. 3 martlets, gu. J. B.

*St. Bees College.*—Is there extant any register of admissions to this college that supplies information respecting the students, as to parentage, place of birth, or school-education? and if there is such a register, how far back does it go? * E. H. A.

[* The *St. Bees College Calendar* for 1851, contains a list of members admitted from the foundation, but no particulars of their birth and school education.]

## Minor Queries with Answers.

"*The Vicar and Moses.*"—Who is the author of a poem or ballad entitled "The Vicar and Moses," and where is it to be found? Many years since I saw a copy, with a large picture above, representing a funeral performed in the night by the aid of a lantern carried by Moses. I remember the following:

"*V.* The body we'll bury,
But pray where's the hurry?
*M.* Why, look, sir, the corpse it doth stay.
*V.* You fool, hold your peace,
Since miracles cease.
A corpse, Moses, can't run away."

T. W. Rs., M.A.

[There are two versions of this song in Dr. Burney's Collection of Ballads, in the British Museum. In vol. i. p. 136., it is entitled "The Vicar and Moses," and commences—

"At the sign of the horse, old Spintext of course,
Each night took his pipe and his pot,
O'er a jorum of nappy, quite pleasant and happy,
Was plac'd this canonical sot."

This is the version quoted by our correspondent, and has sixteen verses. The other, with the same title, occurs in vol. vii. p. 141., and commences—

"There was once, it was said, but it's out of my head,
And more so, yet true is my tale,
That a round belly'd vicar, bepimpled with liquor,
Could stick to no text but his ale."

This has the initials G. A. S., that is, George Alexander Stevens, and has seventeen verses.]

*Richard Smyth.*—

"A Letter from Mr. Richard Smith to Dr. Henry Hammond concerning the sence of that Article in the Creed, He descended into Hell, Together with Dr. Hammond's Answer. London, Printed for Richard Chiswell, 1684." Pp. 78. 12mo.

The above is the title of a little book I picked up a few days ago at a stall, having been given to understand that Chiswell never printed or published anything worthless. May I ask whether the little work is scarce? and who was Mr. Richard Smith?—"a gentleman," says Chiswell, in his Introductory Letter to the Reader, "well known to most of the learned of his time." He dates from Little Moor Fields, April, 1649. E. H. A.

[Richard Smith, or Smyth, was indeed "well known to most of the learned of his time," as our correspondent will find, if he will only consult his amusing *Obituary*, edited by Sir Henry Ellis for the Camden Society. The best account of Richard Smyth is to be found in Wood's *Athenæ Oxonienses* (Bliss), iii. 1031. "He was a person," says Wood, "infinitely curious in, and inquisitive after books, and suffered nothing considerable to escape him that fell within the compass of his learning, desiring to be master of no more than he knew how to use. He was constantly known every day to walk his rounds among the booksellers' shops (especially in Little Britain), in London, and by his great skill and experience he made choice of such books that were not obvious to every man's

eye. He lived in times which ministred peculiar opportunities of meeting with books that were not every day brought into public light; and few eminent libraries were bought where he had not the liberty to pick and chuse." Richard Smyth died on March 26, 1675, aged 85, and was buried on the north side of the chancel of St. Giles', Cripplegate. His library came into the hands of Richard Chiswell, bookseller in St. Paul's Churchyard, and was sold by auction in May and June, 1682. The Sale Catalogue, with manuscript prices, is now in the British Museum. Cf. "N. & Q.," 1st S. ii. 389.]

*Sir Ode of Wynchestere.* — Robert of Brunne, in his version of "Peter Langtoft's Chronicle" (Hearne's *Works*, vol. iii. p. 94., Oxford, 1725), has the following lines:

"For a bisshop he sent at morn whan it was day,
Sir Ode of Wynchestere, so þat bisshop hight."

The lines refer to the time of the death of William Rufus, when the see of Winchester was vacant. Who was "Sir Ode the bisshop"? Was he a late instance of the early *Chorepiscopus?* or was he an early instance of the later *bishop in partibus?* I do not recollect that he is mentioned in Wharton's List of Suffragans, published at the end of Mr. Lewis's Essay, in vol. vi. of Nichols's *Biblioth. Topogr.;* but I am away from books, and my notes on the subject are but scanty.

Lewis occasionally refers to the "Memoir on the *Winkburne seal;*" and speaks of the "effigies of Thomas Swillington on the *Winkburne seal.*" What is the Winkburne seal, and where deposited?

J. Sansom.

[The "Memoir on the Winkburne Seal" is noticed by Dr. Pegge in his Letter, immediately following Lewis's Essay. Dr. Pegge states that "the matrix of this oval seal was in the possession of the late Mrs. Mary Burnell of Winkburne, co. Nottingham, and is now [1784] the property of my kinsman, Peter Pegge, Esq., lord of that manor." See his "Observations on a Seal of Thomas, Suffragan Bishop of Philadelphia," in *Archæologia*, vol. vii. p. 362. We cannot find any mention made of "Sir Ode," either as bishop or suffragan of Winchester. At the death of William II. this see was vacant, as noticed by Sir John Hayward in his *Life of William II.*, p. 216., who says, "At this time he held in his hands three bishopricks, Canterburie, Winchester, and Salisburie, and twelve Abbeys." In the same page of Langtoft's *Chronicle*, William II. is said to have been buried at Westminster, "At Westminstre is he laid, at Saynt Peter Kirke;" whereas, as is well known, he was buried at Winchester.]

"*A Timwisgy.*" — In *An Account of the Proceedings against Thomas Collins and John Freeman, &c. &c.* (a pamphlet published at Carmarthen, in 1773), it is recorded that —

"The said Freeman obtained from the Duke of Cumberland, Peggy, a grey mare got by Squirrel, which he has got valued at 100*l.* A Timwisgy, value 10*l.*, from a horse-dealer in Holbourn. A bay Switch-tail Mare from the French Ambassador," &c.

Now, what *was* this *Timwisgy?*

Cuthbert Bede.

[A timwisgy, or rather tim-whisky, is a light one-horse chaise without a head.]

*Amulet.* — What is the derivation of this word?

M. A. S.

[Richardson derives it from the Latin "*Amuletum*, from *amoliri, amolitus* (from *a* and *moles*, a heap or mass), to heave away, to drive away, to repel. That which throws off, expels, repels, wards off any evil or mischance; and further, that confers some charms."]

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## Replies.

### THE ORDER OF ST. MICHAEL.

(2nd S. ii. 229. 420. 470. 514.; iii. 76.)

The reference kindly furnished in "N. & Q." of Dec. 27, to the volume compiled by the Rev. D. T. Powell, of Tottenham, now the MS. Addit. 17,436, in the British Museum, enables me to answer — in the negative — my original inquiry for a list of the early Knights of St. Michael, and that upon no less authority than Count Durfort and King Louis XVIII., who were both well informed in the gentilitial antiquities of their native country. It appears that the only known catalogue of the Knights of St. Michael created before the foundation of the Order of St. Esprit, is that of the fifteen original knights, contained in the ordonnance of Louis XI., by which he founded the Order, at his castle of Amboise, on the 1st August, 1469. The founder reserved to himself the nomination of twenty-one other companions, in order to make thirty-six in the whole; but of those twenty-one there is no list extant, nor of their successors, before the union of the Order to that of the Holy Ghost in the year 1579.

"In order to ascertain this," states Mr. Powell, "I mentioned to my friend Count Durfort (since the Restoration Peer of France, and Lieut.-General of the army) the difficulty I found in making out the list of the knights according to their election by the different monarchs afterwards. This Count was a man extremely conversant with things relative to the nobility of France — *tres bien instruit dans l'histoire de la noblesse, &c.* His reply was that he believed no such list existed, but would make further inquiry. Accordingly he told me that since, having been on a visit for some days to his sovereign Louis XVIII., at Hartwell, near Aylesbury, he had mentioned to the King the subject, whose answer was that there is no extant list, either in print or MS., of the Knights of St. Michael previous to the Order being incorporated with that of St. Esprit by Henri III., 1579, or when the Order was in its lustre; but that there are lists of the Knights of St. Michael that were made, after the said incorporation, separate from the two united orders, which continued till the Revolution. The Count afterwards said it would be very difficult to find the whole, but that he believed there might be a list in the library of the King of France."

Notwithstanding these difficulties, the late Rev. D. T. Powell proceeded to compile his collection (now the Additional MS. 17,436) by turning over the pages of Père Anselme and other genealogical authorities; and his volume consists of

nearly three hundred emblazonments of the atchievements of the Knights of St. Michael, tricked and coloured upon impressions from an outline plate, which was etched for the purpose at Mr. Powell's expense. The volume was purchased for the national collection at the sale of Mr. Powell's library, Aug. 1, 1848, Lot 434.

Mr. Powell has transcribed the following passage without mentioning its source, but it is worthy of attention, as stating a fact confirmed by other authorities, that in the early stage of these collars of livery (or *ordres*) it was considered a point of honour to wear only one at a time:

"Le Fondateur de cet illustre Ordre pensoit par le moyen de ce Collier avoir sous sa main tous les Grands du Royaume quand ils viendroient au chapître. C'est pour quoi le Duc de Bretagne le refusa, regardant cet honneur comme un piege contre les droits de son Duché et qu'aussi il avoit reçu l'ordre de la Toison. Et le Duc de Bourgogne le regardant peut-être du même, le refusa aussi et faisant pis reçût celui de la Jartierre, et le porta jusqu'à sa mort."

The Duke of Britany refused the French king's collar, because he had already accepted that of the Golden Fleece. The Duke of Burgundy also refused it; but, "doing worse," accepted and wore the Order of the Garter until his death.

So, in 1519, the circumstance of the Duke of Ferrara having received the order of France was made an excuse for his not accepting that of the Garter. (See *State Papers*, i. 117. 120.; and Nicolas, *Hist. of the Order of the Garter*, p. 132.)

Subsequently we find Robert Dudley, Earl of Leicester, regarding with much pride the circumstance of his being a knight of both orders. This is shown in a passage of his will, in which he leaves to his brother Ambrose, Earl of Warwick, —

"A George with the French order and the English in one, with a plain gold chain at it: This token (he adds) he must keep in remembrance that his brother was of both the orders, and not only so, but almost the oldest of both the orders in both the realms." — Nicolas, *Order of the Garter*, p. 200.

In addition to the particulars I before gave (2nd S. ii. 470.) in regard to the Earl of Leicester as a Knight of St. Michael, I may add that a fine wood-engraving of his arms and quarterings, adorned with its collar and with the garter, occurs at the back of the title of *Morelius, Verborum Latinorum cum Græcis Anglicisque conjunctorum locupletissimi Commentarii*, London, 1583, folio. (It may possibly occur in other books, but I have seen it only in Mr. Powell's volume, at p. 313.)

The ceremonial of the investiture of the Duke of Norfolk and Earl of Leicester as Knights of St. Michael in 1566, is printed at length by Ashmole, *History of the Garter*, p. 369.

In 1571 the Earl of Leicester kept the feast of St. Michael with great ceremony at Warwick, of which a full account, from the *Black Book of Warwick*, is printed in the *Bibliotheca Topographica Britannica*, No. xvii. (Vol. iv. part ii.) Though "alone in his glory" as a knight of the order, he had for witnesses of his state the Earl of Hertford, the Lord Berkeley, the Lord Dudley, the Lord Chandos, the Lord Deputy or President (*i. e.* his brother-in-law, Sir Hen. Sydney, K.G.), and many other knights and gentlemen; beside Clarenceux King of Arms and his own pursuivant of arms, named Dragon. His own splendid attire, we are told, was well worthy of contemplation. He was —

"Apparelled all in white, his shoes of velvet, his stoks of hose knit silk, his upper stoks of white velvet lyned with cloth of silver, his doublet of silver, his jerkin white velvet drawn with silver, beautified with gold and precious stones; his girdle and skabard white velvet; his robe white satten embrowdered with gold a foot broade very curiouslye; his cap black velvet with a white feather; his collar of gold besett with precious stones, and his garter about his legg of Saint George's order, — a sight worth the beholding. And yet surely all this costly and curious apparell was not more to be praised than the comely gesture of the same Earle, whose stature being reasonably (tall) was furnished with all proporcion, and lyniaments of his body and partes answerable in all things, so as in the eies of this writer he seemed the only goodliest personage male in England, which peradventure might be asserted."

Who "the only goodliest person female," in the eyes of the same writer, was, it is easy to guess. Elizabeth came to Warwick and Kenilworth Castle in the following year (1572), as she had done before in 1566 and 1568. Her most celebrated visit, distinguished by its lavish expenditure and magnificence, was in 1575.

Camden states that Queen Elizabeth was at first much gratified by the Order of St. Michael being conferred on her two most distinguished nobles:

"This she took for a great honour, remembering herself that no Englishman was ever honoured with this order, save Henry the Eighth, Edward the Sixth, and Charles Brandon, Duke of Suffolk. But when she exactly observed all things that belonged to the honour of it, she was at length much displeased to see it so vilified that it was prostituted indifferently to every man." — *Annales*, 4to. 1628, p. 126.

It is said that, before the election of the Duke of Norfolk and Earl of Leicester, Francis II. had already occasioned some murmuring in his own court by making so many as eighteen knights of St. Michael in one promotion in 1560. His continued profusion in bestowing the order, and the same practice with Charles IX., led to the establishment of the *elite* order of St. Esprit in 1579.

My conjecture (2nd S. ii. 470.) is confirmed, that the Scotish Knights of St. Michael were more numerous than the English. Mr. Powell has collected the following names:

John Stuart, Seigneur d'Aubigny, died 1482.
James Hamilton, Earl of Arran, died 1529.
John Stuart, Duke of Albany, died 1536.
Robert Stuart, Mareschal d'Aubigny, Knight of St. Michael 1515, died 1543.
Archibald Douglas, Earl of Angus, died 1557.

George Gordon, Earl of Huntly, Chancellor of Scotland, invested 1548, died 1562.

John Stuart, Duke of Albany, died 1566. There is a portrait of him in the robes of the order.

James Hamilton, Earl of Arran, Duke of Chatelherault. In his portrait in the collection of the Earl of Abercorn, published by Edward Harding, 1799, and in Lodge's *Portraits*, he wears the collar of St. Michael. He died 1575.

John Gough Nichols.

25. Parliament Street.

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PAINTERS' ANACHRONISMS.

(2nd S. iii. 65.)

It is very amusing to find in the early chronicles the Israelites besieging Canaanitish cities with cannon and mortars, and still more so to see Abraham about to offer his son Isaac as a sacrifice by shooting him with a horse-pistol, which an angel prevents by wetting the prime in a most indelicate manner. In a beautiful early French manuscript in my library, richly illuminated, our Lord's descent into hell is illustrated by a devil sitting in the flames on a wooden stool, blowing them up with a pair of wooden bellows, while another devil is wheeling two poor souls into the burning mass in a wooden barrow. In a beautiful engraving from De Vos by Collaert, representing the Day of Judgment with its awful solemnities, on the right of the judge the angels are blowing their trumpets, while on the left an ugly devil is blowing a trumpet from his nether end.

The Dutch painting described by Mr. T. H. Pattison, representing "Christ and the Crown of Thorns," most justly described by him as unequalled for its extreme profanity, is by Hemskirk, and was cut in wood by Van Sichem. I have it, with numerous other Dutch illustrations, in a beautiful copy of Tomson's English translation of Beza's Testament, 1586. In the remarkably fine series of prints to the Gospels, published under the auspices of Pope Clement VIII. at Antwerp, by Natali, the Prodigal is dressed *à la mode* in Spanish costume. The next print represents him driven from the "Cock and Horn" by a Flemish prostitute, who is banging him with her wooden shoes, while the dwarf throws down his bauble that he may take a double sight at him from the tip of his nose to his tenth finger. Surely it is not surprising that in one of the French *livres populaires* the prodigal departing with wealth from his father's house should have been dressed in military costume. Could the artist have pictured a more certain road to the destiny which awaited the career of his hero?

A very interesting volume might be written upon this amusing subject. George Offor.

Hackney.

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Add the following examples: —

Albert Durer represents Adam and Eve being driven from Paradise by an angel in a flounced petticoat. Paul Veronese introduced Benedictine monks into a picture of the Marriage at Cana. Another painter of the same period depicted the Crucifixion, with a confessor holding a cross to one of the thieves. Cigoli represents Simeon, at the Circumcision, wearing a pair of spectacles. Breugh, the Dutch painter, drew one of the Magi in a surplice and spurs, presenting Christ with a model of a Dutch seventy-four. Another Dutch painter depicted Abraham as about to shoot Isaac with a horse-pistol, while an angel is damping the touch-hole by a very human action. Tintoret represented the Jews in the wilderness armed with guns. N. Poussin's "Rebecca at the Well" has Grecian architecture in the background. The spectators in Verrio's picture of "Christ healing the Sick" wear periwigs. Belin's "Virgin and Child" are delighted with a fiddle. Murillo's "Virgin *à la Ceinture*" is also attended by angels with a violin and guitar. Rubens associates the Queen-mother with cardinals and Mercury. Others have represented St. Jerome with a fancy clock by his side; the Virgin Mary assisting herself to coffee from a chased coffee-pot; the Marriage of Christ to St. Catharine of Sienna, while King David plays to them on the harp; and St. Anthony of Padua preaching to *red* lobsters in the sea. In a college chapel at Paris was a picture of Napoleon and his aid-de-camps visiting a plague hospital; but, when the Bourbons came back, this was altered to Christ and His Apostles, — Napoleon's boots are nevertheless discernible under the robe of the chief figure. Mr. President West painted Paris in a Roman, instead of a Phrygian dress. Wilkie has introduced oysters in the "Chelsea Pensioners reading the Gazette of the Battle of Waterloo," in June. Michael Angelo, in his picture of the "Last Judgment," introduced, among the figures in hell, a striking likeness of Cardinal Campeggio, who had given him some offence. The cardinal begged that the Pope would order the figure to be painted out. "It is not in my power to do so," replied the witty Pontiff; "we may deliver a soul out of purgatory, but we have no power to take a cardinal out of hell." Cuthbert Bede, B.A.

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MUSICAL BACHELORS AND MUSICAL DOCTORS.

(2nd S. iii. 48. 73.)

Supplicants for musical degrees in our Universities are not admitted *ad respondendum quæstioni*, nor are they "examined or approved;" for in music there is no graduating school, and no board of examiners. No examination is necessary as

for degrees in other faculties; but the supplicant must enter his name in some college, and is supposed to write a "solemn piece of music" as an exercise for his degree. Although often described as an honorary degree, it is clearly not such a degree as the University confers without examination or residence "on such individuals of mature age as are illustrious on account of their birth, or for the services they have rendered to the state or to literature." As the English University degree in music is the result of certificate and exercise, without residence or examination, it may be said to resemble the degree obtainable from Giessen or Göttingen Universities, which act upon certificates and exercises without residence or examination. There are foreign Universities which act upon examination without residence; and a man may start from London one Saturday, and, if sufficiently learned to stand the test, return the next Saturday with the degree in his pocket. I have described three ways in which degrees are granted: there is a fourth, and that is the ordinary way in which our Universities confer all degrees except in music. To obtain the degree of B.A., a man must keep twelve terms, read through a tolerable library, be subject to the examination of at least twenty distinguished scholars, and, at last, find himself for twenty-two days contending for rank with every man of his year, and questioned and exercised in all possible manners on every subject he has been required to study. It is difficult then to ascertain the status of the Musical Bachelor or Musical Doctor in our Universities. No doubt superior merit brings with it superior authority; but a laxity in the distribution of academical titles is accompanied with a want of respect for those titles, and ceases to imply extensive and accurate acquirements on the part of their recipients. It was some such feeling as this which caused the House of Commons to forget its usual decorum in a debate on the Oxford University Bill, when some zealous but inexperienced member created a "laugh" by the question: "But what of the degree of Musical Bachelors and Musical Doctors?" The laugh was occasioned, no doubt, by the sudden and unexpected recal to remembrance of those "solemn pieces of music," the performance of which had taken away all love for the art, and created such a comic impression of University Music as to render the subject too ludicrous to dwell upon. I hope the agitation of this most interesting matter may lead to reform, and the creation of respect. Some settled scheme of instruction, some fixed form of examination, some properly appointed board of examiners, would secure a sound education, and an absolute proficiency on the part of the graduate.

The lovers of music would delight in such a change; and the world would recognise, in the possession of these degrees, an authority and respect which it is to be feared do not in these days always attend them. J. P.

Lincoln's Inn.

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I am glad to see a reply to my Query of last week from the pen of so eminent a musician as Dr. Gauntlett. Before answering the two Queries at the end of his letter, I will observe, that his remark on the want of musical education in the Universities is perfectly just. The present Professor is doing all in his power to remedy this defect, and will I am sure spare no pains till the object is accomplished.

At Cambridge, the election of Professor is vested in the Senate; at Oxford, till quite lately, in the two Proctors. It now (by statute) rests with the Vice-Chancellor and Proctors, the Warden of New College, the Dean of Christ Church, and the Presidents of Magdalen and St. John's (the four colleges which have Chairs attached to them).

In answer to Dr. Gauntlett's Queries, I beg to reply: —

1. The costume, in Ackermann's *History of Oxford*, is the full dress gown worn by a Doctor in Music in the present day, only that the sleeve has rather more red satin in it than in Ackermann's picture.

2. The status of a Doctor or Bachelor in Music is at present most vague and unsatisfactory, whether in his College or in the University. The present Professor, and several members of Convocation who take an interest in the matter, and wish that Music shall assume her proper dignity and position in the University, are doing all in their power to decide the question; and it is believed that the present Vice-Chancellor, who has a considerable knowledge of music, will receive their representations favourably. Last year, an invidious clause, consigning the Doctors of Music (under the title of "Inceptores in Arte Musicâ," which scarcely any one understood,) to the upper gallery of the Theatre at Commemoration, behind the portrait of the late Emperor of Russia and others, was inserted in a new statute, and nearly passed by mistake; when understood, however, it was rejected by a large majority; but in consequence of this attempt to *mis*place them, they have been since most ungraciously *dis*placed from the semicircles where they formerly sat with the Doctors of the other faculties. No place has been assigned them; and even if this were the case, the resident Doctors would certainly refuse to occupy it, were it other than the honourable places from which they have been so illiberally ejected. The present Professor (the Rev. Sir F. A. Gore Ouseley, Bart.) marked his sense of the indignity, at the last Commemoration, by refusing to appear at his post (viz. the organ) in the dress of a Musical

Doctor, and by wearing the gown and hood of M.A.

I shall now (having replied to Dr. Gauntlett's Queries to the best of my power) be obliged if he will describe to me, as accurately as he can, the costume of Musical Doctor Cantuar.

M.A. (Oxon.)

——— Coll., Oxford.

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GREEK CROSS.

(2nd S. ii. 498.)

The form of the Greek cross is not a ×, which is St. Andrew's cross; but one in which all the arms are equal. The Latin cross has the lower arm the longest of all.

J. C. J. assumes that I am wrong; I think I have some authority and reason on my side. Writers of the Greek Church have described the blessed feet as nailed with *one nail*. The use of the middle board is likewise alluded to as represented in ancient examples as *the* support of the body.

1. George Cassander says, Lett. xix.:

"It is evident what was the form of the Cross, both from some *ancient images and statues which I have seen*, and very clearly from that most ancient writer Irenæus, and a more recent one, Gregory of Tours; and which is also supported by the reason of the thing itself."

He proceeds to argue, that without additional support, a body weighed down by death would tear asunder from the nails; and that, therefore,

"about the middle of the standing and upright post, there was let in a little board upon which rested the feet of the person."

The words of Irenæus are plain (*Cont. Hær.*, ii. c. 24.):

". . . . unum (finem crux habet) in medio ubi requiescit qui clavis affigitur."

To this entirely agrees Gregory of Tours:

". . . In stipite erecto foramen factum manifestum est. Pes quoque parvulæ tabulæ in hoc foramen insertus est." *De Gloria Mart.*, i. 6.

The writer proceeds to describe a picture of the Greek Church, which tallies with Bishop Beveridge's description:

"I have seen representations of a cross of this kind of a considerable size; not only some portrayed many years ago in this country, but also a very remarkable one painted in the remotest part of Armenia, and which an Armenian priest used to carry about with him in his prayer-book, described in the language and characters of his nation, in all which figures a little board of this kind was evidently jutting out, according to the description of Irenæus and Gregory of Tours."

The use then of the "diagonal board" was "super hanc tabulam tanquam stantis hominis sacræ affixæ sunt Plantæ."

2. Calfhill, in his 8th Article, says:

"Farthermore, as concerning the nails wherewithal Christ was fastened to the Cross, a greater controversy doth arise. Theodoret, *Eccl. Hist.*, lib. i. c. xviii., writeth thus: 'Clavorum alios galeæ regiæ inseruit; qui præsidio essent capiti filii sui, et hostium tela repellerent: alios frenis equestribus conjunxit.' . . . But Sozomenus saith, 'Galeam ex illis, et frenum equorum fabricasse.' . . . St. Ambrose varieth from them both; for he affirmeth, (*De Obitu Theodosii*), 'De uno clavo frenos fieri præcepit. De altero diadema intexuit. Unum ad decorem, alterum ad devotionem vertit.' The third she kept. . . . Bergomensis, in his Chronicle, speaketh of three nails; whereof the first, he saith, 'Constantius ipse in frenum equi sui transtulit, quo in prælio tantummodò utebatur: Alterum verò in galeâ suâ collocavit; et tertium (ut divus testatur Ambrosius) in Adriaticum mare, ad comprimendas sævientis maris procellas dejecit.' . . . The truest opinion is, that there were not past three nails."

I am not arguing the question of the number of the nails: it has been discussed by C. Curtius, *de Clavis Domin.*, and Henningius, *Archæol. Passion.*, c. xx. The Russian priest, mentioned by A. G. G., was clearly, like too many of his unfortunate order under a despotic rule, very ignorant.

Mackenzie Walcott, M.A.

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## Replies to Minor Queries.

*O'Neill, Earl of Tyrone* (2nd S. iii. 12.)—J. G. N. will find the pedigree of O'Neill, Earl of Tyrone, in Burke's *Extinct Peerages of England, Ireland, and Scotland*, 3rd edit., 1846.

He will also find a short pedigree of the O'Neill family in the *Ulster Archæological Journal* for Oct. 1853, as given by the Rev. Wm. Reeves, D.D., in his account of the seal of Odo O'Neill, king of Ulster, date (*circiter*) 1325. (Mention is made of this seal in the Strawberry Hill *Catalogue:* "Matrix silver; arms, the red hand of Ulster; legend, 'S. Odonis O'Neill, *Regis Hybernyorum Ulconie*).

R. C.

A series of papers illustrative of the pedigree of this family, appeared in the *Belfast Chronicle* about eighteen months ago. This newspaper is now extinct; but, doubtless, many files of it are now preserved by many merchants in Belfast.

Alfred T. Lee.

*James Baynes, Painter in Water-Colours* (2nd S. iii. 70.)—In reply to Query regarding early water-colour painters I send notice of James Baynes, a contemporary artist of the earlier masters, whose works have laid the foundation of an art in which we are unrivalled and pre-eminent.

The subject of my note was born at Kirkby Lonsdale, in April, 1766, and when a boy was aided by a Dr. Campbell of that town, who placed the youth under Romney the Academician. After a course of study at Somerset House, Baynes, who was on the eve of departure for Italy, lost the

doctor's patronage by contracting an affection for a young lady that ended in matrimony. Thrown upon his own resources, the early artist soon obtained employment, embracing 100*l.* per annum from an association called the Polygraphic Company, who were to print in oil-colours all the celebrated pictures by the old masters, — works that, after touching by hand, should make art patent to all, showing that chromatic printing on a large scale is no novelty: but it did not pay; so Mr. Baynes, after shifting from the company's offices at Woolwich, settled in Castle Street, Oxford Street (a near neighbour to Barry), where he remained for forty years, until his death in 1837.

The works of Baynes are gentle and pleasing transcripts of home scenery, being more vigorous than Paul Sandby, though not so dashing as Girtin or John Varley, allowing for fading and difference of style. As a sketcher he was free, and his oil pictures are complete, and show power, and in their day attracted attention at "the Exhibition" (for then there was but one show of the kind in London), and to that Exhibition Baynes adhered to the last, though solicited at the formation of the Old Water-Colour Society to be a founder. Of his pupils may be named Sass, who established the Art School in Bloomsbury, still maintained by Mr. Carey, the son of the translator of Dante, Mr. John Wood the painter, and James D. Harding, whose works, vigorous and bold as they are, are yet in some degree indebted to the early gentle master. Luke Limner, F. S. A.

Regent's Park.

*Trafalgar Veterans* (2nd S. iii. 18. 76.) — I noticed in the obituary of the *Gentleman's Magazine* last year, the death of Don Xavier Ulloa, the last survivor in Spain of the battle of Trafalgar. He died at Madrid, aged eighty-four.

To the list of survivors in England may be added the name of a gallant officer, Capt. West, now residing in the neighbourhood of Newcastle-upon-Tyne, who was in the "Africa," and being master's mate, and having charge of the signal department, was severely wounded. E. H. A.

*Vicar General Cromwell* (2nd S. iii. 15.) — Under the article "Rhubarb," Mr. Denton says:

"In 1554, the eccentric physician Andrew Boorde sent to Mr. Vicar-General Cromwell the seeds of reuberbe, the which came owtt of Barbary."

This *date* may mislead many of your readers, since Cromwell was beheaded in June, 1540. It is probably a misprint for 1534, when Cromwell was Secretary of State and Master of the Rolls. He was created a peer in July, 1536. R. L.

*Anti-Cromwellian Song* (2nd S. iii. 68.) — Your correspondent Royalist will probably get a better answer than I can give him, but as he has touched a chord of memory that has not been awakened these forty years or more, I am inclined to give him the benefit in return for the pleasure it is to be carried back to childhood's days. This is what I, in Norfolk, learned to say:

"We'll bore a hole thro' Cromwell's nose
And put therein a string,
And drag him up and down the town
For killing Charles our King.

"And when we thrice have dragged him so,
And made his nose full sore,
We'll pull the same string out again,
And serve him so no more."

A. J.

Edinburgh.

*Gordon of Auchluchries: Gordon of Haddo* (2nd S. ii. 344.) — J. M. is right in repudiating the fabulous descent of the Gordons of Haddo, or Haldoch, from Bertrand de Gourdon. Neither is there any evidence in support of their acquiring the lands of Methlic from an alliance with the family of De Citharista, as has been asserted. It is rather to be presumed, agreeably to the opinion of family historians and genealogists of credit, that they had a common origin, as cadets, with numerous Gordons in the north, who claim as their ancestors two brothers, John Gordon of Essie and Scordarg, and Thomas Gordon of Ruthven, concerning whom certain disputed questions have been raised by antiquaries. In particular, in *Memoirs of Scotch Affairs from* 1624 *to* 1651, from sundry Gordon MSS. published by Mann of Aberdeen, John of Scordarg is explicitly stated to have been the ancestor of "the houses of Straloch or Pitlurg, Carnburrow, Haddo or Methlick," &c. Such has formerly been the tradition and belief, excluding the modern notion of a southern Gordon origin — similar to that of the old historical and knightly Lochinvars — first broached on the ennobling and great elevation of the Haddo family in the person of the Lord Chancellor, created Earl of Aberdeen in 1682.

With respect to the Gordons of Auchluchries, it is more probable that they are sprung from one of the brothers, familiarly called Jock and Tam, than from the very distinguished and ancient stock of *Seton* Gordon, from which descended the Lords Gordon, Earls and Marquisses of Huntley, Dukes of Gordon, Earls of Aboyne, &c., and whose cadets are in general well known and defined; while some circumstances point out Scordarg or Pitlurg as their ancestor. The family of Pitlurg was first designed of Auchluchrie, as is proved, *inter alia*, by a charter under the Great Seal, confirming to John Gordon of Auchluchrie a charter by Alexander Glaster of Glack, May 18, 1486, of the lands of Lungar and Hilltoun. He, or his son of the same name, acquired the lands of Pitlurg, by which designation their descendants have been distinguished. The estate of Auchluchrie,

in Aberdeenshire, may have become the appanage of a younger son, and descended from him to the brave General Patrick Gordon, the adherent and friend of Peter the Great. R. R.

*Longevity, and the Transmission of Knowledge through few Links* (2nd S. ii. 483.; iii. 13.) — Some curious facts relative to the foregoing subjects must recur to the memory of most persons. A gentleman, a friend of mine, now in his eightieth year, knew an old woman resident in his parish who remembered her grandmother, who saw Cromwell when he was in Pembrokeshire in 1648. I myself, when a student in Edinburgh in 1837, knew a centenarian lady of the name of Butler, who well recollected being taken by her mother to witness the public entry of Prince Charles Edward into the city in 1745. I may also mention, that there is to be seen daily walking about the streets of this town in perfect health, a man who was born four years previous to the death of George II. In the autumn of last year, this hale old veteran walked forty miles in two days.

John Pavin Phillips.

Haverfordwest.

*Notes upon Regiments* (2nd S. ii. 418.) — In your Notes upon regiments a remarkable circumstance in the present state of the 58th Foot may not be unworthy of record. Every rank amongst the officers, except the majority, contains an officer of the same name, and that very far from a common one; being, perhaps, one of the very few patronymics which is still confined to a single family. In the last *Army List* we find, —

Lt.-Gen. Edw. Buckley Wynyard, *Colonel.*
Col. Robt. Henry Wynyard, *Lt.-Col.*
George Henry Wynyard, *Captain.*
G. John R. Wynyard, *Lieut. and Adjutant;* and
John Henry Wynyard, *Ensign.*

Can this case be paralleled? Inquisitore.

*Samcast* (2nd S. i. 471. 522.) — Since forwarding a conjectural meaning and derivation of this word I have bought Halliwell's *Archaic Dictionary*, in which occurs the following:

"Samcast, two ridges ploughed together. — *Cumb.*"

J. Eastwood.

*Running Footmen* ( 2nd S. i. 439., &c.) —

. . . . . "More Dianæ
Succinctus, volucri dum figit harundine damas,
Ambulat, et culti myrtetum despicit horti,
Nudaque vix clauso dignatus Signa labello,
Corrugat nares, et singula nauseat, æquè
Ac dives Monalus, bicolor cui sudat Ephebus
Plurimus, et niveâ currit lascivus alutâ,
Et carruca nitet longas imitata carinas."

*Quinti Sectani Sat.*, v. l. 151.

"N. l. 153. *Bicolor cui sudat, etc.* Qui incedit sociatus famulitio juvenum, qui vulgo *Lacchè.* Horum institutum est Dominum rhedâ, seu equo vectum currendo sociari, quocunque pergat; inde bene sudat, nam sudor ex motus violentiâ causatur; quia autem tunc cum currunt ante Dominum veste duplicis coloris, id est *centone* albo, rubeisque femoralibus vestiri solent, idcirco ad morem respiciens, Sectanus bicolorem ephebum eleganter dixit; sicut ad idem respicit illud lascivus niveâ alutâ, nam et iidem utplurimum albâ alutâ ad luxum utuntur."—T. 1. p. 309., ed Amst. (Neapoli), 1700.

I have a difficulty about "centone," which is generally used in a depreciatory sense, or, at best, as *patchwork;* but "*albo*" shows that it was of one colour, and rich to correspond with the snow-white shoes. H. B. C.

U. U. Club.

*Sea Sickness* (1st S. xi. 221. 292. 373. 494.) — I find the following distinct allusion to sea-sickness in *Livy*, xxi. 26.:

"Quem ut de Rhodani quoque transitu agitare animadvertit, incertus, quonam ei loco occurreret, *necdum satis refectis ab jactatione maritima militibus*, trecentos interim delectos equites, ducibus Massiliensibus et auxiliaribus Gallis, ad exploranda omnia visendosque ex tuto hostes præmittit."

W. B. C.

"*The Choice*" (2nd S. iii. 69.)—The Rev. Samuel Rogers, Rector of Chellington, co. Beds., wrote the following works:

"Poems on several Occasions. London, 1764. 8vo., vol. i. Price 5*s.*"

"The Choice; a Poem. London, 1774. 4to. Price 1*s.*"

"Poems on various Occasions; consisting of Original Pieces and Translations. London, 1782. 2 vols. 12mo. Price 10*s.* 6*d.*"

Of course this cannot be the author referred to by your correspondent, unless 1702 in his Query is a mistake for 1782. This I suspect to be the case.

I do not know the date of Rogers' death. In 1769 the rectories of Chellington and Carlton were incorporated by act of parliament, and the Rev. W. Hooper was presented to the living by Lord Hampden. J. Cyprian Rust.

Norwich.

The Rev. John Pomfret, Rector of Malden in Bedfordshire, was the author of *The Choice*, which was first published, with his other poems, in 1699. He died in London of the small-pox, in 1703, in the thirty-sixth year of his age.

Pishey Thompson.

Stoke Newington.

*Hogarth's House* (2nd S. ii. 406.)—About thirty-seven years ago, I spent a day or two at Chiswick with a school-fellow whose father tenanted the house which had been Hogarth's. I remember a wainscoted room on the ground floor, and faint traces of pen or pencil sketches on some of the panels; if that room be still wainscoted, and the colouring were to be removed, some interesting produce of the great artist's mind *might* be discovered. B. W.

*Midwives and Men-Midwives* (2nd S. iii. 66.) — The remark of G. N. that, in Scotland, the useful class of midwives is disappearing, induces me to send you a Note on their origin. The first female who practised was Agnodice, the Athenian daughter of Hierophilus, the physician. Her father taught her the art, or the science rather, and Agnodice is said to have stood among her father's male pupils at lectures, disguised as a youth. This will remind the readers of "N. & Q." of a female lecturer on law:

"Novella, a young Bolognese,
The daughter of a learned law-doctor
Who had with all the subtleties
Of old and modern jurists stock'd her,
Was so exceeding fair 'tis said,
And over hearts held such dominion,
That when her father, sick in bed,
Or busy, sent her in his stead,
To lecture on the Code Justinian,
She had a curtain drawn before her,
Lest, if her charms were seen, the students
Should let their young eyes wander o'er her,
And quite forget their jurisprudence."

When Agnodice went into practice she retained male attire, but made known her sex to her patients. Her engagements became so numerous that the male practitioners became enraged, and brought the young midwife before the Arcopagus, under a charge of corrupting the Athenian ladies. The daughter of Hierophilus, however, declared her sex to the judges; and these not only acquitted her, but issued a decree permitting all free-born women to study midwifery. According to this story, the man-midwife is older than the midwife; and yet Paulus of Ægina, who lived about the seventh century, perhaps a little earlier, is said to have been the first male who practised, or who merited to be called "man-midwife." He was the author of a treatise, in seven books, on the medical art, *De Re Medicâ*. Were the earlier male practitioners mere bunglers? Some of your correspondents, whose reading is wider and memory better than mine, may probably furnish you with an interesting note on this subject. When was the *sage-femme* first authorised to practise in France? Was Montaigne or Menage the author of the prettily-balanced sentence which says:

"Nous avons besoin d'une sage-femme pour nous mettre au monde; nous avons encore bien plus besoin d'un homme sage pour nous en sortir?"

J. Doran.

## Miscellaneous.

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Poems on Several Occasions. By Samuel Wesley, A.M. The *Second* Edition, with Additions. Cambridge. 8vo. 1743.

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## Notices to Correspondents.

*We are compelled by the great mass of materials waiting for insertion to omit from the present Number, not only many articles of interest, but also our usual* Notes on Books.

Notsa. "*Music hath Charms*," *&c., is from Congreve's* Mourning Bride, *Act. I. Sc. 1.; and as to "Hell is paved with good intentions," our Correspondent is referred to Boswell's* Johnson: *see* p. 450. *of Croker's edition of* 1848.

M. A. Ewart. *Many thanks for the communication, which has, however, been anticipated. See* Strada's Magnetic Telegraph *in our* 1st S. vi. 93. 204.; *see also* viii. 78. 364.

Eremite. *Vauxhall is properly Fulke's Hall, from Fulke de Breaute. See Cunningham's* Hand Book of London, *s. v.*

Vespertilio. *Received.*

Ajax. *There is no charge for the insertion of Queries.*

W. T., H. Draper, Alfred T. Lee. *Received with thanks, but their Replies have been anticipated by other Correspondents.*

Errata. — 2nd S. iii. p. 96. col. 1. l. 15. from bottom, *for* "haskish" *read* "hashish;" p. 97. col. 1. l. 26., *for* "course" *read* "courage."

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*LONDON, SATURDAY, FEBRUARY* 14, 1857.

## Notes.

### ANTHONY BACON AND SIR HENRY WOTTON.

It is evident that the writer of the article in the last number of Bentley's *Miscellany*, entitled "The Two Bacons," in which the truth of a story told by Sir H. Wotton about Anthony Bacon is taken for granted, cannot have seen the following passage in Birch's *Memoirs of the Reign of Queen Elizabeth* (vol. ii. p. 371.), written after a careful examination of many volumes of original correspondence, relating to Anthony Bacon's private affairs, and to the services in which he was employed by the Earl of Essex: —

"And I must acknowledge that I now entertain a much more favourable opinion of his fidelity to the Earl, than when I repeated from Sir Henry Wotton, in my preface to the *Historical View*, a story of his having twice extorted considerable sums of money from his Lordship, by threatening to betray his secrets, especially those of his intelligence with the King of Scots, to the Cecils. For Sir Henry's veracity, which I have seen good reason to question in other cases, is justly to be suspected in this, since he appears to have conceived some disgust against Mr. Bacon, while he was one of the Earl's secretaries; that gentleman frequently complaining of his behaviour towards him, and charging him with having suppressed his letters, which he had been ordered by his Lordship to write in favour of Dr. Hawkyns, and yet affirming that he had sent them. Nor does he seem to be well founded in his assertion, that Mr. Bacon was *of a provident nature, contrary to the temper of his brother Francis;* since the reverse of that character is evident from Mr. Bacon's own papers; who could not have been so frequently distressed in his circumstances, if he had been an economist, or supplied by the Earl, as Sir Henry farther adds, with *a noble entertainment in his house, and at least one thousand pounds of annual pension.* And indeed of this pretended pension there is not the least trace in all Mr. Bacon's papers; nor is there any appearance that he was *entertained* at Essex-house at the Earl's charge; but it is, on the contrary, evident from a letter of that gentleman to his mother, dated Oct. 2, 1596, that he enjoyed no other advantage in that house than of his lodgings, his other expences being defrayed by himself, his Lordship seldom coming thither except to visit him, or to give entertainments occasionally to persons of distinction. In the passage upon which I ground this remark, Mr. Bacon acknowledged that his expence for coals for four summer months might justly seem over great, unless these circumstances were considered: first, his sickness, then the extraordinary moistness of the season of that year, 1596, the situation of his lodgings, and the honourable helps which he had had to spend them since the Earl's return from Cadiz; 'which I know,' *says he,* 'your Ladyship would not have had me refuse for ten times as much, so long as not only it is known to the highest in this house, but thankfully taken.'"

It might be replied, no doubt, on behalf of Wotton, that Anthony Bacon continued in Essex House from November, 1595, till March, 1599–1600; that Essex did not go to Ireland before March, 1598–9; that few of the letters which passed between them, after 1597, have been preserved, and that the fact stated *may* have taken place during that interval. But the truth is, that in the course of this correspondence — consisting chiefly of rough drafts of letters addressed to his mother, brothers, steward, friends, servants, creditors, debtors,—to foreign correspondents, agents, and intelligencers, — to Papists and Puritans, and to the Earl himself, upon all variety of occasions, together with the answers to them, — the personal character of Anthony Bacon comes out so distinctly, and so entirely unlike Wotton's representation of it, that to any one who has looked through the series, the whole story must seem simply incredible. Every such story, by whomsoever repeated, is subject to suspicion; because such transactions being necessarily very private and confidential, there can be no authentic report of them, except from one of the parties. Wotton does not say when the thing took place, or who told him; only that it was at a private interview one morning between Essex and Lord Henry Howard, — not the best of witnesses, even if we had it under his own hand; for he was certainly one of the chief instigators in the murder of Sir Thomas Overbury. Nor is there any difficulty in suggesting a probable origin of the story. Essex had a great number of agents and intelligencers in his service; their expenses had to be provided for; the payments passed for the most part through Anthony Bacon's hands: an emergency may easily have arisen requiring a large sum of money on the sudden; it may have been necessary to pledge Essex House in order to raise it; the transaction (necessarily kept as secret as possible) may have been misunderstood. Anthony Bacon may have been supposed to have got the money for himself; *how* he contrived to get it, one man may have wondered; another guessed, a third told, and Sir Henry Wotton believed. But everything that we know of Anthony Bacon makes it incredible that he should have done such a thing; while nothing that we know of Sir Henry makes it incredible that he should have believed such a story.

J. S.

### MANUSCRIPT NOTES OF PROFESSOR MOOR.

(2nd S. iii. 21.)

"I, born a Goth but bred a Greek,
Act not so mildly as I speak;
To me a portion large did fall
Of Gothic Sin original;
Nature presented me the Cup,
At her desire I drank it up:
God grant me ere I end my race*
An antidote of Grecian grace.
You think perhaps that phrase is odd,
Who know I mean the grace of God;

* The Professor appears to have written a number of his notes when in old age.

You know too — *you* to whom I speak,
The Grace of God was given in Greek:
The Greeks at first were well content
With such Gods as old Homer lent,
Gather'd of ignorance the cloud,
Like night-seen Ghost wrapp'd in a shroud.
Thus Homer to us is the teller
That Jove was call'd the cloud COMPELLER;
By this at once the phrase you guess
In Greek νεφεληγερέτης
But now the Gospel is the teller
That Jesus is the cloud DISPELLER,
Who did his Father's truth display
In the full blaze of cloudless day:
Therefore let mankind ALL confess
He is the SUN of righteousness,
Who pour'd the DAYspring from on high
Cloudless upon the Human Eye,
Who to his followers points the road
That leads up to the throne of God."

---

"Yes Homer stands Supreme alone,
Unmatch'd, nay can be match'd by none.
To him succeeding Virgil came,
Almost another of the same;
The two unite their genial power;
All Stars smil'd on their natal hour.
The Books of Heaven the Bliss rehearse
By Man unutterable verse,
Angels and Happy Spirits hear it,
Men's organs far too weak to bear it,
Directly pour'd upon their Ear
In rapture even its Echo's hear,
As from a WILDERNESS OF SWEETS,
Where every Shrub the sound repeats,
Where every bland breeze spreads the balm,
Great Nature cherish'd breathes the calm;
She drops her age, renews her time,
And dances WANTON IN HER PRIME.
The gale of her CELESTIAL BREATH
Wafts from the World Sin, Pain, and Death;
Chaos engulphs her native guests,
In peace the Universe now rests,
In peace and good will towards men
The throne of God resounds Amen."
* * * * *

---

"*Plutarch.*

"Old Plutarch cants so long with grave face
You seldom can make out the preface;
Homer and he are antipodes,
So says the Synod of the Gods,
For Homer scarce tunes up his fiddle
Before he brings you to the middle;
But Plutarch's grace is long and whining,
Before you get to the beginning
Of that good dinner you expected,
Your appetite is quite dejected,
No food substantial can it get,
So leaves you and runs off in pet
To fish for food with its own net."

---

"The moral pieces of Plutarch would at this day make a publication both useful and agreeable — They lye buried hitherto in the most contemptible, the most despicable of all Translations — into English from the French, which French was from the Latin of Xylander, who was one of the most contemptible drudges of even the German Presses."

"*Epigram.*

"We Glory, we, benorth the Annan*
In George the King and George Buchanan:
Brethren of England frank we own
Immortal Milton is your own,
To whom our George will drop his bonnet
And listen to his heavenly sonnet,
Run to him from the side of Leven†,
And follow him from Hell to Heaven‡;
For George too heard those heavenly Airs
Struck by *the Music of the Spheres* §,
For George too struck King David's Lyre,
While Angels listen'd in full Quire:
David with rapture list'ning hung
While his own Psalms a Scotsman sung;
Dumbarton Rock ‖ and Hill of Sion
Had each their Bard, and each a high one."

---

"*Paradise Lost*, vii. 5.

"'*The meaning not the name I call:*'
Ah, Milton, there you got a fall:
Sorry am I these words down to nick
As Language quite anti-Miltonic;
But one word more and I have done,
This is a speck-spot on the Sun."

G. N.

---

VICTORY SWALLOWED UP IN DEATH.

On the receipt of the intelligence of Lord Nelson's death, which did not reach this country till November 6, the grief occasioned by the announcement was excessive and overwhelming, even in the royal closet. A *domestic* calamity had befallen the nation, which seemed to outweigh for the moment every other thought and consequence of the victory: the joy of the country was a *chastened* joy; the price England had paid for it was felt to be too high: —

"The Park and Tower guns announced the victory to the metropolis; and Admiral Collingwood's despatch having been forwarded to the King, His Majesty received it about seven o'clock in the morning. The Duke of York arrived at Windsor Castle about eight o'clock, to congratulate their Majesties upon the victory, and to condole with them on the great and heavy loss by which it was purchased. On hearing of the death of Lord Nelson, His Majesty was so deeply afflicted that a profound silence of nearly five minutes ensued before he could give utterance to his feelings. The Queen, on being informed, called the Princesses around her, and read the despatches aloud, while the Royal group are said to have shed tears. The Royal Family then went to chapel, to return thanks to Almighty God for the success of his Majesty's arms.

---

* A river of Dumfriesshire. Allan Cunninghan styles it "the silver Annan."

† The river celebrated by Smollett — "On Leven's banks while free to rove," &c. — issuing from Loch Lomond into the Clyde at Dumbarton.

‡ No doubt alluding to the poetical flights of Milton's genius in the *Paradise Lost.*

§ *Buch de Sphæra.* — M.

‖ Dumbarton Castle on the Clyde, not far from which fortress is the village of Killearn, the birthplace of Buchanan.

"Pitt observed that he had been called up at various hours in his eventful life by the arrival of news of various hue, but that, whether good or bad, he could lay his head on his pillow and sink into sound sleep again. On this occasion, however, the great event announced brought with it *so much to weep over*, as well as to rejoice at, that he could not calm his thoughts; but at length got up, though it was three in the morning:

"'Quis desiderio sit pudor, aut modus
Tam cari capitis?'

"When the Duke of Clarence ascended the steps of St. Paul's, he suddenly stopped, and took hold of the colours that were borne by the Victory's men; and, after conversing with one of the gallant tars, *he burst into tears*. On the entrance of the tattered flags within the Communion-rails, the Prince of Wales, after conversing with the Duke of Clarence, sent and requested they might be brought as near the grave as possible; and on observing them, although at some distance, the tears fell from His Royal Highness."—*Annual Register*, vol. xlviii. p. 360.

It is said that the funeral car which conveyed the remains of Lord Nelson twice underwent alteration. It was at first found to be *too high* to admit of its passage under the arch of Temple Bar. This mistake being remedied, it was then discovered that its *width* would not allow of its admission through the gates of the Admiralty! See Sir H. Nicolas's *Despatches and Letters*, Appendix, vol. vii. F. Phillott.

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EPITAPHS.

*Headstone in Wyke Churchyard.* — In Wyke (*juxta* Weymouth) churchyard, there is a headstone with the following inscription, which is copied in the same lines as exist upon the stone:

"Sacred to the memory
of
William Lewis,
who was killed by a shot
from the Pigmy Schooner,
21st April, 1822: aged 33 years.

Of Life bereft (by fell design),
I mingle with my fellow clay,
On God's protection I recline,
To save me on the judgment day.
There shall each blood-stain'd soul appear.
Repent, Ah! ere it be too late,
Or else a dreadful doom you'll hear,
For God will sure avenge my fate.

---

This stone is erected by his Wife,
As the last mark of respect to an
affectionate Husband."

Upon the upper part of the stone, above this inscription, a picture is engraved representing the sea, with two vessels upon it (a schooner with two masts, and a cutter with one mast); and also a part of the coast, with a small tower upon it. The clerk informed me that Lewis was killed on board a vessel engaged in smuggling, which had been chased by a revenue schooner; and the imputation intended to be conveyed by the picture and inscription was, that the shot, by which Lewis was killed, was fired from the schooner after the cutter had "brought to."

There are no ancient monuments in Wyke Church; but there is a stone with the arms of Henry VII., *i. e.* 1st and 4th France, 2nd and 3rd England, and a lion and dragon as supporters, extremely well sculptured upon it. This stone is said to have been brought from some abbey, the name of which the clerk could not remember.

There are two rows of pillars in the church: on a pillar in one row is the crowned head of a king (said to be Henry IV.), projecting towards the centre of the church; and on the opposite pillar, in the other row, is the head of a queen in a similar position. C. S. Greaves.

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*Epitaph.* — Quaint epitaphs are not, I know, despised by you or your readers. I beg therefore to submit the following, which I lighted upon lately in Surinbridge Church, Devon:

"1658.

"IOHN ROSIER, attorney of ye Common Bench. Auntient of Lyon's Inn.

"Loe with a warrant seal'd by God's decree,
Death his grim serjeant hath arrested mee,
No bayle was to be giuen, no laue could saue
My bodye from ye prison of ye graue:
Yett by the Gospell, my poore soule had got
A Supersedeas; and Death seiz'd it not:
And for my downecast bodye, here it lyes,
A Prisoner of hope it shall arise.
Fayth doth assure mee, God of His great loue
In Christ, shall send a Writ for my remove:
And sett my bodye, as my soule is, free
With Christ to dwell. Come glorious liberty."*

F. F. Ravenshaw, M.A.
Oxford and Cambridge Club.

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*Epitaph in Thorpe Church.*—Under the curious brass of William Denman and family occur, in black-letter, the following lines:

"Man's Lyfe on Earth is, as Job saythe,
A Warfare and a Toyle,
Where nought is won when all is don,
But an uncertaine Spoile.
Of things most vaine for his long paine,
Nothing to him is left;
Yet Vertue sure doth still endure,
And cannot bee bereft.
Beholde and see a Proofe by me,
That did enjoye my Breathe
Sixtie fouer Yeare, as may appeare,
And then gave place to Death.
Of Company of Goldsmithes free,
William Denham calde by Name,
I was like you, and Earth am nowe,
As you shal be the same."

Threlkeld.
Cambridge.

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[* The epitaph in St. Giles' Church, Norwich, appeared in our 1st S. v. 317.]

*Whimsical Epitaphs.*—The following are quaint:

1. Unde superbi-
Quid sumus nisi li-
De limo homo pri-
Sortem vitare nequi-
Si nos terra su-
Terra quid est nisi fu-
Si nihil est fu-
Ergo nihil su- } mus?

S norum Scrip pot
2. orte super tor libri iatur.
M borum rap mor

J. C. J.

*Epitaph on Sternhold Oakes.*—

"The late Sternhold Oakes was rather eccentric, and offered a reward for the best epitaph for his grave. Several tried for the prize, but they flattered him too much he thought. At last he tried for himself, and the following was the result:

'Here lies the body of Sternhold Oakes,
Who lived and died like other folks.'

That was satisfactory, and the old gentleman claimed the reward, which, as he had the paying of it himself, was of course allowed."

W. W.

Malta.

*Epitaph on a Tombstone in Cavers Churchyard, Roxburghshire.*—

"Here lies the body of James Leydon,
In this Churchyard beneath this stone.
And Margaret Scott, his spouse alone,
Lyeth also here beneath this stone.
And their posterity that's gone,
Lies also here beneath this stone:
William, Adam Leydon, and John,
Ly also here beneath this stone.
In Earlside * they lived some years agone,
Now here they ly beneath this stone.
But this I will keep on record,
They were all such as fear'd the Lord.
For the deceased James Leydon
On his death-bed this he made known,
That here no more he must remain,
But to the dust return again.
And that his soul, at God's decree,
For ever should a dweller be
In that most holy place above,
Where nothing is but peace and love.
He was but fifty years of age
When he removed from this stage;
The year sixteen hundred and eighty-eight,
The twelfth of March was his last night."

Anon.

## Minor Notes.

*New Drop at Newgate.*—It is generally supposed this is an invention of a few years ago, but I find this passage in the trial of Lord Ferrers (*Remarkable Trials*, 12mo., 1765, vol. ii. p. 347.):

"His Arms were secured by a black Sash, and the Halter, which was a common one, was put round his neck. He then mounted a part of the Scaffold raised eighteen inches higher than the rest, and the signal being given by the Sheriff, that part of the Floor sunk under him to a level with the rest, and he remained suspended in the Air."

A. A.

Poets' Corner.

*Byron and Mr. Kingsley.*—In *Westward, Ho!* vol. ii. pp. 299, 300., is the following,—

"Cervantes sat, perhaps, in his dungeon, writing with his left hand Don Quixote,—*saddest of books, in spite of all its wit; . . . one of the saddest books,* I say again, which man can read."

In Byron's *Don Juan*, canto XIII. stanzas viii, ix.:

". . . Cervantes, in that too true tale
Of Quixote, . . . . . .
*Of all tales 'tis the saddest—and more sad,*
*Because it makes us smile: . . . .*"

Are we to consider this an instance of great minds stumbling on the same thought? If not, surely Mr. Kingsley would have given a reference to *Don Juan* either in the text or in a note.

J. T. Jeffcock.

*Foreign Airs and Native Graces.*—The psalm-tune called "Belmont" is an adaptation of an air by Mozart. (*Query*, what air?) The singers of "Belmont" may lay to heart that saying of Wesley's, that "the Devil must not have all the good tunes," when they are informed that the very pretty melody to which the classical ballad of "The Ratcatcher's Daughter" is sung, is an adaptation of the Mozartian "Belmont." One trial will prove the fact, as the advertising grocers say. *Apropos* to this, I may remark that the inspiriting music (by Rodwell) to the *Jack Shepherd* song of "Nix my dolly pals, fake away!" (which the late Mrs. Honey made more presentable as "Haste to the woodlands, haste away!") becomes altogether an altered character when played slowly, and in chords; and I myself know of an instance where it was thus played in a church, during the service, to the complete mystification of the congregation and their musical rector. But many of these popular airs might, perhaps, be traced to high originals. I imagine this to be the case with several of the "Nigger" melodies. The tune of "*Buffulo Gals*," for example, is said to be taken from an old air by Glück; and "*Old Joe*," from an air in Rossini's "Coradino."

Cuthbert Bede, B.A.

"*Gypsy*," *the possible Origin of the Name.*—It seems to me not improbable that the word *gypsy* originated in the Greek or Byzantine word γὺψ, a vulture, which in the West of Europe would be pronounced *gyps*.

Many of the gypsies no doubt found their way into Europe through various parts of the Byzan-

* In the more mountainous part of the same parish.

tine Empire, and from their rapacious habits and their inordinate love of carrion, nothing would be more likely than that the Greeks should give them the *sobriquet* of "vultures," in other words, *gupes*, or *gypes;* or at all events some nickname of a kindred origin.

Others, again, entered Europe from Egypt; and these last, on finding that their eastern nickname had preceded them, would, not improbably, make it their object to put the people of the West of Europe "off the scent," by coining a euphemism of their own, and alleging that this name of theirs bore reference to their Egyptian origin; an origin to which, it is now generally conceded, they had no pretensions.

It would be worth inquiry whether there were any derivatives from the word γὺψ, a vulture, used by the people of the Greek Empire in the fourteenth and fifteenth centuries, which would more nearly admit of being metamorphosed into "Ægyptius."

Every Cambridge man is aware of the origin of the word *gyp;* a name which has long since lost its original bad odour, and has become universally current. I should not be surprised to find that this suggestion has been made already.

Henry T. Riley.

*Gigantic Apricot Tree.* — In the garden of John Edwards Langton, Esq, of Maidenhead, Berks, is a gigantic apricot tree, the dimensions of which, as taken by myself, I send to you. I should think it the largest tree of its sort in England, but at any rate it is worthy of record in your valuable and interesting journal.

It is a standard tree; and the trunk at one foot from the ground measures 4 feet 11 inches in circumference; at five feet from the ground (where the branches spring forth) the circumference is 4 feet 8 inches. It has four huge limbs, two of which measure respectively 44 and 33½ inches round. It had originally a fifth, which fell a victim to a storm a few years since. The height is about 30 feet. The branches cover a space of 126 feet in circumference. It has borne *fourteen* bushels of fruit in a season; and *sixty* people have dined under its shade! The fruit is large, of a deep orange colour, and delicious in flavour.

I feel certain that the owner will always have great pleasure in allowing it to be seen. R. H.

## Queries.

### DEDICATIONS OF THE ISLE OF WIGHT CHURCHES.

Can any of your readers help me in completing the following list of the dedications of the Isle of Wight churches?

1. Arreton. ———
2. ——— The new district church built in 1852 at Haven St. (new), in this parish. ———
3. Binstead. Holy Cross. (Rebuilt.)
4. Bonchurch. S. Boniface.
5. ——— The new church, also S. Boniface.
6. Brading. S. Mary. (Query, our Lady, or S. Mary Mag.?)
7. Brixton. ———
8. Brook. S. Mary. (Query, which S. Mary?)
9. Calbourne. ———
10. Carisbrook. S. Mary. (Query, which S. Mary?)
11. Chale. S. Andrew.
12. Cowes. ——— (Modern.)
13. Freshwater. All Saints. ———
14. Gatcombe. ———
15. Godshill. ———
16. Kingston. ———
17. Mottistone. ———
18. Newchurch. ———
19. Newport. S. Thomas.
20. Newtown. The Holy Ghost. (Rebuilt.)
21. Niton. S. John Baptist.
22. Northwood. ———
23. Ryde. S. Thomas. (Modern.)
24. „ Holy Trinity. (Modern.)
25. „ S. James. (Modern.)
26. „ S. John's? near Ryde. (Modern.)
27. S. Helen's. ———
28. Bembridge new church. ———
29. S. Lawrence.
30. S. Nicholas.
31. Shalfleet. ———
32. Shanklin. S. John Baptist.
33. Shorwell. S. Paul.
34. Sandown (new). Christchurch.
35. Thorley. ———
36. Whippingham. ———
37. Whitwell. SS. Mary Virgin and Radegund.
38. Wooton. ———
39. Yarmouth. ———
40. Yaverland. ———
41. Ventnor (new). S. Catherine.

Also whether there is any other new church which I have not put down; if so, to what Saint is it dedicated? R. J. Jones.

Llandaff.

### FAMILY OF LOCKE.

The *Gentleman's Magazine* (vol. lxii. pt. ii. p. 798.) contains a letter, giving an account of the family of Locke. The letter is signed with the initials "H. F. Y.," and dated at East Brent, Somersetshire, July 17, 1792; and the writer refers to a pedigree which was before him. Can any of your readers furnish any clue to the writer of this letter, or to the sources of his information?

At the conclusion of his letter, the writer refers any person requiring further information to Mr. Locke, late mayor of Oxford; Wadham Locke, Esq., of Devizes, Wilts; or Thomas Locke, Esq., then Norroy King-at-Arms.

It is remarkable that there is nothing in the previous account to show that any of the three gentlemen referred to were connected with the family of the philosopher.

Thomas Lock, who was appointed Rouge-

dragon Pursuivant in 1763, and Clarenceux 1784, and who died in 1803, is stated, in Noble's *History of the College of Arms*, to have been descended from a branch of the philosopher Locke's family. He was buried at Warnford, co. Hants; and is described, in a grant of arms which he took out in 1767, as son of John Lock of that place. Upon a print of the Heralds' College, by White, round which the arms of the heralds are given, his coat has a martlet for difference. It appears that, during his connexion with the Heralds' College, three grants of arms were made to the name of Lock: one to the herald himself in 1767; the second to John Lock of Mildenhall, in Suffolk, in 1770; and the third to William Lock of Norbury Park, Surrey. All the coats are slight variations of the old arms granted to Sir William Lock, Sheriff of London in 1548, and sculptured on the monument of John Locke the philosopher, at Laver in Essex, viz. Per fess, or and azure, a pale counterchanged between three hawks with wings endorsed of the last. It seems probable, from the period of the grants, and the similar spelling of the name, that the two other grantees of arms were connected with the herald. Can any of your readers give me any information about either of these families, or that of the herald?

F. N.

## Minor Queries.

*Nathanael Culverwell.*—Any information as to the life and writings of Nathanael Culverwell, "Fellow of Emanuel Colledge in Cambridge," author of *A Discourse of the Light of Nature, and other Treatises*, Oxford, 1669, will be gratefully received at 23. Rutland Street, Edinburgh.

John Brown, M.D., F.R.C.P.

*Monumental Brasses: Artists' Marks.*—At the base of one of the shafts of the canopy of the large brass at Trotton, Sussex, is a mark evidently that of the artist or engraver. Can any one furnish me with similar instances (previous to the seventeenth century) besides that at Westley Waterless, and perhaps Prunch? As I am preparing for publication a new edition of the Introduction in the *Oxford Manual of Monumental Brasses*, to be accompanied with a Catalogue, based on Mr. Manning's List, of all the brasses remaining in England, I shall be much indebted to any reader of "N. & Q." who would kindly send me any unpublished information to enable me to render the work as complete and accurate as possible.

H. Haines.

Paddock House, Gloucester.

*Arnold's Oratorios.*—Who wrote the words of the following oratorios? the music by Dr. Arnold:—1st. *Abimelech*, performed at the Haymarket, 1768. 2nd. *The Resurrection*, performed at Covent Garden, 1777. 3rd. *Redemption*, an oratorio, 1786.

X.

*Child's Battledoor.*—Why was a child's horn-book or primer so called? It is very possible that it may have received its name from its resemblance in shape to the instrument of play known by that name.

At the same time, it appears to me by no means improbable, that the origin of the word is figurative, as implying that learning is the "door" to future provision, or "battels," in life. To impress this the more strongly upon the infant mind, it may have been the practice with some of our forefathers to make "battling," or, as we should say "dining," contingent upon the young scholar repeating his lesson correctly; in which case the primer or horn-book might very appropriately be called a "battel-door," or "door to the battels."

Henry T. Riley.

*Dr. Phillips of Shrewsbury.*—Where did Dr. Phillips, once Head Master of Shrewsbury School, reside between the years 1700 and 1735? He married, for his second wife, the widow of Mr. Childe of Ruilet, and daughter of Sir G. Acton of Aldenham. Where was this marriage solemnised?

M. M.

*King John at Hough Priory.*—Robert of Brunne, in his version of the *Langtoft Chronicle*, describing the death of King John, says:

"At þe abbay of Suynesheued þer he drank poyson,
At Hauhe his lif he leued, so say men of þat toun."

To which lines the editor (Tho. Hearne) appends the following note:

"What he (Brunne) says here about King John's dying at Haughe (*which is in Calceworth hundred in Lincolnshire*) is very remarkable, and contrary to other historians, who make him die in the castle of Newark. But it seems Robert of Brunne (for 'tis not in the French) had it from tradition, the people of Haughe talking frequently of it in his time."

I take it for granted that I am not the first to notice the mistake here fallen into by Hearne, in confounding (as he does) Haugh, near Alford, in a distant part of the county, and where there appears to be neither vestige nor tradition of any religious house (and so nothing to tempt King John's avarice), with *Hough-on-the-Hill*, in the wapentake of Loveden, the *Haghensis Prioratus, cella Cæsaris-burgi*, &c., of Dugdale, which lies within a few miles of Newark, between it and Swineshead. The Query I would put is, whether there is any evidence corroborative of Brunne's tradition, or tending to show that King John stopped at Hough Priory on his way to Newark?

J. Sansom.

P. S.—Is there any tradition as to the *precise spot* where King John's treasures (of which he had despoiled the Abbeys of Peterborough, Croy-

land, &c.) were swallowed up, according to the accounts of this predatory "Progress"?

*Allusions in Epistle to Sir John Hill.*—The following lines occur in *A Friendly Epistle to Sir John Hill*, London, 1761, 8vo., pp. 32.:—

> "Ericksey Mago, well enough,
> For hiccup gave a pinch of snuff,
> (A remedy which seldom scarce is),
> And cured the Author of those farces
> With which sly saints dull hours beguile,
> Reading them *only* for their style.
> Like alcohol by Duchess quaft,
> When labelled, 'The composing Draught;'
> Though she would hold it deadly sin
> To wet her lips with simple gin."—P. 12.

Some person has written on the margin "Cheyne" and "Foote." The explanation is not quite satisfactory. Can any of your readers help me to a better? J. R.

Gloucester.

*Resuscitation of Drowned Flies.*—This communication may possibly appear frivolous to some, but as it bears relation to a "singular fact in natural history," as the saying is, I venture to make it, in hopes of gathering some further information on the subject.

Being engaged on one occasion, in the days of my boyhood, in assisting some half-drowned house flies in drying their wings, and so starting them again in the world, I bethought me of using powdered plate-whitening for the purpose. In addition to these there were some other flies, which had been immersed in water twenty minutes at least, and were apparently *dead*, to all intents and purposes. They were, however, powdered with the rest and laid in a window, exposed to a hot midsummer sun. Great was my surprise to find that in a few minutes these *drowned* flies, if I may use the term, came to life again. I afterwards tried the experiment with other flies, which had been immersed in water, so far as I recollect, a still longer time, and was equally successful.

Hitherto I have never met with anyone who was aware of this singular fact, nor have I found it mentioned or alluded to in any modern work. The ancients, however, I find, were aware of it. Pliny says (*Hist. Nat.*, b. xi. c. 43.), "Muscis humore exanimatis, si cinere condantur, redit vita,"—"Flies which have been drowned in water, if they are covered with ashes, will return to life." Ælian (*Hist. Anim.*, b. ii. c. 29.) says the same, but adds the important particular, that the flies must be placed in the sun. Manuel Phile also, a Byzantine poet, in his poem *On the Properties of Animals*, mentions the fact.

I wish to learn, from some one more learned in Entomology than myself, whether this property is peculiar to flies, and if not, to what other insects it extends? Also, whether it has been remarked upon by any modern writer, and how it is accounted for? Has it ever been tried how far intense heat might be useful towards resuscitating persons apparently drowned? Henry T. Riley.

*Durham University.*—Particulars are requested relating to the following persons, who were the original "Provost, Preachers, and Fellows," nominated by Oliver Cromwell in 1658–9, for the university founded by him at Durham. The first five are noticed at some length in Wood's *Athenæ Oxonienses* and elsewhere, but of the remainder I have as yet obtained no certain information to any extent. The names are—

Philip Hunton, M.A., Wadham Coll., Oxon.
Robert Wood, M.A, Lincoln Coll., Oxon.
Ezrael Tonge, D.D., of University Coll., Oxon.
Nath. Vincent, M.A., Ch. Ch., Oxon.
Willm. Sprigge, M.A., Lincoln Coll., Oxon.
John Peachell,* M.A., C. C. Coll. Oxon.
Willm. Spinedge.
Joseph Hill,* M.A.? tutor of Peter Heylin.
Thomas Vaughan, M.A.
John Kifler, M.D. Kisler
Leonard Wastel.
Richard Russel, M.A.
John Richel.
William Corber.
John Doughty, M.A.

Any references to books in which accounts or allusions to the above are to be found will be received with thanks by Dunelmensis.

*Crust of Red Wine.*—It is well known to all drinkers of port wine that, like Spanish red and other coarse wines, it deposits what is called a *crust* after being long in bottle: so great as sometimes to cover the whole bottle.

By way of Query, I should like to know why the deposit from the wines of the Gironde is not diffused over the bottle, but is limited to a small speck, round or oval, lying at the bottom of the bottle?

This I believe is invariably the case with Claret wine; while the Rhone and South of France wines leave a deposit quite as great as do those from Oporto.

While on this subject I cannot refrain from expressing surprise that any person of good taste—a connoisseur of wine—should condescend to drink port wine, while such wines as St. George, St. Gilles, Côndrieu, Bagnol, Chateau-neuf, and numerous others of that class, are with ease to be

[* Dr. John Peachell and the Rev. Joseph Hill are noticed in Pepys's *Diary*, see Index. Pepys, it will be remembered, has the following amusing entry on the rubicundity of Peachell's nose:—"May 3, 1667. Took a turn with my old acquaintance Mr. Peachell, whose nose makes one ashamed to be seen with him, though otherwise a good-natured man."]

procured. These wines possess every desirable quality, — strength, flavour, *ruby* brightness, retained after being in bottle perhaps ten or fifteen years: for it should be known that these, and many other wines not sophisticated with spirit of wine, will keep well and greatly improve in bottle for very many years.

The horrible liquid now mixed with coarse wines, almost pure alcohol, is equally destructive to the taste as pernicious to the health of drinkers; its wholesome and nutritious properties being all destroyed by high distillation. J. B.

*Quotation wanted:* "*We've wept, we've bled,*" *&c.* —

"We've wept, we've bled — we never blushed till now."

Where is this to be found? Anon.

*William Stanehouse of Carbolzie.* — I shall feel obliged for references or information regarding the ancestry of "William Stanehouse of Carbolzie," who received a patent of naturalisation as a Scotch settler in Ulster, in 1618. His descendants bear "argent, on a fesse, azure, between three pigeons volant of the last, a leopard's face between two mullets of the first." Where is Carbolzie? E. D. B.

Portarlington.

*Portraits of Counts of Holland.* — I should be glad of information respecting the authorship, date, rarity, and literary merits of a folio volume entitled, —

"Recueil de XXXVI. Portraits veritables de tous les Comtes et Comtesses de la Hollande, &c. Avec un abregé Chronologique de leurs Règnes, depuis l'An 853 jusqu'à l'An 1581; &c. A' Amsterdam: chez M. Magems, Libraire."

Besides the very curious portraits, the book contains several maps, charts, &c., "le tout gravé par de très habiles maîtres." Wm. Matthews.

"*A Marvellous Pleasant Love Story.*" — Who is the author of *A Marvellous Pleasant Love Story?* a work published in or about the year 1806. There is an opera entitled *Rusticity*, written by the same author, noticed in the *Biographia Dramatica.* X.

*Early American Expedition for the Discovery of the North-west Passage.* — In the *Boston Gazette* or *Weekly Advertiser*, May 22, 1753, there is the following notice:

"Philadelphia, May 10. — We hear that the schooner Argo, Capt. Swaine, who was fitted out from this port by a number of Merchants of this and the neighbouring Provinces, and sailed hence on the 4th of March last for Hudson's Bay, on the Discovery of the North-west Passage, having touched at the Hiannas, near Cape Cod, and at Portsmouth in New England, to take in her Complement of Hands, and some particular Necessaries, took her departure from the latter place on the 15th of April, all well on board, and in high spirits."

Mr. Merian (a good authority) understood that Dr. Franklin was the originator of this Provincial Arctic Expedition. What is known of its result? W. W.

Malta.

*Rev. John Newson.* — Who was the Rev. John Newson, M.A., rector of Connington, in Cambridgeshire, and vicar of Elm cum Emneth in the Isle of Ely? He was the author of —

"A Brief Explication of the Christian Religion by Question and Answer; to which are added Eight Sermons on Plain and Practical Subjects." Printed at Sheffield by W. Ward. 1781. 8vo. H. J.

Sheffield.

*Early Caricatures.* — Having in my possession six burlesque engravings, viz. "The State Packhorse," "European Race for a Distance, A.D. 1739 and 1740," "The Tomb-stone," "The Reason," and "The Funeral of Faction," I am desirous of some explanation of their meaning, and to what political state they refer. Will any of your correspondents assist me in my elucidation? J. F.

Kensington.

*Martha Blount.* — What authority had Johnson — what other authority than his "it is said" is there — for the shocking story, that Martha Blount asked when she last came to Twickenham, "What, is he not dead yet?" Mackay, in his *Thames and its Tributaries*, repeats it; assumes it to be true, and adds, "it does not appear that this thoughtless and unkind expression ever reached the ear of the poet." Assuredly it never could, if never uttered; and I hope it will appear to rest at present on the "it is said." Mr. Mackay adds, "but he took her general inattention and neglect of him in his days of sickness and decay very deeply to heart." Is there any authority for this story of inattention or neglect, beyond the note of Ruffhead, through whom Warburton spit his venom, and revenged her quarrel with the Allens? R. R.

"*Temple of Fame;*" "*Dying Christian.*" — Mr. Carruthers, it is understood, is preparing a new edition of *The Life and Works of Pope.* It may be well, therefore, to draw his attention to any statement, no matter how unimportant, which is either erroneous or open to misconstruction.

In the list of Pope's *Works* (vol. i. p. 340.), Mr. Carruthers registers *The Temple of Fame* as published in 1714. It is true, I believe, that the *Temple of Fame* was published in February or March 1714–15; but calling that 1714 is likely to mislead, the more especially as 1715 is the date in the title-page.

Mr. Carruthers also states that the *Dying Christian to his Soul* was published in *The Spectator*, 1712. This again is, I think, a mistake. We have indeed in *The Spectator*, Nov. 10, 1712,

Pope's letter, with criticism on and prose translation of Adrian's verses, *Animula vagula;* but the *Dying Christian*, no matter by what suggested, is a well-known and distinct poem. M. C. A.

## Minor Queries with Answers.

*Sodor: Origin of the See.*—I am not aware that the origin of this much disputed word has been made the subject of discussion in the pages of "N. & Q.;" if so, its notice has escaped me. *Sudurayer* was a term used by the Northmen to indicate the relative position of certain islands off the western coast of Scotland, and seems to have implied nothing more than the *Southern* Isles. The Northern Isles, or Orkneys, with others adjacent, were called by the Norwegians and Danes *Norduraryer;* the Southern (including the Hebrides), *Sudurayer*. The term *Sodor* would, therefore, apply most strictly to the southernmost group of the Western Isles, especially those lying nearest to the Isle of Man, which were at one time annexed to the sovereignty and diocese of that island. Hence the designation of what was formerly a united diocese, now applied to the Bishopric of Man. This See was erected by Pope Gregory IV. in the ninth century. *Sodor*, a village of Iona or Icolmkill, one of the Hebrides, and formerly the seat of a bishopric of the "Isles," is said, on what authority I know not, to have given its name to the *See*. F. Phillott.

[The origin of the title, Sodor and Man, and particularly of the word *Sodor*, is somewhat curious, and indicative of the various ecclesiastical changes in the extent of the diocese at different periods. The Rev. J. G. Cumming, in his interesting work, *The Isle of Man*, 1848, p. 338., has collected the following historical notices of this see:—"Originally, as now, the diocese was restricted to the Isle of Man. There is no reason to dispute the generally received tradition that it was constituted by St. Patrick, who in 447 left St. Germanus first bishop. The bishopric of Sodor and the Hebrides or Western Isles was instituted in 838 by Pope Gregory IV., the name of Sodor, says Bishop Wilson, being taken from the cathedral church in Iona dedicated to our Saviour, in Greek Σωτήρ (Soter). At the same time, it is to be observed, that the thirty islands constituting this bishopric went by the name of the Sudereys, *i. e.* Southern Islands, another group to the north going by the name of Nordereys; and we often find in the Chronicles of Rushen, the terms Bishop of the Sudoer and Bishop of the Isles convertible. And this seems the most probable derivation of the term Sodor. But in the year 1098, Magnus of Norway, having conquered not only the Western Isles, but Man, the bishoprics of Sodor and Man were united,* and so continued till the close of the fourteenth century, when the English having conquered, and being in possession of the Isle of Man on the death of John Dunkan, A.D. 1380, the clergy of Iona and the Isles elected for their bishop a person named John, and the clergy of Man made an election of Robert Waldby for their prelate.† At the same time the Bishops of Man still retained their title of Bishops of Sodor, giving the name Sodor to the little island near Peel,† in which the cathedral of St. German was built, and which had previously been called St. Patrick's Isle.

"Thus we see that the term Bishop of Man is the most ancient; and the title of Bishop of Sodor is equivalent to the Bishop of Iona and the Southern Isles, Bishop of Sodor and Man the united diocese of the Sudereys (or Southern Isles) and Man; and Bishop of Sodor of Man, means Bishop of the cathedral church in the little islet called Sodor adjoining or belonging to Man.

"The Scotch bishops, after the separation, never seem to have adopted the term Sodor, but only 'Bishop of the Isles,' whilst the Manx bishop seems to have retained the title on the same principle that the kings of England retained the title of King of France, long after they ceased to be possessed of any territory therein."]

*Horse-power.*—Will any of the contributors to "N. & Q." do me the favour to inform me whether by the term "horse-power," as applied to steam-engines, any and what determinate quantity of force is implied? If this is already settled, it has escaped my observation; if it is not yet determined, I venture to remark that in the present advanced state of science, some more specific mode of ascertaining the force of steam-engines may be expected to be established than the capricious estimate of the power of horses; for who, on seeing the horses at Tattersall's and those at Meux's brewery, can satisfactorily state the force to be understood when designated by the term "horse-power?" J. B.

Gibraltar.

[We cannot do better than quote Hugo Reid's sensible remarks on the use of this term:—"In speaking of the power or force which an engine exerts, it is necessary to have some measure of force, or standard of reference That used in this country is a *horse-power*, a force equal to that which the average strength of a horse was believed capable of exerting. This has been estimated at 33,000 avoirdupois pounds weight, raised one foot high in a minute. There have been different estimates as to the real power of horses; and it is now considered that, taking the most advantageous rate for using horse-power, the medium power of that animal is equal to about 22,000 lbs. raised one foot high per minute. However, the other, 33,000 lbs., is taken as the standard, and is what is meant when a horse-power is spoken of. In comparing the power of a steam-engine with that of horses applied to do the same work, it must be remembered that the engine horse-power is 33,000 lbs. raised one foot per minute, the real horse-power only 22,000 lbs.; and that the engine will work unceasingly for twenty-four hours, while the horse works at that rate only eight hours.

* The Archbishop of Drontheim, called Nidorensis Episcopus, was Metropolitan, and the consecration took place at his hands.

* The Bishops of Man were then consecrated by the Archbishop of Canterbury, though they had been in more ancient times, as now, consecrated by the Archbishop of York; and the Bishops of Sodor (or of the Isles, as they were then called), were consecrated by the Archbishop of Glasgow.

† Thus we read in the grant made by Thomas, Earl of Derby, in 1505, to Huan Hesketh, of "Ecclesiam Cathedralem Sancti Germani in Holm, Sodor vel Peel vocatam, Ecclesiamque Sancti Patricii ibidem."

The engine works *three* times as long as the horse: hence, to do the same work in a day as an engine of one horse-power, 4·5 horses would be required: (33,000 × 3 = 99,000; 99,000 ÷ 22,000 = 4·5). The power of a man may be estimated at 1-5th of the real power of a horse, or, 4400 lbs. raised one foot per minute."—*The Steam-Engine*, Edin. 1838, p. 197.]

*Who was St. Anyan?*—The township of Glandford Brigg is supplied with water from St. Anyan's spring, in Wrawby township. Who was St. Anyan? I find no mention of this saint in any of my books of reference. I have not Butler nor Bolland at hand. J. Sansom.

[St. Anian, in French *Agnan*, was Bishop of Orleans, and died A.D. 453. He is commemorated on Nov. 17th. See Butler's *Lives*, under that date.]

"*Pancernes.*"—I should be glad to have an explanation of the word "pancernes," in the subjoined passage. Speaking of the Polish army, the historian says:

"Les gendarmes, surtout, que l'on distingue en houssards et *pancernes.*"—*Histoire de Charles XII.*, par M. de Voltaire, ed. par M. Catty, p. 48., Dulau & Co, 1852. F. S.

[The Panceres, Pantzernen, or Panzernen, or Pantzer-Reuter; in Polish Pancerznicy or Korazwy; in Latin, *Equites levis armaturæ loricati*, were a body of light cavalry in the Polish army, strictly called *cuirassiers*. They wore on the head a strong brass or iron helmet, which descended almost to their shoulders, and carried a sabre, bow and arrows, and sometimes muskets, or at least pistols. (See Zedler, *Universal Lexicon.*) According to Du Cange, it was a military cloak worn over the breast-plate: "Sagum militare, quod *panceriæ* seu loricæ superinduebatur." In voce *Panceronus.*]

*Emblems Illustrated.*—Can any one refer me to an *illustrated* book of emblems? I am well acquainted with Dr. Husenbeth's valuable work, but I want to see the emblems portrayed. A. S.

[The early Christian and Mediæval Symbols and Emblems with illustrations will be found in *The Calendar of the Anglican Church Illustrated*, published by J. H. Parker, 1851.]

## Replies.

### HERBERT'S "JACULA PRUDENTUM:" "FERRAR'S LIFE."

(2nd S. ii. 88.)

The Middle Hill MS. (9527 C. art. 8., D. art. 3.) does not contain the "outlandish proverbs" at large, but merely a list of "Books and MSS. belonging to [Ferrar's godson] Mr. John Mapletoft." In 1735, as I suppose, these MSS. were at Mr. Bunbury's of Great Catworth, where J. J. (whom I now know to have been John Jones of Welwyn [see Peckard's *Preface*, and Nichols' *Lit. Anecd.*, i. 638.]) appears to have seen them. He communicated an account of them to Peck. (See *Lives of Nicholas Ferrar*, Append., pp. 289 *n.*, 300—303.) Now we know from Mrs. Collett's letter to her son Edward (*Ibid.*, 313 *n.*) the high esteem in which Herbert's works were held at Gidding; and from Gidding Dr. John Mapletoft (afterwards the Gresham Professor) must have derived his two MS. collections of proverbs, one of which we know from Jones's catalogue professed to be a work of Herbert's. The arguments brought forward by Mr. Yeowell do not appear sufficient to shake the concurrent testimony of this Gidding MS., and of the title-pages of the first and second editions. For, 1. That the number of proverbs is greater in the second edition than in the first may be accounted for by supposing that the book was circulated (as indeed we know that it was) in MS. copies, and that the owners of copies considered themselves to be at liberty to add such proverbs as they met with from time to time. 2. The irregular paging of the second edition need not make us suspect foul play. Nothing is more common than such irregularities in books of that century: thus Hickman's *Historia Quinq-Articularis Exarticulata* (8vo., 1673, a curious book) runs on from 46. to 353. 3. Perhaps the "Prayers before and after Sermon" were intended for private use. Or if not, I see nothing in *The Country Parson*, or elsewhere, to prove that Herbert would scruple to use prayers of his own composition before and after sermon, and these prayers seem to be altogether in his tone. 4. Not even does Walton, much less do Oley or Peckard, profess to give a complete account of Herbert's works. 5. The erasure of the initials G. H. in the Bodleian copy is the only argument for Mr. Yeowell's view which seems to me to be of weight. Perhaps other MS. notes may be found, which may help to clear up the difficulty.

From Herbert to Ferrar is but a step. Since I printed Jebb's *Life of Ferrar*, I have learnt that the "Dr. Jebb" whose name it bears was the well-known editor of *Aristides*, who was connected with the Cotton family. I have also obtained access to *The Christian's Magazine, or a Treasury of Divine Knowledge*, vol. ii., 1761, London, J. Newbery and J. Coote, in which several poems (chiefly translations) of Bishop Turner's are printed, and at p. 356. *seq.* his life of Ferrar. It is badly edited, some passages being curtailed, and some expressions altered for others of a newer mint; but enough is left to make it abundantly plain that Dr. Jebb merely retouched Turner's life. The two copies, however, supply one another's omissions, and may together enable us to reconstruct the original with some degree of probability. But I will not abandon the hope that John Ferrar's MS., or at least Peck's transcript of it, may yet be discovered, and make useless all the tasteless compilations which have rather obscured than illustrated the history of the Gidding family. Peckard tells us that most of Peck's papers passed

into the hands of Sir Thomas Cave; and Chalmers says that Gilchrist possessed his *Life of Ferrar*. Where are they now, or where are the MSS. used by Peckard himself? J. E. B. Mayor.

St. John's College, Cambridge.

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*Herbert's "Country Parson."* — There is still another edition of this book, in which the "Prayers before and after Sermon" are omitted, — that published by Longman in 1807.

Cuthbert Bede.

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TOBACCO.

(2nd S. i. ii., *passim.*)

I have not seen the following passage alluded to in the notices of tobacco. It occurs in a *Sermon* of Bp. Miles Smith, of Gloucester, on Eph. v. 18.:

"For this cause also you are forbidden to be drunke with Tobacco, which howsoeuer some dote vpon, and thinke they cannot take enough of, as though it were some Panace that was good against all diseases, or some Moly that was good against all Sorcery, yet I believe the Proverb is fulfilled in most Takers, *Thesaurus carbones*, we looked for treasure and beheld coales. I list not to sift or examine curiously the worth of it, I leaue that to another profession: onely I put you in mind, of a Saying of Saint Augustine in his Confessions, *Hoc me docuisti, vt quemadmodam medicamenta, sic alimenta sumpturum accedam*, &c.—Thou hast taught me (O God) that I should come with such a mind to receiue my meate, as I come to take Physicke; whereby he signified that as he tooke no Physicke, but in case of necessity, so he did not eate but when hunger did pricke him. If it be meate, why is it not eaten? If Physicke why is it taken so often? If Physicke be taken so often, then it will not worke like Physicke; as he that vseth strong wine for his ordinary drinke, when he would haue his crude meates digested, it will not serue the turne, but he must haue some compound water to helpe: So were Tobacco as wholesome a weede, or herbe, as it is pretended, yet if it be vsed too commonly, nature will entertaine it as a friend, not as a Physician. But my duty is to tender you health of the soule, not of the body. If it doe no hurte to the soule, let it be vsed for me, and let it be vsed as it is vsed by some all the day long. *Hoc primus repetas opus, hoc postremus omittas;* but how can it choose but hurt the soule, when it causeth a man to spend so many precious houres in idlenesse, in vnthriftinesse, in sensuality? If we must giue an account for euery idle word, must we not giue an account for euery idle day, nay moneth, nay yeere? If for eury idle penny, must we not then for euery idle shilling? Nay I haue heard of diuers that haue sold their Patrimony for it. This is not the way to bring men to that state that the Prophet Esay speaketh of, Like buyer, like seller, but this is to cause men to write vnder the signe of them that haue purchased by selling Tobacco, as Diogenes did vnder the golden statue that *Phryne* the strumpet dedicated at Delphi: Ἐξ ἀσωτίας Ἑλλήνων, that is, This was gotten by the intemperance of the Grecians." — *Sermons*, sm. fol., printed by Elizabeth Allde for Robert Allot, dwelling at the Blacke Beare in Pauls Churchyard. 1632.

E. S. Taylor.

I do not see mentioned by any of your correspondents in their notices of poems and songs (in praise or dispraise), the subjoined song on tobacco, contained in the first part of *Ayres, &c.*, by *Tobias Hume*, published in 1605: —

"Tobacco, Tobacco,
Sing sweetly for Tobacco,
Tobacco is like Love,
O love it,
For you see I will prove it.
Love maketh leane the fatte men's tumor,
So doth Tobacco;
Love still drives uppe the wanton humor,
So doth Tobacco.
Love makes me sayle fro' shore to shore,
So doth Tobacco.
'Tis fond love often makes men poor,
So doth Tobacco.
Love makes men scorne all Coward feares,
So doth Tobacco;
Love often sets men by the eares,
So doth Tobacco;
Tobaccoe, Tobaccoe,
Sing sweetely for Tobaccoe,
Tobaccoe is like Love,
O love it,
For you see I have prowde it."

J. S.

Knutsford.

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*Drinking Tobacco* (2nd S. ii. 471.) — Tutún itshmek, to "drink" tobacco, is Turkish for to smoke; in the long Turkish tchibooks it is very agreeable, and it is the Turkish practice, with good tobacco, to imbibe the smoke into the stomach to a certain extent, but it is impossible to "drink" much of any tobacco smoke, as it must produce suffocation; as to German or American tobacco, it is next to impossible to inhale into the stomach more than a very small quantity, nor is it the custom in Germany, except amongst silly persons, to attempt such a thing.

In narghilchs, the smoke, which passes through water, must be literally "drank," and requires all the power of the lungs to draw it into the stomach; a narghilch cannot be smoked otherwise; it is, however, so injurious a habit as to kill the individual who persists in it; I knew a Turk at Adrianople who smoked thirteen narghilchs a day, beginning before day-light; but he was dying under it.

Is it known whence came the exquisite tobaccoes of Turkey and Persia? Are they of American origin? What are the earliest authors that mention them? The Chinese and Indians smoke; did the practice come among the Mahometans from the East or the West? Was it known in the Lower Empire, from which source the proud Turks did not abhor to imitate in many respects?

"Græcia capta parum victorem cepit."

J. D. Gardner.

Chatteris.

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THE SENSE OF PRE-EXISTENCE.

(2nd S. ii. 517.; iii. 50.)

The papers of F. and the Rev. W. L. Nichols possess a deep interest for me, as I was once myself the subject of a remarkable day dream, which you will perhaps permit me to relate. About four years ago, I suffered severely from derangement of stomach; and upon one occasion, after passing a restless and disturbed night, I came down to breakfast in the morning, experiencing a sense of general discomfort and uneasiness. I was seated at the breakfast-table with some members of my family, when suddenly the room and objects around me vanished away, and I found myself, without surprise, in the street of a foreign city. Never having been abroad, I imagined it to have been a foreign city from the peculiar character of the architecture. The street was very wide, and on either side of the roadway there was a foot pavement elevated above the street to a considerable height. The houses had pointed gables and casemented windows overhanging the street. The roadway presented a gentle acclivity; and at the end of the street there was a road crossing it at right angles, backed by a green slope, which rose to the eminence of a hill, and was crowned by more houses, over which soared a lofty tower, either of a church or some other ecclesiastical building. As I gazed on the scene before me I was impressed with an overwhelming conviction that I had looked upon it before, and that its features were perfectly familiar to me; I even seemed *almost* to remember the name of the place, and whilst I was making an effort to do so a crowd of people appeared to be advancing in an orderly manner up the street. As it came nearer it resolved itself into a quaint procession of persons in what we should call fancy dresses, or perhaps more like one of the guild festivals which we read of as being held in some of the old continental cities. As the procession came abreast of the spot where I was standing I mounted on the pavement to let it go by, and as it filed past me, with its banners and gay paraphernalia flashing in the sunlight, the irresistible conviction again came over me that I had seen this same procession before, and in the very street through which it was now passing. Again I *almost* recollected the name of the concourse and its occasion; but whilst endeavouring to stimulate my memory to perform its function, the effort dispelled the vision, and I found myself, as before, seated at my breakfast-table, cup in hand. My exclamation of astonishment attracted the notice of one of the members of my family, who inquired "what I had been staring at?" Upon my relating what I have imperfectly described, some surprise was manifested, as the vision, which appeared to me to embrace a period of considerable duration, must have been almost instantaneous. The city, with its landscape, is indelibly fixed in my memory, but the sense of previous familiarity with it has never again been renewed. The "spirit of man within him" is indeed a mystery; and those who have witnessed the progress of a case of catalepsy cannot but have been impressed with the conviction, that there are dormant faculties belonging to the human mind, which, like the rudimentary wings said to be contained within the skin of the caterpillar, are only to be developed in a higher sphere of being.

John Pavin Phillips.

Haverfordwest.

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It was long before I could find persons who had experienced what I have so often done in this way. It has many times happened to me, not like the feeling of pre-existence noticed by Lytton and Scott, but as if I had myself gone through precisely the same train of thought before, or as having spoken the same things, and had others join in the conversation and say the same, as had happened at some indistinct period before. I have found a few, but very few persons who testified that they had experienced the same curious sensation. It never occurred to me as in any way implying or connected with pre-existence, but it is sufficiently strange and unaccountable to have a strong vivid recollection come upon us that we have thought and spoken, and that others have spoken with us, precisely in the same order and connexion as at the time present. This feeling I have had very frequently, but of course it has been oftenest with reference to trains of thought alone. I may add that not unfrequently it has happened to me in a dream, to feel that I had dreamed exactly the same before.

F. C. H.

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This subject, started by me, and more fully and ably investigated by the Rev. W. L. Nichols, seems still to require farther consideration.

In the first place, I wish that a more appropriate term were found to designate the feeling in question. I would call it "mysterious memory," rather than "the sense of pre-existence." Many have experienced it, who are unwilling and unable to conceive that the present is merely the repetition of the past. "Nature never repeats herself" is, I believe, an axiom in natural philosophy. "The sense of prescience" would, perhaps, be nearer the truth. Some of the cases, as that of Hone, mentioned by Mr. Nichols, are scarcely to be explained otherwise than as cases of fore-knowledge.

That, under certain conditions, the human mind is capable of foreseeing the future, more or less distinctly, is hardly to be questioned. May we not suppose that in dreams or waking reveries we sometimes anticipate what will befal us, and

that this impression, forgotten in the interval, is revived by the actual occurrence of the event foreseen? In the *Confessions* of J. J. Rousseau is a remarkable passage, which appears to support this theory. He says, that in his youth, taking a solitary walk, he fell into a reverie, in which he clearly foresaw "the happiest day of his life," which occurred seven or eight years afterwards:

"Je me vis, comme en extase, transporté dans cet heureux temps, et dans cet heureux séjour, où mon cœur, possédant toute la félicité qui pouvait lui plaire, la goûtait dans les ravissements inexprimables, sans songer même à la volupté des sens. Je ne me souviens pas de m'être élancé jamais dans l'avenir avec plus de force, et d'illusion que je fis alors: et ce qui m'a frappé le plus dans le souvenir de cette reverie quand elle s'est realisée, c'est d'avoir retrouvé des objets tels exactement que je les avais imaginé. Si jamais rêve d'un homme éveillé eut l'air d'une vision prophétique, ce fut assurément celui-là." — *Confes.*, partie i. liv. 3.

He afterwards relates the realisation of his day-dream, at a *fête champêtre* in the company of Madame de Warens, at a place which he had not previously seen:

"La situation d'âme où je me trouvais, tout ce que nous avions dit et fait ce jour-là, tous les objets qui m'avaient frappé, me rappelèrent l'espèce de rêve que tout éveillé j'avais fait à Annecy sept ou huit ans auparavant, et d'ont j'ai rendu compte en son lieu. Les rapports en étaient si frappants, qu'en y pensant j'en fus ému jusqu'aux l'armes." — *Confes.*, partie i. liv. 6.

Now if Rousseau, on the second of these occasions, had forgotten the previous one, saving a faint remembrance of the ideas which he then conceived, it is evident that this would have been a case of the kind under consideration.

I do not agree with Mr. Nichols, that the persons mentioned by him can be considered as persons of morbid sensibility. In particular, the quotation from *Guy Mannering* shows that Sir Walter Scott had experienced the mysterious sensation at a time when his mind was in its fullest vigour. F.

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### "COYSE."

(2nd S. ii. 420.)

I cannot agree with Mr. Eastwood that *coyse* has any connection with *coystrell*, *i. e. kestrell.*

Skinner tells us *coyse* is explained *jollities*, and refers to *joye* in his General Index, observing, "*Nescio an corr.* a *joyes.*" But this explanation and etymology must have been framed to suit some particular usage, perhaps this very one by Gower. And certainly Poor Florent might give this name in bitter irony to "the lothest wighte that man euer caste on his eie," whom he was leading home to his bridal "chamer," with little promise of a night of *joyes*, or jollity, with such a bed-fere.

If this is not the true origin, what and whence is the word? We have no other instances of its use to assist us in the discovery. Can it be from the Fr. *chose*, It. *cosa*, a thing? Florent might well call this foule necke, "this foule great thing." *Chose* was and is a common term in law to denote a *thing;* either in possession or in action. See *Blackstone.*

But I offer this to more erudite philologers as one conjecture. Another arises thus: the Scotch have *cosh* and *coshly*, *cosie* and *cosiely;* all applied to a state of snug and comfortable intimacy.

Jamieson quotes from Allan Ramsay:

"While to my cod [*i. e.* pillow] my pow I keep,
Canty and *cosiely* I lye."

To keep his pow to his pillow, lying "still as any stone," was for a time Florent's part to perform, but the cannieness and coziness with fit mate, that would float in his mind, were wrecked in the anticipation of the certainty of a sad reverse.

Your more inquisitive readers must refer to Jamieson, who will conduct them to an Old Teutonic etymology.

Spenser and Ben Jonson use the word *cosset*, which Ray and Grose tell us is applied to a *cade* lamb, *i. e.* a pet lamb; and Moore adds, "It is also applied to a too much indulged child" (in Norfolk and Suffolk). Q.

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### NARCISSUS LUTTRELL.

(2nd S. i. 33. 91. 110.)

The following notice of Narcissus Luttrell furnishes a reply to the Query of S. L. in "N. & Q." of the 12th January last. It is transcribed from a note by Haslewood in his copy of Jacob's *Lives of the Poets*, now in the British Museum, and as a memorial of one who was an industrious collector of the flying literature of his own times well deserves to be preserved in your columns.

"Although Narcissus Luttrell, Esq., is not on record as a poet, still there are few characters can urge so just a claim for a niche on the fly-leaves of any volume of this collection as he. To support that claim, he founded and in part formed one of the most extraordinary and valuable collections of fugitive poetical tracts, in folio and quarto, and also broadsides and slips, relative to his own times, that are anywhere known. They exceeded in interest, if not in value, the king's collection of pamphlets in the British Museum, and it is a matter of regret that the whole of the Luttrell collections were not, unviolated, placed in that truly national repository. But they were in part divided before the trustees began to look about them, and now they do peer a little, it seems their innate desire never to see a molehill, and sometimes with difficulty that they can distinguish a mountain. As, for example, these ten volumes might drawl through ten sales, by a regular shift of ownership, and not once excite a bidding from either trustees or officers of that institution; while if an extensive library was at their option to purchase, a similar article to this collection would be

pounced upon as worth securing. There is an error somewhere; a deficiency in the funds has been alleged: that they have no floating cash, and that they can only go to the House of Commons to buy large libraries. If so, there is a fundamental error, for in no institution whatever, so much as in that of forming a library, should there unceasingly be kept in view, it is by mites we form the mickle: the Luttrell collection was entirely formed by driblets. Nor, before this subject is dropped, being foreign to the subject of the entry, be it forgotten, that a body, like the officers of the British Museum, should not be seen in the market giving, or rather offering, petty prices — prices continually to be outbid by individuals; for that is almost as great an error as to keep out of the market altogether.

"Narcissus Luttrell was, I believe, of Dunster Castle, Somersetshire. He must have been a man of fortune, and one who could appropriate a given sum to the literature of the day, and also a man of personal assiduity. His system was to mark every tract, ballad, or lampoon, with the day it was purchased and the price given. There is an incalculable value in such an authority, as several of his copies are dated in the November and December of the year preceding the date of the tract; and where a question arises as to the first appearance of a satire on a distinguished character it leads to an endless number of 'probables' and 'perhapses.' Finding the date apparently long subsequent to the transaction on which the poem is founded, and 'perhaps' dated subsequent to another catchpenny as an answer or 'probably' reply. He also marked the price paid, in which it is difficult to come to a conclusion whether he collected in person or employed some needy hand, to whom he might allow a yearly salary, upon the understanding of buying at the trade price, as many of the articles are marked $4\frac{1}{2}d.$, $9d.$, and $1s.$ $1\frac{1}{2}d.$, that otherwise sold at $6d.$, $1s.$, and $1s.$ $6d.$, but as this is only a partial mark, it is possible that he was the collector, and his own bookseller supplied some of those articles with a view to get rid of them and secure his more enlarged custom. Be that as it may, the collections were formed and continue to be distinguished by his name, although there is a doubt whether they were more than commenced by Narcissus Luttrell, and were continued by his son, who wisely contented himself in being guided by the outline adopted by his father. I have called them 'collections' because they were in sets, and indeed every distinct volume formed a complete collection for the time it run. Ultimately, the whole became the property of Edw. Wynne, the author of *Eunomus, or Dialogues on the Laws of England*, who also published a scarce volume of *Law Tracts*, and who lived and died at Chelsea. He was, I believe, a near relation of the Luttrells. When Mr. Wynne died, the late Isaac Reed (with whom he had been intimate) informed Dr. Farmer of there being twenty-four volumes of quarto, or perhaps small folio, of old poetry, Latin and English, and he persuaded the executors to let Dr. Farmer have them. The price given was about twenty guineas, or 25*l.* When Dr. F. had them away there were two volumes wanting, which, not being then at hand, were not included in the purchase, but were subsequently sold, with the remainder of Wynne's library, by Leigh & Sotheby, in 1786, and were then bought for Dr. F. by Isaac Reed. In that sale Mr. Bindley purchased eleven volumes, which are fully described in the Catalogue of his Library, Part III., Lots 1125—1131. Besides those collections, there was a large quantity of folio and quarto poetry of the reigns of William and Mary, and their successor Anne, which were purchased by a professional gentleman, who dying soon afterwards, the whole were purchased by Fiske, the bookseller, who cut them up, and Mr. Bindley selected and purchased a very large proportion. The volumes I have inspected and referred to in some of these pages belonged to Mr. Heber, who, speaking from memory, obtained them out of the Boucher Library." *

J. Y.

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### PHOTOGRAPHIC CORRESPONDENCE.

*New Method of preserving Sensitized Collodion Plates.* — Having discovered a very simple, economical, and *absolutely certain* means of preserving the sensitized collodion plates fit for use for quite sufficient time, I shall feel great pleasure in placing it in your hands for the use of photographers. It is as follows: To 3 drachms of best loaf sugar put 1 oz. distilled or filtered rain water, made almost boiling, so that the sugar shall be thoroughly dissolved; filter this whilst hot, as it passes more rapidly so than when cold.

Having sensitized the collodionized plate, put it into distilled (or filtered rain) water, where let it remain four or five minutes; wash it pretty well, and drain a little; then put it into the sugar solution (I use a dish), and let it remain for four or five minutes, when drain it pretty closely into the dish, by holding the lower edge of the glass parallel to the dish, and then tilt it, so that the solution shall run from one of the corners. I find this way preferable to holding it all the while cornerwise. Put it then to finish the draining on clean blotting-paper; after about a quarter of an hour, just remove it to a dry part of the paper, as this is better than allowing it to remain in the same place, as the lower edge becomes dry the sooner. The plates should then be put by for use, in a quite dark place, of course. They will be perfectly sensitive at the end of a week (I have not tried longer, but have no doubt they would keep much longer), and may be developed at the end of another week, if that be desirable.

To develope: first place the plate in quite *hot* water for five or six minutes, and wash after this with cold water, either distilled or rain, — I use the latter: then, after a minute's draining, use pyrogallic acid, 2 grs. per oz. of water, with 5 drops of silver, 30 grs. per oz. water, and the picture will very soon become visible; after it has become quite plain, which it will in about a minute, pour off the acid into a little phial, and add 5 or 6 drops more of silver, which will form then a perfect negative, in every respect of detail, &c., as fine as collodion used fresh, that is, wet.

Perhaps I have not so clearly expressed what I intended above for developing: I should have said 5 or 6 drops of silver to about $\frac{1}{3}$ of an oz. of pyrogallic.

If the preceding be carefully attended to, I can safely assure you, there will never be a failure: for I have tried it upwards of one hundred times without one, even from the first.

It is my belief, that when this becomes known, it will entirely do away with the necessity of using paper, unless that may be preferred; because it is, as I before said, absolutely certain.

I have tried all the various means that have been offered, but, even with oxymel, which I have found sensitive, I have never obtained satisfactory results: there have always been blotches or large stains, although I have used every precaution and care. These failures led me to try this winter many experiments; several of which, especially rather thick gum-water, did very well, but the

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[* We have been anticipated in the publication of the enclosed by *The Athenæum*; but such publication is no reason why we should omit from our columns so good a notice of so useful a collector as Narcissus Luttrell. — Ed. "N. & Q."]

film was generally torn in the washing previous to developing.

I trust the length of this will be excused, as I think I have offered a very valuable means for the purpose spoken of. T. L. Merritt.

Maidstone, February 9, 1857.

N.B.—I forgot to say the time of exposure should, in bright days, be ten minutes, a quarter of an hour in dull.

*Maull and Polyblank's Portraits.* — Messrs. Maull and Polyblank continue their interesting series of *Living Celebrities.* Since we last directed the attention of our readers to this gallery of contemporary portraits three new numbers have appeared. No. 8. gives us a very marked and characteristic portrait of one who has done good service to an art which has contributed so largely to the perfection which Photography has now attained—Chemistry—and we cannot doubt that the portrait of Professor Graham is destined to find a place in many a laboratory. No. 7. presents us with a portrait of an artist whose works as an historical painter have secured him an European reputation—E. M. Ward, the Royal Academician. To those who know him only by his works, his "Execution of Montrose" and his "Last Sleep of Argyll," this portrait will be a surprise, as showing, from the comparative youth of Mr. Ward, how many great pictures may yet be expected from him. No. 10., the last issued, is far from the least effective of the three portraits now before us. It is a portrait of the able and eminent lawyer who now fills the important office of Lord Chief Justice of the Court of King's Bench; and the numerous friends of Lord Campbell will be delighted with the opportunity of securing so characteristic and unaffected a portrait.

## Replies to Minor Queries.

*Napoleon and Wellington* (2nd S. iii. 90.) — Extract from the will of Napoleon, the fourth codicil, dated Longwood, April 24, 1821:

"5° Idem, (10,000) dix mille francs au sous-officier Cantillon, qui a essuyé un procès comme prévenu d'avoir voulu assassiner Lord Wellington, ce dont il a été déclaré innocent. Cantillon avait autant de droit d'assassiner cet oligarque, que celui-ci de m'envoyer pour périr sur le rocher de Ste. Hélène. Wellington, qui a proposé cet attentat, cherchait à le justifier sur l'intérêt de la Grande Bretagne. Cantillon, si vraiment il eût assassiné ce lord, se serait couvert, et aurait été justifié par les mêmes motifs, l'intérêt de la France, de se défaire d'un général qui d'ailleurs avait violé la capitulation de Paris, et par là s'était rendu responsable du sang des Martyrs Ney, Labedoyère, &c. &c., et du crime d'avoir dépouillé les musées, contre le text des traités." — *Testament de Napoléon,* Ridgway, London, 1824.

H. J. (2.)

*Luttrells of Dunster Castle* (2nd S. iii. 90.) — The following extract, I think, will be a satisfactory answer to T. F.'s Queries:

"Whilst Prynne was confined in Dunster Castle, he was so much gratified by the generous hospitality and continued kindness of Mr. Luttrell, that he examined all the charters and muniments of that family and the Mohuns, and arranged them in the most complete order in numerous boxes, that remain to this day. He also compiled a calendar of the whole, which is yet extant in a volume, now in the possession of Mr. Luttrell.

"These papers were arranged by Prynne in *thirty-nine boxes.* . . . Prynne ends [his calendar] in these words: 'Mr. George Luttrell, Esq., his pedigree, and the history of his ancestors and family, exactly drawn out of his writings, by Wm. Prynne, of Swainswicke, esq., in the eight months of his illegal, causless, close imprisonment in Dunster Castle, by Mr. Bradshaw and his companions at Whitehall—Feb. 18, Anno Dom. 1650., 2 Car. II." — Savage's *History of the Hundred of Carhampton, Bristol,* 1830, p. 439.

Doubtless the papers are still preserved, and are in the same state as they were when Savage saw them. On being shown over the castle in 1854 (which is still in the possession of the Luttrells, the present owner being *my* most generous benefactor), I inquired for the MSS. that Prynne had arranged, and was told that "they were in the old boxes." Wm. George.

Bristol.

*Quotation Wanted:* "*Like some tall palm the noiseless fabric grew*" (2nd S. iii. 108.) — Uneda is informed that this line is from Heber's prize poem on *Palestine,* and alludes to the erection of the Temple, which "was built of stone made ready before it was brought thither: so that there was neither hammer nor axe, nor any tool of iron heard while it was building." (1 Kings vi. 7.)

Jet.

The line referred to by Uneda (slightly altered in his quotation) occurs in a poem entitled *Palestine,* one of the early poetic productions of the late Bishop Heber. The idea, so elegantly expressed, was suggested to Heber by Sir Walter Scott, as we learn from the subjoined extract from Lockhart's *Life of Scott:*—

"From thence [London] they proceeded to Oxford, accompanied by Heber; and it was on this occasion, as I believe, that Scott first saw his friend's brother Reginald, in after-days the Apostolic Bishop of Calcutta. He had just been declared the successful competitor for that year's poetical prize, and read to Scott at breakfast, in Brazenose College, the MS. of his 'Palestine.' Scott observed that, in the verses on Solomon's Temple, one striking circumstance had escaped him, namely, that no tools were used in its erection. Reginald retired for a few minutes to the corner of the room, and returned with the beautiful lines—

"'No hammer fell, no ponderous axes rung,
*Like some tall palm the mystic fabric sprung.*
Majestic silence!' &c."

E. B.

*Family of Chamberlayne* (2nd S. ii. 168.; iii. 58.) There are some monuments in the church of Hatfield Broad Oak, in Essex, that may give information, and some of the family of the Chamberlaynes of "the Ryes" are still in the neighbourhood, but their estate of "the Ryes" has gone by purchase to the Houblon family. A. Holt White.

"*Rousseau's Dream*" (2nd S. iii. 13.) — This air was composed by Jean Jacques Rousseau, and is a pantomime tune in his opera *Le Devin du*

*Village.* The air became known in England by J. B. Cramer's arrangement for the piano-forte, which had almost the largest sale of any piano-forte piece on record. However, the air, as printed by Cramer, and now generally adopted, is not precisely as Rousseau wrote it. At the time Cramer arranged it he had not seen Rousseau's opera, but received the copy from a pupil, through the master of a military band. Wm. Chappell.

*Oliver Cromwell* (2nd S. iii. 91.) — Medicus will find what he inquires for in the *Dublin Quarterly Journal of Medical Science* for 1848, p. 339. The paper is entitled — "Historical Notes concerning certain Illnesses, the Death, and Disinterment of Oliver Cromwell." Jaydee.

*Arms of Llewellyn Voelgrwn* (2nd S. ii. 490.) — The arms of Llewellyn Foelgwyn, of Maen, are — Arg., a lion passant, sa., a border indented, gu. Authority, "The Salisbury Pedigree." E. C.

Gresford, Denbighshire.

*Mrs. Scott* (2nd S. iii. 78.) — At Simonburn church, in Northumberland, there is a monumental inscription that for its genealogical information may be worth recording in "N. & Q.:"

"Here lies the body of
Annabella Scott,
who departed this life Jan. 28, 1779,
aged 73 years.
She was mother to James Scott, D.D.,
Rector of this parish,
and granddaughter to
Tobias Wickham, Dean of York,
The grandson of William Wickham,
Bishop of Winchester,
who married Antonia Barlow,
one of the five daughters
of William Barlow, Bishop of Chichester,
all of whom
were married to Bishops, viz.
One to Tobye Matthew, Archbishop of York,
Another to Wickham, Bishop of Winchester,
A third to Overton, Bishop of Coventry and Lichfield,
A fourth to Westphaling, Bishop of Hereford,
and the fifth to Day, Bishop of Chichester.
It is remarkable that William Barlow
was the first English Bishop
that ever married."

E. H. A.

*Baron Munchausen's Travels* (1st S. iii. 117. 305. 453.) — It may be well to note, that in the *Gent. Mag.* for Jan. 1857, it is satisfactorily made out that these two volumes were written at Dolcoath Mine, in Cornwall, by Mr. Raspe, a German, who was the storekeeper of that establishment.

H. T. E.

"*Half Seas over*" (2nd S. iii. 30.) — If Threlkeld will just cross from Folkstone to Boulogne, when there is a gentle swell upon the waters — on arriving in mid channel, his cheeks will be mantling with livid hue, his eyes turning up, and his stomach preparing to do so, and then he will be able to answer his own Query, — what is the origin of the term "half seas over?" There is the reply of L. A. T.

*The Wogan Family* (2nd S. iii. 25.) — The account of Thomas Wogan, the regicide, reminds me of an anecdote related by Bourne in the *History of Newcastle-upon-Tyne*, p. 239.:

"In the spring this year an unknown gentleman came to reside at Winlaton, living very private, and daily more inquisitive after news and every circumstance of the Restoration; who, upon understanding the passing the Act of Indemnity, together with the exception of the murderers of the late King, went into an adjoining wood and hanged himself."

E. H. A.

*Leaning Towers* (2nd S. iii. 74.) — I must venture a few observations upon the communication of Mr. T. J. Buckton respecting the causes which have produced the leaning and twisted appearance of Chesterfield Church spire. I cannot agree with him that the distorted shape of the spire is the result of design, or attributable to symbolic meaning; though I am far from doubting that many of the peculiarities in form and arrangement of other parts of churches may be traced to some such veiled meaning.

In regard to this spire, a careful examination of its construction has shown that the crooked shape may have arisen from natural causes, which have in this particular instance produced the most remarkable effect.

This subject was very fully discussed at a meeting of the Institute of British Architects on the 8th of January, 1855, when an interesting paper upon the matter was read from Mr. Scott, and is published in the *Transactions* of the Institute. It was ascertained that the oak plates on which the framework of the spire rests were much decayed on one side, causing a divergence from perpendicular, and that the timbers had appearances of being used when in a green and unseasoned condition. The action of the sun upon the spire would therefore cause it to become crooked, and this may account for the distortion without attributing it to design. An examination of the leaning towers at Bologna and Pisa lead me to the same conclusion, that they derive their inclination from failure in foundation during erection, when it becomes too late to correct the mischief by any alteration in the outline; at Pisa, however, an attempt of this sort has been made in the Campanile, and at a moderate height from the ground there is an evident alteration in the beds of the masonry, indicating the experiment.

Regarding the entasis in spires, it would be an interesting subject for further examination than has yet been made; many appear to hollow inwards, as described by Mr. Buckton. But there are also a great number which have considerable

entasis; few, I believe, are quite straight on the sides; much of the beauty which is remarkable in our best examples owe it to the skilful manner in which the outline is defined by one or other of these methods. Ben. Ferrey.

*Great Tom of Westminster* (2nd S. iii. 69.) — An engraving of this bell is given in the first volume of the *Antiquarian Repertory*, p. 11., edit. 1808; and in the second volume of the same work there is the following account by an initial writer:

"The bell called Tom of Westminster hung in a strong clock tower of stone, over against the great door of Westminster Hall; and about the beginning of the last century was granted to St. Paul's, whither it was removed, and stood under a shed in the churchyard many years before the steeple was cleared of the scaffolding, and fitted for such an ornament. The clock had not long been up before the bell was cracked and new cast, but with such bad success, that in a few years it was thought necessary to take it down and repeat the experiment.

"I myself was at the lowering of it, and lent a hand to the breaking it in pieces, when an inscription on it, copied from the old bell, engaged the attention of the company. The form of the letters I cannot give; the spelling is to the best of my memory as follows:

'Tercius aptavit me Rex, Edwardque vocavit,
Sancti decore Edwardi signaretur ut hore.'"

The writer supposes that at the Reformation, when the St. Edward (the Confessor) and his hours ceased to be respected, this bell obtained the name of Tom, as other large bells were called from a fancy that when struck the sound was not unlike the word. H. T. Ellacombe.

Clyst St. George.

"*Blind Man's Holiday*" (1st S. v. 587.; vi. 109.) —As no satisfactory solution of this expression has yet been given, may I suggest that it is a corruption of "blind man's *all-day?*" The meaning then seems to be, that the gradual departure of light has brought us to the state which the blindman endures all-day, or which is all the day the blindman has. T. W. Rs., M.A.

*Thanks after Reading the Gospel* (2nd S. ii. 467.) — In the year 1853 I officiated for a few Sundays at Elstead, in Surrey, and was greatly surprised, when I had finished reading the Gospel, to hear the parish clerk and the entire congregation repeat together the words, "Thanks be to God for the Gospel." I am confident that Mr. Eastwood will find that the custom is still observed in many nooks and corners in England.

T. Gimlette, Clk.

Waterford.

This custom, I remember, was observed some years ago at Stokesley in Yorkshire. I have remarked that it still obtains in the more rural parts of this county. Clericus.

Durham.

*Butts Family* (2nd S. ii. 17. 478.; iii. 16.) — A family of considerable local eminence, bearing the designation of But, Butt, Butte, or Butts, which flourished in Norwich during the thirteenth and following centuries, was probably connected with that of the bishop, who, though himself a Suffolk man, was descended from a younger branch of the Norfolk (Thornage) Butts. The Norwich Butts held lands and messuages there, previous to 4 E. I., and several of their number were successively bailiffs of the city, and its representatives in parliament. Alderman John Butt (Sheriff 1456, Mayor 1462, 1471) is the last of the name of whom we find mention in connexion with the civic history of Norwich. He died in 1475, and was buried in the chancel of the church of St. Buttolph the Abbot, in Fybridge Gate, which church was demolished in 1584. See Blomefield, *passim.*

Wm. Matthews.

Cowgill.

"*God save the King*" (2nd S. ii. 96.) — I wish to protest against Dr. Gauntlett's assertion that "no doubt can exist that Dr. John Bull was the composer of *God save the King.*" I shall have occasion to print my reasons for discrediting it, but the argument would be too long for "N. & Q."

Wm. Chappell.

*Weather Rules* (1st S. *passim.*) — Mr. Meriam of Brooklyn, New York, "who has devoted a lifetime to meteorological and atmospheric observations, has come to the conclusion that there is no such thing as weather wisdom." The result of his experience is thus told in his own words:

"With all my practice and study in observing atmospheric changes, and recording hour by hour, and day by day, thermometrical and meteorological observations, and in connexion with simultaneous observations made and recorded elsewhere, I feel more and more convinced that it is not in the power of any human being to determine even a single day in advance, what changes will take place in the atmosphere."

W. W.

Malta.

*Check or Cheque* (2nd S. ii. 377.) — In a former Note I expressed an opinion that *cheque* is now almost obsolete. I find, however, that in the books delivered at the Bank to the depositors, *cheque* is still preserved; and this may be the case with the bankers. Q.

Bloomsbury.

*Deer Leap* (2nd S. iii. 47.) — Some few years ago I attended the perambulation of a manor in Devonshire. In the course of our proceedings we came to one side of the manor, the boundary of which, from time immemorial, was a deer's leap from the visible and actual boundary, a bank and wall, which separated the manor we were perambulating from another, *i. e.* the rights of the adjoining manor extended a deer's leap into the one we were perambulating. There were many con-

flicting opinions as to the distance of a deer's leap, but it was eventually decided to dig a spit of turf, as is the usual custom on such occasions, twenty-four feet from the bank and wall. I have it from a friend well versed in business of this nature, that the distance of a deer's leap is in some districts twenty-four, in others twelve feet. Perhaps some legal reader of "N. & Q." may yet find printed authority: I have none.

HENRY AP WOGAN.

"*John Decastro and his Brother Bat*" (2nd S. iii. 10.) —

"The History of Mr. John Decastro and his Brother Bat, commonly called Old Crabs. In Four Volumes. The Merry Matter written by John Mathers; the Grave by a Solid Gentleman. London: printed for J. Egerton, Whitehall, 1815."

J. M. L. will find an amusing *réchauffé* of this novel in Blackwood's *Magazine* for January, 1857. The writer touches the work with a loving and reverential hand, and accounts for its unmerited neglect by the Rabelaisian character of its humour not according with the severer decorum of the present day. He confesses himself ignorant of the author of this treasure of his boyhood.

JOHN PAVIN PHILLIPS.

Haverfordwest.

*Levant* (2nd S. iii. 31.) — There was certainly an ancient game called "Levant." Perhaps he who threw a certain number was entitled to *lift* the vessel under which the stakes were placed. Under the word *levanter*, Webster says:

"A cant name for one who bets at a horse race, and runs away without paying the wager lost; hence in a *wider sense*, one who runs away disgracefully."

It seems to me that this is not the true origin of *levanter*. It was probably at one time very fashionable to go to the East (the Levant): when, therefore, creditors called for their money, they were perhaps sometimes answered by "Oh, master's gone to the Levant."

R. S. CHARNOCK.

Gray's Inn.

*John Weaver* (2nd S. iii. 89.) — The following pantomimes, invented by Weaver, are enumerated in Baker's *Biographia Dramatica*, edit. Reed and Jones, i. 739.:

1. "The Loves of Mars and Venus." 8vo. 1717.
2. "Orpheus and Eurydice, D. E." 8vo. 1718.
3. "Perseus and Andromeda." 8vo. 1728.
4. "The Judgment of Paris." 1732.

He was the first restorer of pantomimes, after the ancient manner, without speaking.

THOMPSON COOPER.

Cambridge.

"*College Recollections*," *Lond.*, 1825 (2nd S. iii. 90.) — This book was written by the Rev. Mortimer O'Sullivan, D.D. It is a very strange and interesting work, full of romantic adventures and narrations. I once had a key to most of the names.

EIRIONNACH.

*Antiquities of Tomgraney* (2nd S. iii. 99.) — My authority for stating that part of the round tower of Tomgraney was in existence about fifty years ago is the following passage in Dr. Petrie's work on the Round Towers of Ireland:

"This record is found in the *Chronicon Scotorum*, and relates to the tower of Tomgraney, in the county of Clare, — a tower which does not now exist, but of which, according to the tradition of old natives of the place, some remains existed about forty years since."

Dr. Petrie's work was published in 1845.

Tomgraney tower is omitted in the list given by Dr. Ledwich, but so are the towers of Arboy, Aghaviller, Ardpatrick, and Tory Island, all of which are yet "to the fore." Like all that Dr. Ledwich wrote on Irish antiquities, the list is inaccurate, and of little value.

Tomgraney was burned in A.D. 1084, and again in 1164 (*Ann. Four Masters*), but that the present church is much older than either of these periods there can be no doubt. Any student of Irish architecture will at once be able to identify it as a building erected earlier than the eleventh century.

J. A. P. C.

*The First Brick Building in England* (2nd S. iii. 30. 95.) — I presume MR. WHITE confines his Query to buildings erected with the modern, or, as it is often called, Flemish brick, for he is probably aware that the Romans made and used bricks very extensively, and that it is very common to find these worked up in Norman and later mediæval buildings erected on the site of, or contiguous to, Roman remains, from whence they were taken; from numerous examples I may select Brixworth Church, co. Northampton; the ruined church in Dover Castle; St. Alban's Abbey; and St. Peter's Church, Cambridge. Without pretending to give the date of the first building in England erected with the Flemish brick, I can mention one (the earliest I have seen), at least 150 years older than DR. DORAN's example — Hurstmonceaux Castle; and that is Little Wenham Hall, Suffolk, the architectural character of which places it towards the end of the reign of Henry III. We have noble examples of the brick architecture of the fifteenth and sixteenth centuries in Queen's and St. John's Colleges, Cambridge; there is a grandeur about the entrance gateways of both unsurpassed, perhaps unequalled, by any of their stone neighbours. I see no reason why bricks should not be far more extensively used than they are in our own times; they are quite as durable, and may be made as effective as stone, and their cost is considerably less.

NORRIS DECK.

Cambridge.

The earliest brick building I know is the very pretty and interesting little chapel at Little Cog-

geshall, Essex. It is built of red brick throughout, without any stone, in the Early English or first Pointed style; the date is about 1150, perhaps a little earlier. When I saw it last, and made some plans of it, it was used as a barn, but it is now, I hear, either about to be or actually restored. J. C. J.

*The Welsh "Ap"* (2nd S. iii. 90.) — It appears from the case of Doe d. Griffith *v.* Pritchard, 5 Barnewall and Adolphus's Reports, 765, that the patronymic system of names prevailed in North Wales within the last ninety years. The question in that case arose upon a lease of lands in Merionethshire, granted in 1775 to one *Evan* Griffith for his own life and the lives of his son and daughter Humphrey *Evans* and Elizabeth *Evans*. In the vernacular tongue Humphrey was most probably spoken of as Humphrey ap Evan. David Gam.

"Thomas ap Richard ap Howel ap Jevan Vychan, Lord of Mostyn, and his brother Piers, founder of the family of Trelacre, were the first who abridged their names, and that on the following occasion. Rowland Lee, Bishop of Lichfield, and President of the Marches of Wales in the reign of Henry VIII., sat at one of the courts on a Welsh cause, and wearied with the quantity of *Aps* in the jury, directed that the panel should assume their last name, or that of their residence, and that Thomas ap Richard ap Howel ap Jevan Vychan should for the future be reduced to the poor dissyllable Mostyn, to the mortification no doubt of many an ancient line."—Pennant's *Wales*, p. 12. ed. 1778.

F. R. I.

*Soft Sawder* (2nd S. iii. 108.) — This term had its origin nearer home than either Canada or the United States, as supposed by your correspondent W. W. Coppersmiths and brass workers, as well as goldsmiths, have two descriptions of *solder:* one of hard metal, which is the genuine article; one of the *soft* amalgam, which only holds together for the moment, but yields to the first strain. Flattery, like "soft solder," or as it is vulgarly pronounced, *sawder*, is the mere deception meant to be implied by the figure, which has pressed this term into its service. J. E. T.

*Players Carted* (2nd S. iii. 91.) — Carting was a punishment formerly inflicted for petty larceny; the culprit was tied to the cart tail and whipped by the common executioner, to whose discretion the amount of punishment to be inflicted was left.

A carted bawd meant one who had been placed in a cart or tumbril and led through the town, to make her person known to the inhabitants. Ιὰβ.

*A Tailor's Gravestone* (2nd S. iii. 66.) — The headstone about which G. N. writes is still in the Paisley Abbey churchyard. There is little doubt when it was shown to G. N. that the rude carving represented the tailor's shears in the act of cutting a louse, he was the subject of a joke which has often been perpetrated by garrulous gravediggers on visitors to the auld kirkyard here. The same joke was attempted on Mr. Charles Mackie, from whose *History of the Abbey of Paisley* I beg to quote as follows:

"There is a curious tombstone in the churchyard, having an open scissors carved on it, between the blades of which is what had once been a fleur-de-lis; below is a 'tailor's goose,' date 1704. On the other side is an inscription bearing that it is erected to 'George Matthy, Taylzeour.' This stone having attracted my notice, I was *gravely* told by my attendant that the extended scissors was represented in the act of clipping a *louse*. By this uncouth, though very natural idea, which has been assisted by the almost obliterated figure on the stone-part of the escutcheon of the worthy tailor, and in which vulgar prejudice may have had its share, the exalted emblem of Faith, Hope, and Charity, has been converted into a creeping thing."

James J. Lamb.

Underwood Cottage, Paisley.

If G. N. will consult a paper in the fifth volume of the *Archæological Journal*, p. 253., "On Sepulchral Slabs in the Counties of Northumberland and Durham," he will find much on the subject of shears being cut on gravestones, and an argument to prove that they are not meant to point out the *employment*, but the *sex* of those whose remains they cover. I should much like to see the subject of the marks on these ancient incised stones discussed by some well-informed antiquary in "N. & Q." The animal mentioned by G. N. has no doubt been added as a joke long after the original sculpture was executed. C. de D.

---

## Miscellaneous.

### NOTES ON BOOKS, ETC.

Mr. Murray seems determined to do his part to keep alive a love for the poetry of Byron. To the many handsome and portable editions of the Poet which have issued from Albemarle Street, another has just been added, which, in compactness of size, and clearness and beauty of type, is a model of a book for a Traveller's Library. Mr. Murray's object has been to produce an edition of *The Poetical Works of Lord Byron, Complete*, in a form which should not encumber the portmanteau or carpet-bag of the Tourist — and certainly he has accomplished that object in an admirable manner. A more beautiful specimen of typography we have never seen.

We have received a little book entiled *William Shakspeare not an Impostor, by An English Critic*, in which "the Author has endeavoured to collect, within the compass of a small volume, the historical documents and the testimonies of the Poet's contemporaries, by which the claim of William Shakspeare to the authorship of the six-and-thirty plays published in the folio edition of 1623 is clearly established." We should have thought, despite the ingenuity of the *Baconian* theory, such a work uncalled for; but we are very glad that it has appeared, as it enables us to correct the impression that we are believers in the theory put forth by Mr. Smith. If there be one article of literary faith for which more than another we should be prepared to encounter fire and

faggot, it is our belief that Shakspeare was Shakspeare, and wrote the plays attributed to him. If there are any real doubters on this point, we would advise them to read this little volume of "An English Critic," and be converted.

The new number of *The Quarterly Review* is an admirable one — rich in information, rich in amusement. The opening article on Northamptonshire is a beautiful specimen of the Poetry of Archæology. The Naturalist will be delighted with the articles on "The Salmon," "Ferns and their Portraits," and "Rats." The biographical reader will be as well pleased with those on Sir Charles Napier and Lord Raglan. For the classical student, there is a paper on "Homer and his Successors in Epic Poetry;" while for the Clubs, the number is wound up with "Our Political Prospects, Domestic, Foreign, and Financial."

The admirers of Milton may be glad to learn that there is now in course of publication at Madras, to be completed in twelve monthly parts, two of which have reached us, *A Complete Concordance to the Poetical Works of Milton*, by Guy Lushington Prendergast, *Madras Civil Service*. It is pleasant to find a love of our poets so strong among those of our sons who are removed from England; and we are glad to see them working to illustrate and popularise the writers of their native land. We in this case must, however, regret that Mr. Prendergast is bestowing so much labour on a Concordance which, with all his labour, cannot be a material improvement upon the very copious "Verbal Index" given by Todd in his edition of Milton's Poetical Works.

Mr. Chappell's *Popular Music of the Olden Time, a Collection of Ancient Songs, Ballads, and Dance Tunes, illustrative of the National Music of England*, improves as it proceeds. The eighth part, which is now before us, contains no less than twenty-seven airs of the period of James and Charles I.; with, in most cases, the songs sung to them, and much curious literary and historical illustration.

While on the subject of popular music, the transition to the popular editions of the great master-pieces of music, now issuing at a low price by Novello, is easy and natural. We have just received *Novello's Centenary Edition of Handel's Sacred Oratorio, the Messiah, edited by* Vincent Novello, which is beautifully and clearly printed, and admirably edited, yet sold for two shillings! — and, published also in the same style and price, *Mozart's Celebrated Requiem Mass.* Can anything better or cheaper be desired? Well may a love for "the good and beautiful" in music spread among the people, when their demand for it is so readily gratified!

## BOOKS AND ODD VOLUMES

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Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

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J. L. C., E. M. (Oxford), Ravensbourne, T. C., A., T. R. K., Sophia, J. Booker, Este, Lyle, T. B. R., H. J. S., A. Challsteth, Charles SS., John Noble, *are thanked, but their communications had been anticipated by other Correspondents.*

X. *is thanked for his suggestion; but we fear we cannot avail ourselves of it. There exist other reasons against it, than the space which would be occupied.*

A. K. M.'s *query respecting* A Creek Chief *in our next.*

R. W. *The "Facetious Essay" referred to is generally believed to have been written by the Rt. Hon. Gentleman mentioned by our Correspondent.*

R. C—— *is referred to our* 2nd S. Vol. ii. pp. 430. 495. *for illustrations of his Query respecting* Punch and Judy.

Lt.-Col. C——'s *communication respecting* The Memoirs of a Deist *has been forwarded to the Correspondent who inquired respecting that book.*

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## Notes.

### STRAY NOTES ON EDMUND CURLL, HIS LIFE, AND PUBLICATIONS.

No. 8.—*Curll indicted, convicted, fined, imprisoned, and pilloried.*

We now come to a very memorable period in the life of Edmund Curll. The year 1725 saw him indicted for the publication of certain libels. Such at least was the form which the indictment assumed, the books being proceeded against as libellous, whereas, in fact, they were made the subject of prosecution because they were obscene.

What induced the government, in 1725, to indict Curll for the publication of books which had been issued from his press many years before, we have no means of ascertaining with certainty. It would seem, however, that dissatisfaction had been publicly expressed that some of Curll's publications should be permitted to pass unpunished: for we have seen an imperfect copy of a tract published by Curll, probably about this time, in defence of certain books.*

It is entitled *The Humble Representation of Edmund Curll, Bookseller and Citizen of London, concerning Five Books complained of to the Secretary.* As the books were of a nature to require such a publication, it is obvious we cannot give any extracts from it; but must content ourselves with stating that the five works so complained of, and so justified by Curll, are—1. *The Translation of Meibomius, and Tractatus de Hermaphroditus*, published in 1718; 2. *Venus in the Cloister;* 3. *Ebrietatis Encomium*, published in 1723; 4. *Three New Poems*, viz. "Family Duty," "The Curious Wife," and "Buckingham House;" and 5. *De Secretis Mulierum*, published in 1725.

However, be the reason what it may, the government did at length interfere; as we learn from the following notice in Boyer's *Political State*, Nov. 1725, p. 514.:

"On Nov. 30, 1725, Curll, a bookseller in the Strand, was tried at the King's Bench Bar, Westminster, and convicted of printing and publishing several obscene and immodest books, greatly tending to the corruption and depravation of manners, particularly one translated from a Latin treatise, entituled *De Usu Flagrorum in re Venereâ*, that is, 'Of the Use of Flogging in Venery;' and another from a French book called *La Religieuse en Chemise*, that is, 'The Nun in her Smock.'"

Among the Rawlinson MSS. there occurs the following note, probably by Curll, of these indictments; and what we may consider his instructions to his counsel for his defence:

"Dominus Rex *v.* Curl.

"*Two Informations brought for Printing and Publishing Two Books, viz.:*

"1. A Treatise of the Use of Flogging in (Physical) and Venereal Affairs: also of the Office of the Loins and Reins, written to the famous Christainous-Cassius, Bishopp of Lubeck and Privy Connsellour to the Duke of Holstein, by John Henry Meibomius, M.D., made English from the Latin originall by a Physician, viz. Mr. George Sewell, and printed in the year 1718.

"2. Venus in the Cloister, or the Nun in her Smock; a Satirical Piece exposing the Intrigues of the Nuns and Fryars, done out of French by Mr. Samber of New Inne, of which we only sold one, as any other bookseller might do.

"Not guilty is pleaded.

"*Case.*

"This prosecution appears to be malitious for the following reasons: in being brought seven years after the publication of the first book, which will be proved a physick book *ex professo* by Dr. Rose of the Coll. of Physicians. We no [*sic*] of no law prohibiting the translations of books, either out of Latin or French or any other language; neither, we presume, can such translations be deemed libels.

"The originalls of both books will be in court.

To prove that the treatise of the use of flogging is a physicall book, call } Dr. Rose."

"Endorsed:

"To be tryed Tuesday the thirtieth day of this instant November at Westmr.

"Pember, Cl. in Cort
Higgs, Sollr."

*Rawlinson MS.*, C. 195.

Curll was found guilty, but moved an arrest of judgment, on the ground that the offence was not a libel; but if punishable at all, was an offence *contra bonos mores*, and punishable only in the spiritual courts. The case is reported at considerable length in *Strange's Reports*, some extracts from which we will now give:

"Michaelmas Term, 1 Geo. 2.

"*Dominus Rex* versus *Curl.*

"Information exhibited by the Attorney-General against the defendant Edmund Curl, for that he '*existens homo iniquus et sceleratus ac nequiter machinans et intendens bonos mores subditorum hujus regni corrumpere, et eos ad nequitiam inducere, quendam turpem iniquum et obscenum libellum intitulat, Venus in the Cloister, or the Nun in her Smock, impio et nequiter impressit et publicavit ac imprimi et publicari causavit* (setting out the several lewd passages) *in malum exemplum*,' &c. And of this the defendant was found guilty. And in Trinity last it was moved in arrest of Judgment by Mr. Marsh, that however the defendant may be punished for this in the Spiritual Court as an offence *contra bonos mores*, yet it can't be a libel for which he is punishable in the temporal court. Libellus is the diminutive of the word liber, and 'tis libellus from its being a book and not from the matter of its contents. In the case *de libellis famosis* my Lord Coke says, that it must be against the publick, or some private person, to be a libel: and I don't remember ever to have heard this opinion contradicted. Whatever tends to corrupt the morals of the people ought to be censured in the spiritual Court, to which properly all such Causes belong: what their proceedings are I am a stranger to:

* Unfortunately the title-page is wanting: so that we do not know the date, and it likewise wants all after p. 12.

but for me 'tis sufficient to say I don't find any case wherein they were ever prohibited in such a Cause: In the reign of King Charles the Second there was a filthy run of obscene writings, for which we meet with no prosecutions in the temporal courts; and since these were things not fit to go unpunished, it is to be supposed that my Lords the Bishops animadverted upon them in their Courts. In the case of the Queen *v.* Read, 6 Ann. in B. R. there was an information for a libel in writing an obscene book called The Fifteen Pleagues of a Maidenhead, and after conviction it was moved in arrest of Judgment, that this was not punishable in the Temporal Courts; and the opinion of Chief Justice Holt was so strong with the objection that the prosecutor never thought fit to stir it again."

The Attorney General then insisted "that it was an offence at Common Law, as it tended to corrupt the morals of the King's Subjects, and was against the peace of the King. Peace includes good order and government, and that peace may be broken in many instances without an actual force. 1. If it be an act against the constitution or civil government: 2. If it be against religion: and, 3. If against morality. Under the first head fall all the cases of seditious words or writings. Secondly, It is a libel if it reflects upon religion, that great basis of civil government and Society; and it may be both a spiritual and temporal offence; and he then referred to the case of one Hall then in Custody on a conviction for a libel, entitled *A Sober Reply to the Merry Argument about the Trinity.* 3. As to morality. Destroying that is destroying the peace of the government, for government is no more than Public order, which is morality. My Lord Chief Justice Hale used to say, Christianity is part of the Law, and why not morality too? I do not insist that every immoral act is indictable, such as telling a lie or the like, but it is destructive of morality in general; if it does or may affect all the King's subjects, it then is an offence of a public nature. And upon this distinction it is that particular acts of fornication are not punishable in the temporal Courts, and bawdy houses are."

After much more argument in this strain, the Lord Chief Justice said, "I think this is a case of very great consequence, though if it was not for the case of the Queen *v.* Read, I should make no great difficulty of it. Certainly the spiritual Court has nothing to do with it if in writing: and if it reflects on religion, virtue, or morality, if it tends to disturb the civil order of Society, I think it is a temporal offence. I do not think *libellus* is always to be taken as a technical word. Would not trover lie *de quondam libello intitulat' the New Testament*, and does not the Spiritual Court proceed upon a libel?"

Judge Fortescue owned this to be a great offence, but knew of no Law by which the Court could punish it. Common Law is common usage, and where there is no law there can be no transgression. At Common Law, drunkenness, cursing, and swearing were not punishable: and yet he did not find the Spiritual Court took notice of them. This is but a general solicitation of chastity, and not indictable.

Judge Reynolds lamented if this is not punishable. He agrees there may be many instances where acts of immorality are of Spiritual cognizance only: but then those are particular acts where the prosecution is *pro salute animæ* of the offender, and not where they are of a general immoral tendency: which he took to be a reasonable distinction.

Judge Probyn inclined to think the offence punishable at Common Law as an offence against the Peace, in tending to weaken the bonds of civil society, virtue, and morality. But it being a case of great consequence, it was ordered to stand over for a further argument.

The *Report* concludes as follows: —

"And this term Page J. being come into the King's Bench in the room of Justice Fortescue, it was to have been spoke to by Mr. Solicitor General and myself. But Curl not having attended me in time, I acquainted the Court I was not prepared: and my want of being ready proceeding from his own neglect, they refused to indulge him to the next term. And in two or three days they gave it as their unanimous opinion, that this was a temporal offence. They said it was plain the force used in Sedley's case was a small ingredient in the Judgment of the Court, who fined him 2000*l.* And if the force was all they went upon, there was no occasion to talk of the Court being *censor morum* of the King's Subjects. They said if Read's case was to be adjudged, they should rule it otherwise; and therefore in this case they gave Judgment for the King. And the defendant was afterwards set in the pillory, as he well deserved."

Who, after this, could doubt that Curll was "set in the pillory as he well deserved," for publishing the books in question?—or doubting, would not have his doubts set at rest by the following note, which is appended to the Report of the Proceedings against him, as given in *The State Trials*: —

"This Edmund Curll stood in the pillory at Charing Cross, but was not pelted or used ill; for being an artful, cunning (though wicked), fellow, he had contrived to have printed papers dispersed all about Charing Cross, telling the people he stood there for vindicating the memory of Queen Anne; which had such an effect on the mob, that it would have been dangerous even to have spoken against him: and when he was taken down out of the pillory, the mob carried him off, as it were in triumph, to a neighbouring tavern."—*State Trials*, xvii. p. 160.

After so positive a statement, first by Strange in his *Reports*, and afterwards by the editor of the *State Trials*, that Curll was punished by being placed in the pillory for the offence charged in the indictment to which we have referred, who could doubt that the fact was as stated?

Yet whoever should be sceptical enough so to doubt would find, upon inquiry, that he was justified in so doing. Curll was not put in the pil-

lory for his indecent publications, but for a political offence; and we have little doubt, if a copy of the paper which he "contrived to have dispersed all about Charing Cross, telling the people he stood there for defending the memory of Queen Ann," should ever be discovered, it will be found to contain some such statement as the following, which we copy from *The Curliad:*—

"In the year 1726, during a close Confinement of five Months, in the *King's Bench;* (on account of the two Books above mentioned) one of my fellow Prisoners chanced to be *John Ker* of *Kersland*, Esq.; a Gentleman revered by Queen Anne *, and rendered only unhappy by his over credulity of Courtiers; whose most sacred Promises are, by them, never intended to be performed, unless the Balance of the Accompt is on their own side. In order to do himself Justice, he resolved upon Publishing his *Memoirs and Secret Negociations at the Courts of* Great Britain, Vienna, Hanover, &c., and accordingly desired my Perusal of the Papers with the strictest impartiality. I returned them to him, after I had gone carefully thro' them, with a very short answer, but my real Opinion — That *the Facts they contained, were too true to be borne.* However he pressed me to engage in the Affair, which I told him I durst not venture at unless he would give me leave to communicate his Intentions to the Ministry. This he most readily acquiesced in, adding withal, that he intended to put himself under the Patronage of Sir Robert Walpole. Upon which the Contents of all his Manuscripts were accordingly transmitted to the Secretary of State, neither from whom, nor from his Patron, did Mr. Ker ever receive any the least countermand to his intended purpose. He therefore proceeded and published the first *Volume* in *May* 1726. In a few days after he was complimented with a Warrant wherein his book was called '*scandalous and a seditious Libel;*' he readily took the Publication of it upon himself, but was unable to obey the Warrant, being confined to his bed thro' Lameness. Upon a Message so unexpected he wrote *three* Letters, one to the *Secretary of State*, the other to his *Patron*, and a third to Mr. *Pember*, of the *Crown Office*, to appear for him in Court; but he soon answered all complaints, dying in the beginning of July following.

"He put the last hand to all his Papers, consigning them to the care of his two Friends, mentioned in the close of his *First* Volume, who, according to the Promise they had made him, faithfully published the *second* and *third* volumes upon Oath. Soon after which, a Warrant was issued out against me for publishing the three Volumes, an information was filed against me, and a true Copy of the said Information I both printed and translated that my *Crime* might not be *forgotten.* For this Misdemeanor I was likewise fined Twenty Marks and the corporal Punishment of (what the Gentlemen of the long Robe are pleased jocosely to call) mounting the Rostrum for one Hour †, which I performed with as much alacrity as Mr. *Pope* ever pursued his Spleen against Mr. *Theobald;* and tho' he is pleased to say that this *Machine will lengthen the Face of any Man, tho' it were so comely* (p. 34.), yet will it not make the *crooked* straight. However I have always been of opinion, that it is the *Crime*, not the *Punishment*, or the *Shape* of a man, which stamps his *Ignominy.*" — *The Curliad*, pp. 17. *et seq.*

But it may probably be objected by some that Curll was such a sad dog you cannot believe a word he says. To this it may be replied, that in one or two transactions in which he was engaged with Pope, as we may have occasion to show hereafter, Curll does not seem to have stated anything but the truth.

With respect to the present question we would remark, that he has in the third volume of the *Memoirs of Ker of Kersland* printed a copy of the indictment against him for publishing the first volume: that we have the following evidence from the *Weekly Journal or British Gazetteer* of Saturday, Feb. 18, 1727, that he got into trouble for the publication of such third volume:

"Last Saturday night Mr. Edmund Curll and his son were taken into the custody of a Messenger, for the third Volume of *The Memoirs of Ker of Kersland, &c.*, but are since admitted to bail."

And further, the contemporary evidence of *The Daily Post* of Feb. 13, 1728, that the punishment of the pillory to which he was subjected was for the political, and not for the immoral offence:

"On Feb. 12, 1728, Mr. Edmund Curll received judgment at the King's Bench Bar, Westminster, for publishing *The Nun in her Smock*, the treatise *De Usu Flagrorum*, and the *Memoirs of John Ker of Kersland, Esq.* For the two first offences he was sentenced to pay a fine of twenty-five Marks each, to be committed till the same be paid, and then to enter into a recognizance of 100*l.* for his good behaviour for one year: and for the last to pay a fine of twenty marks, to stand in the pillory for the space of one hour, and his own recognizance to be taken for his good behaviour for another year."

But if this is not sufficient, there is yet better evidence, namely, that afforded by the Records of the Court of King's Bench. The Court Roll, which contains the indictment for the publication of *Meibomius*, does not record (probably on account of the arrest of judgment which Curll moved) any sentence for that offence. That which contains the indictment for the publication of *Ker of Kersland* records the sentence of the Court, which is as follows:

"p Jur̄ p'd̄ prius impannellat et jurat qui p Jur̄ p'd̄ modo comparen' qui ad v'itat. de infracont. simulcū al' Jur̄ p'd̄ prius impannellat et jurat dicend̄ elect. triat. et jurat. dicunt sup sacrm̄ suū qd̄ p'd̄ Edus Curll est culpabil. de p'miss in Informacōn infraspificat. modo et forma put in et p Informacōn p'd̄ in'tius v'sus eū supponit^ur^. Sup quovis̄ et p Cur̄ hic plene intel'cis oib; et sing'lis p'mīss cons' est p Cur̄ hic qd̄ p'd Edus Curll [ . . . *] solvat Duō Regi vigint. Marcas p fine suo sup ipum p Cur̄ hic occ'one p'd̄ impo'it. Et qd̄ ipe idm Edus comittat. Mar̄ Maresc. huj. Cur̄ ibm. salvo custodiend̄ in execucōn p fine p'd̄ quousq; fin p'd̄ solverit Et ult'ius cons' est p Cur̄

* Here Curll gives a copy of Anne's warrant:

"Whereas we are fully sensible," &c.

"Signed, Anne R.

"7 July, 1707, 6th Reign."

† This scene of action was in the month of *February*, and not *March*, as he falsely asserts.

* "Sic, on erasure thro' five lines."

hic qđ ipe idm Edus Curll stet in et sup pillor apud Charing Cross in Com Miđđ die Ven'is Vicesimo t'cio die Februar p spaciū uū hore int. horam undecimam ante merid et horam primam post merid ejusdm diei Qđq; p'fat. [Mar *] deliber corpus ejusdm Edi eodm die Vic Com Miđđ p'đ p ppōito illo Et qđ idm Vic dci Com Miđđ p'paret pillor p'd et faciat execucōn Judicij p'đ Qđq; idm Vic post execucōn Judic p'đ redelibet Corpus p'fat. Edi eidm Marr ibm salvo custodiend in execucōn quousq; fin p'd solv'it ut supra Et p'đ Edus Curll p'sens hic in Cur committit Marr p'đ quousq; etc."

From this, in its official form, certainly not very intelligible document, we see Curll sentenced, for the publication of Ker's *Memoirs*, to stand in the pillory at Charing Cross for the space of an hour, between eleven A.M. and one PM., on 23rd February, which sentence was duly executed.

Curll may do no great credit to the bookselling fraternity; but there is an old proverb which describes a certain individual as not always quite so black as he is painted; and another which bids us give even that same individual "his due." We have no ambition to whitewash Edmund Curll. All we want is to know the real truth about him.

The following letter from Curll, written while these trials were going on, has, there can be no doubt, reference to these proceedings:

"*To the Right Hon. Sir Robert Walpole in Arlington Street.*

"*Nobilitas sola atque unica Virtus.*

"The ensigns, Walpole, you from George receive,
From you acquire more honour than they give;
Garter and star to you are empty things,
Your country's safeguard, guardian of its kings!
Old England's glory you at once regain;
True blue, as worn by you, can never stain.

"*Honi soit qui mal y pense.*

"June 1, 1726.

"SIR,

"When you cease to deserve well of your country, I will cease to proclaim your merits; but till then I will be, in spite of all attacks, Sir, your most obedient and most devoted humble servant,

"E. CURLL.

'From the King's Bench, where still I am,
Where if I stay 'twill be a shame.'

Which is as much as to say that I depend upon your Honour for my deliverer next term."

The following preface to *The Whole Works of Walter Moyle, Esq.*, 8vo. 1727, written by Curll at the same period, was no doubt intended to interest the Secretary of State in his behalf:

"*To the Right Hon. the Lord Viscount Townshend.*

"MY LORD, — As these writings of Mr. Moyle chiefly consist in a defence of our constitution, the united voice of the publick will declare that they cannot fall under any patronage so proper as that of a Townshend and a Walpole. The principles of an Englishman, my Lord, are not to be dignified or distinguished by any name, though were such an attempt made, where either of two appear, *Pater Patriæ* must be the immediate deduction. I shall not enter into a detail of your Lordship's virtues; it is sufficient to say, that all the honours you enjoy are beneath your merit; and as the motive of this address is an acknowledgment for favours received, so the greatest that is even in your Lordship's power farther to confer, is, to permit the declaration I here make to remain as a perpetual monument of my gratitude. I am, my Lord, with the most profound respect, your Lordship's most devoted and most obedient humble Servant, E. C."

Such as we have told it, we believe to be the real story of the subject of these Notes mounting that throne —

". . where on her Curlls the public pours
All bounteous fragrant grains and golden showers."

S. N. M.

* Interlined.

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ANCIENT ASTRONOMICAL PILLAR AT OXFORD.

Forty years ago I made the following Note upon a loose scrap of paper, and having lately found it, I transfer the memorandum for safe keeping to the pages of "N. & Q."

Pasted within the cover of a book in the Bodleian Library (*Arch. Bodl.*, D. 32.) is the following original memorandum:

"Anno 1520 Ego Kratzerus, Bavarus, Monuēns * natus, Servus Regis Henrici 8, jussu illius perlegi Oxoniæ astronomiam, super Sphæram rationalem Io. de Sacro Bosco et Compositionem Astrolabii, et Geographiam Ptolomæi. In illo tempore erexi columnam sive cilindrum, ante ecclesiam divæ Virginis, cum lapicidâ Wilhelmo Aost, servo Regis.

"Eo tempore Lutherus fuit ab Universitate condemnatus, cujus testimonium ego Nicolaus Kratzerus in columnâ propriâ manu posui."†

Antony à Wood, in his *Annals of Oxford*, mentions this condemnation of Luther's doctrine, under the year 1521, in the following terms:

"While these things were in doing, certain persons of Martin Luther's faction (so they were now called) were busy in Oxford in dispersing his doctrine and books. So far, it seems, were they spread in a short time through several parts of the nation, that the Cardinal [Wolsey] wrote to the University to appoint certain men from among them to go up to London, to examine and search his opinions that were predominant against the articles of the holy Faith.

"Whereupon, after consultation had, they appointed Thomas Brynknell, about this time of Lincoln College, John Kynton, a Minorite, John Roper, lately of Magdalene College, and John de Coloribus, Doctors in Divinity; who meeting at that place divers learned men and bishops in a solemn convocation at the Cardinal's house, and finding his doctrine to be for the most part repugnant to the present used in England, solemnly condemned it; a tes-

* Perhaps *Monacensis*, a native of Munich.

[† This note was originally copied from Kratzer's MS. in the library of Corpus Christi College, No. clii., and is printed by Mr. Coxe in *Catalogus Cod. MSS. in Collegiis Aulisque Oxon.*, ii. 60.]

timony of which was afterwards sent to Oxford, and fastened on the Dial in St. Mary's Churchyard by Nich. Kratzer, the maker and contriver thereof; and his [Luther's] books also burnt both here and at Cambridge."

We learn from Wood also, that Nicholas Kratzer, a Bavarian, was B. A. of Cologne and Wittenburgh; that he was incorporated at Oxford, and proceeded M.A. there in 1522. He was one of the original Fellows, or Scholars, appointed by Bishop Fox in his new college of *Corpus Christi*.

The figure of this cylinder is preserved to us by Loggan, in his *Oxonia Illustrata*, plate xi. It appears to have been about six or seven feet in height, and was placed upon the churchyard wall. The lower part was round, the upper part had four square faces, on which were dials; it terminated in a pyramid, surmounted by a ball and cross.

Peshall, in his *History of the City of Oxford*, p. 55., takes notice of it:

"In the churchyard [viz. St. Mary's] on the south side was a most curious Horoscope, made by Nicholas Kratzer *alias* Cratcher, a Bavarian and famous Mathematician, and sometime Fellow of C. C. C., anno 1517, at the command of King Henry VIII. But this went off with the churchyard wall, as before."

The wall of which Peshall speaks was partially removed in 1744. But I think that there still remains a mark, on a pilaster near the eastern extremity of it, where the column had stood, fronting the High Street. Possibly the fact of its containing a condemnation of Luther's doctrine may have been the cause of its removal a century ago. Nothing is said as to its subsequent fate. But I should not be much surprised if a judicious and thorough search should yet discover it, lying hidden in some one of those dark holes and corners which are attached to St. Mary's Church.

The beautiful astronomical column which adorns the quadrangle of Corpus Christi College is a monument of the same kind, but more elaborate; it is also more recent, having been erected in 1605. I believe that the College library contains a curious account of the erection of that column, which has not been published, and probably would interest many readers.* Henry Cotton.

Thurles, Ireland.

[* This curious cylindrical dial was constructed in 1605, by Charles Turnbull, M.A., and is described in a MS. on Dialling preserved in the library of C. C. C., No. xl. Codex chartaceus, in 4to., written by Robert Hegge, which is thus noticed by Antony à Wood: "In which book is the picture of the dial in the said college garden made by Nich. Kratzer, with a short discourse upon it. In like manner there is the picture of that fair cylinder standing on a pedestal in the middle of the said college quadrangle, made by Charles Turnbull, 1605, with a short discourse on it, which he entitles, "Horologium Sciotericum in gratiam speciosissimi Horoscopii in area quadrata, C. C. C.'"—*Athen. Oxon.* (Bliss), ii. 457.]

### PARAPHRASE OF THE "TE DEUM."

I enclose you another paraphrase of the *Te Deum*, of similar character to the one mentioned above (2nd S. ii. 370.) It was transcribed by me from the fly-leaf of an old manuscript formerly belonging to Glastonbury Abbey, and now in the possession of the Marquis of Aylesbury.

"Te matrem laudamus, te dominam confitemur,
Te æterni patris, stella maris, splendor illuminat,
Tibi omnes angeli, tibi cœli et universæ potestates
Tibi Cherubim et Seraphim humili voce proclamant
Ave, ave, ave, Domina, Virgo Maria.
Pleni sunt cœli et terra majestatis filii tui.
Te gloriosam Apostoli prædicant;
Te gratiosam Prophetæ pronunciant,
Te pretiosam martyres floribus circumdant,
Te per orbem terrarum sancta confitetur Ecclesia;
Matrem immensæ majestatis,
Venerandam Dei sponsam, maritique nesciam,
Sanctam quoque, solam gravidam Spiritu.
Tu regina es cœli,
Tu Domina es totius mundi,
Tu ad liberandum hominem perditum carne vestisti altissimum filium
Tu vincendo mortis aculeum pertulisti clarissimo vitam ex utero.
Tu ad dexteram nati sedens dignitate matris,
Judex qui creditur esse venturus.
Te ergo, quæsumus, tuis famulis subveni pretioso tui ventris germine redemptis,
Æterna fac cum sanctis tuis gloria munerari.
Salvum fac populum tuum, domina, per te factum heredem de vita,
Et rege eos, et extolle eos usque in æternum.
Per singulos dies benedicimus te,
Et laudamus nomen tecum altissimi, qui te fecit altissimam,
Dignare, domina laude dignissima, a nobis indignis laudari.
Miserere nostri, domina mater misericordiæ,
Fiat misericordia filii tui, domina, super nos ope tua, qui clamamus illi,
In te, domine, speravi; non confundar in æternum.

*Explicit Te Deum ex conversione venerabilis dompni Johannis Bracy Mochelnie Abbatis in honorem Sanctæ Mariæ.*"

J. B.

### EDWARD GIBBON.

I some time since (1st S. ix. 54.) sent you an unpublished letter of Gibbon's. I have now stumbled both on an anecdote and a letter, published, indeed, about 1799, but not likely to be known to your readers, in a local miscellany called the *Hampshire Repository*. I think them both worth preserving in "N. & Q." Here, without more preface, is the anecdote:

"A person who keeps a public-house by the sea-side, not far from Portsmouth, told me the other day that he lived seven years with the late Mr. Gibbon's father at Buriton; that the son once flogged him severely for beating his dog; that he was always fond of reading, and seldom seen without a book in his hand; he did not cultivate an acquaintance with the young people in his neighbourhood, nor even afford his father or mother much of

his company; his beloved books riveted his attention, and to books he sacrificed all the amusements of youth. Every memorial of so ingenious and elegant a writer is interesting to the public."

The following is the letter, which was addressed to his friend and neighbour the late Francis Hugonin, who appears to have taken an active part in attending to his estate at Buriton:

"My dear Sir, — As my banker's book only mentions the names (and names unknown to me) of the persons who have given the draughts, I am at a loss to determine whether the last belong to yours or to other remittances; though indeed my bills from different places are not very numerous, and since the loss of my office are likely to become still less frequent. If anything still remains due, I hope you will send it as soon as may be convenient, and I fairly own, that I shall grudge every shilling which is kept back for the most useful or necessary repairs. From your silence I suppose that the negociation about Storn farm has totally failed. You know I was never anxious about it, and nothing could tempt me but the eagerness of the purchasers. The general receipt or discharge which you mention ought to have been sent you a long while ago, but I have now mislaid (according to my usual practice) the model of the receipt. If you will take the trouble of drawing another, I will return it signed, and only wish you could insert in it all the expressions of gratitude, confidence, and regard, to which you are so justly entitled. We are all in confusion and amaze at Mr. Fox's resignation. We shall hear his reason next Tuesday, but I think it an act of passion rather than prudence, as he does not carry his whole party with him. Mr. W. Pitt will be a minister at three-and-twenty. The Duke of Richmond and General Conway stay with Lord Shelburne. Lord Keppel is out; perhaps Howe succeeds him, but everything is uncertain.

"I am, Dear Sir, most faithfully yours,

"E. G.

"June 6, 1782."

J. S. O.

## Minor Notes.

*Ludlow the Regicide.*—It may not be otherwise than interesting to the readers of "N. & Q." to know that the house in which Edmund Ludlow the regicide lived, and, as some say, was born, is still in existence, and in very tolerable preservation with regard to its antiquities, as the "Somerset Arms" at Maiden Bradley, Wilts. There are still to be seen some curiously carved chimney-pieces, and the remains of a quaint old cornice, though now much concealed and bedaubed with whitewash. There is also a fine old staircase, broad and spacious, which must have allowed plenty of room for the goodly forms of our sack-loving ancestors and their pretty dames. The house quite retains the old manorial style, and was, in fact, the manor-house. It is said that Ludlow was born at a house now called "Newmead," in the same parish; but at some little distance from the village of Maiden Bradley, and which did not belong to Sir Henry Ludlow, but to the Seymour family. The "Somerset Arms" though, I believe, has the greater claim to having witnessed the first moments of the celebrated regicide. There are some tombs in the church, or rather slabs, of the Ludlow family; as also at the church of Hill Deverill, a village about six or seven miles from Maiden Bradley. Henri.

*Surnames for Illegitimate Children.* — The subjoined singular conjunction of the parents' names to frame a surname for an illegitimate offspring is an extract from the parish registers of Landbeche. Are there any similar instances on record?

"1595, 3 Apr. — *Yone* (prob. Joan) *whom we may call Yorkoop because she was the Bastarde D. as comonly reported of one Yorke and Cooper the mother, baptized.*"

Cl. Hopper.

*Queen Mary's Signet Ring.* — In *The Times* of January 2nd ult. is a letter signed a "Constant Reader," which says:

"That there is a lady residing at Broadstairs who is in possession of the identical ring which was worn by Mary during her confinement in Fotheringay Castle previous to her execution, and given by her to one of her maids of honour as a token of remembrance, who was afterwards so reduced as to compel her to sell it for the value of the gold.

"The engraving is on amber, the usual material for such purposes at that period, and, as you may perceive from the enclosed impression, is much worn by time. It is supposed that the seal in the late Earl of Buchan's collection was copied from it.

"This valuable antique was purchased many years ago by a member of the present possessor's family at the sale of the celebrated antiquary John M'Gowan, of Edinburgh, who considered it a most valuable gem."

"A Constant Reader," but without giving his or her address, then kindly offers an impression to any tyro of heraldry. I have thought this account would be acceptable as a Note for "N. & Q.," considering it is on so interesting a subject; and embodied there not so likely to be lost sight of as in *The Times*. Henri.

*Altar Candles, why made of Wax?* — Wax candles are said to have been used on the altars in Welsh churches; but the following passage I lately met with, quoted from an ancient Welsh law, and from which the above inference has been drawn, is curious, as affording a somewhat ingenious and logical argument for their use:

"Bees derive their origin from Paradise; and because of the sin of man did they come from thence, and God conferred on them his blessing; and *therefore* Mass cannot be chanted without their wax!" *

F. Phillott.

"*Masks and Faces.*" — Those who have witnessed the representation of the very clever drama of *Masks and Faces*, will not have forgotten one of its most striking situations, — the scene of poor Triplet's triumph, where the despised portrait of

[* The original occurs in *Leges Wallicæ*, lib. iii. cap. v. sect. 10.—Ed.]

Peg Woffington, after having been satisfactorily demonstrated to be a mere daub, and not the least likeness in the world, is proved to be the very reality — the lady herself stepping *in propriâ personâ* from behind the canvass, through a hole in which she had exhibited her face. The authors (Messrs. Taylor and Reade) appear to have derived their very striking and novel situation from a French source; for it is recorded of the Marshal Luxembourg, that he took his mistress to the house of a celebrated Parisian artist, in order that she might see the likeness of the Marshal, and sit for her own. When, however, she saw the portrait, she declared that she had never seen any person like it. The Marshal knew that this was mere prejudice, and persuaded her to go once again to the painter's house, after the last sitting, assuring her that if she should not then be perfectly satisfied, he would cease his importunities. He had contrived, with the assistance of the painter, to thrust his own face through a canvass hung where the picture had before been placed; but she, on perceiving it, persisted in asserting that it was no more like than before. Upon this the Marshal could not keep his countenance, but, by laughing aloud, discovered at once his stratagem and her obstinacy.

This anecdote was published thirty-five years ago in Ramsay's *New Dictionary of Anecdotes illustrative of Character and Events.*

Cuthbert Bede.

*Inscriptions on Bells.* — When in the London Docks a day or two since, I noticed a bell sent thither for shipment to the colony of Victoria. It is intended for the church of St. Stephen, Portland, and bears the inscription —

"Venite et cantate Domino."

Mercator, A.B.

## Queries.

### BIBLIOTHECA HARLEIANA.

After the death of Edward Harley, second Earl of Oxford, in 1741, his invaluable collection of manuscripts was purchased by the nation, and deposited in the British Museum. His library of printed books was sold for 13,000*l.* to Thomas Osborne the bookseller, who employed William Oldys, the earl's late librarian, and Samuel Johnson, afterwards our great lexicographer, to form the *Catalogus Bibliothecæ Harleianæ*, after a classified plan which had been laid out by Michael Maittaire. Of this catalogue two octavo volumes were issued in 1743, and two more in 1744: (a fifth, printed in 1745, which generally accompanies the former, is not properly part of the work, though issued under the same title, but rather Osborne's catalogue for that year, containing many of the Harleian books, before catalogued, but still remaining unsold). The books were neither sold by auction, nor by prices printed in the Catalogue, as usual with booksellers; but the Catalogue is wholly without prices, one copy only, which was kept in the bookseller's hands, having the prices written in it. That copy he afterwards advertised for sale, in his shop catalogue for 1749, No. 5954:

"Catalogue of the late E. of Oxford's Library, as it was purchased (being the original), inlaid with royal paper, in 16 vols. 4to., with the prices prefixed to each book, price 10*l.* 10*s.*

"N. B. There never was any other copy of this Catalogue with the prices added to it."

The same article, at the same price, is repeated in Osborne's *Catalogue* for 1750, No. 6583; and in that for 1751, No. 6347; after which it was discontinued in his subsequent catalogues, and had therefore probably found a customer. (These particulars I gather from the fly-leaf of a copy of the *Catalogue* obligingly lent me by Mr. Bolton Corney.) Query, to whom was it sold? and where is it now? It must form, if existing, so remarkable a record of the market value of books a century ago, that one cannot but wish that it were placed for general reference in the library of the British Museum.

J. G. Nichols.

### ANCIENT MURAL PAINTING.

Some months ago, clearing the whitewash from the walls of the church of this parish, I discovered fifty or sixty mural drawings of the fourteenth century, well drawn, very interesting; among them one the subject of which I am unable to make out. I have been anxiously watching for some time your "Notes on Punch," hoping that these might help me; for the drawing represents a male figure habited as a friar, with a head unmistakably representative of Punch; in his hand is a long two-handed sword, the blade of which he is holding at the neck of a kneeling female figure, whose face is one of great beauty. I am so far helped by your Notes, that I am induced to think this must have been a scene from some mystery play with which Punch was connected.

I am aware that it may be the representation of a martyrdom, the executioner being grotesquely masked. Of the fifty or sixty drawings, this and one other only are legendary; the one other representing St. Francis preaching to animals of the lower creation.

Perhaps if I were to send a tracing of the Punch-like countenance, &c., some of your friends may be able to relieve me from my state of uncertainty as to the subject.

Chas. E. Birch.

Rectory, Wiston, Colchester.

## Minor Queries.

*George a Green.* — Can any reader of "N. & Q." give me information as to the present whereabouts of an early prose romance on the subject of George a Green, totally different from the one generally known, and which I formerly reprinted. The book to which I allude is entitled *The Pinder of Wakefield, being a History of George a Green, &c., full of pretty Histories, Songs, Catches, Jests, and Riddles*, 4to. (bl. let.) 1632. It was sold in the Gordonstoun sale and purchased by Mr. Inglis. I saw the copy some twenty-five years since, and made some notes of it, but these I have unfortunately mislaid. William J. Thoms.

*Glycerine for Old Books.* — There have appeared in "N. & Q." from time to time many inquiries and communications on the subject of restoring the bindings of old books. One correspondent, Luke Limner, suggested (2nd S. ii. 156.) that the "thing most wanting to render the leather supple is an oil or fatty matter to replace the unction dried out of the skin by the action of time." May I ask if any experiments for this purpose have been made with glycerine? if not, may I suggest it as deserving trial, and request those who try it to record in your columns the result of their experiments for the benefit of every other Book Lover.

*Archbishop Slattery.* — Doctor Michael Slattery, whose death has very recently taken place, and who was for some years (I believe from 1834 to the present year) Roman Catholic Archbishop of Cashel, was a graduate of the University of Dublin. Is there any other instance of the kind on record? Abhba.

*Portraits of Bishops.* — Where can a list of the portraits, either paintings or engravings, be found of the bishops, &c., of the Church of England? My object is to procure a list of those who were natives of Devon or Cornwall, stating where their painted portraits are still to be seen, or in what works engravings of them may be found.

An Ecclesiastic.

*Thirty Years' War.* — Mr. Carlyle in his *Cromwell's Letters and Speeches* attributes the words "Ich habe genug, Bruder; rette Dich" to Gustavus Adolphus, on the field of Lützen, giving Schiller as his authority. Mr. Chapman in his recent *History of Gustavus Adolphus* does not mention these last words, and my own copy of the *Geschichte des dreissigjährigen Kriegs* has no marginal references, which would give me the original authority. Would some reader of "N. & Q." kindly supply it.

Carlyle says "Alles für Ruhm und Ehr" were the words Duke Bernhard of Weimar carried on his flag through many battles in that thirty years' war — in allusion to Elizabeth of Bohemia. Mr. Chapman says of Christian of Brunswick, "to his motto Tout pour Dieu" was now added "et pour elle." Is Mr. Carlyle mistaken, or did the two dukes bear similar mottoes? Schiller, the only authority he quotes just at this place, says of Christian of Brunswick Halberstadt — "und die Devise: Alles für Gott und sie, auf Seinen Fahnen." T. X. H.

*Family of Mauleverer.* — Can any of your correspondents inform me to what family the following arms belonged: Argent, upon a chevron, three martlets? colours not known.

These were quartered by Sa. three greyhounds courant, arg., being the arms of Mauleverer, of Arncliffe, co. York, and recorded by Glover in 1585. C. J. D. Ingledew.

Northallerton.

*Speech addressed to Charles II.* — Among the MSS. relating to the Reformed Church at Rochelle, and lodged in Marsh's library, there is a speech addressed to Charles II. with this title: "Harangue du Roy faite par Mons. Lombard, un Ministre de l'Eglise Françoise de La Savoye, le 19 Octobre, 1681." In this speech a *Declaration* is mentioned favourable to the Protestants. What was it, and in what work can I find it?

Among these MSS. there are several very interesting documents. Clericus (D.)

"*St. Leon*," *a Drama.*—Who is the author of *St. Leon*, a drama in three acts? Published by Ed. Churton, London, 1835. X.

*English Currants and Foreign Currants.* — The elder D'Israeli, in his article on the *Introducers of Exotic Flowers and Fruits*, says that —

"The currant-bush was transplanted when our commerce with the island of Zante was first opened in the reign of Henry VIII."

I have been more than once assured that the currants of commerce, the produce of Zante and Patras, are *not* identical with the garden currants of this country, and that the former do not belong to the genus *Ribes*. Is D'Israeli right or wrong in the above assertion? Henry T. Riley.

"*The Election.*" — Who is the author of *The Election*, an interlude, 12mo., 1784? It is said to have been written by a clergyman in the neighbourhood of Yarmouth, and refers to some incidents which took place at the election of members for that town. X.

*Twins; Martin-heifer; Free-martin.* — Being, the other day, at the private baptism of a boy and girl, the twin children of a poor woman, a gossip who had contributed her full quota to the popu-

lation of the country, was lamenting on the barren future that the twin-girl's life presented to her prophetic eye. On inquiry, I found that it was popularly believed, that, in such cases of twins (*i. e.* where the one was a boy, and the other a girl), the girl would never bear a child.

Has this specimen of the folk lore of an agricultural parish any sort of connexion with the fact (for I have heard it repeatedly stated to be a fact), that, in the case of twin calves, where the one is a bull and the other a heifer, the latter always proves barren. Why should it be called a *martin-heifer?* or a *free-martin?* for by these two names is the twin-heifer known. This subject has not yet been broached in "N. & Q."; and, after referring to every book at my command, I can gain no information on the subject.

Cuthbert Bede.

*MacGillivray, a Creek Chief.* — Enclosed I beg to hand you an extract from the *Gentleman's Magazine*, and if not trespassing too much on your valuable space, beg to request the insertion of a few Queries in reference thereto.

"Feb. 17, at Pensacola, Mr. MacGillivray, a Creek chief, very much lamented by those who knew him best. There happened to be at that time at Pensacola a numerous band of Creeks, who watched his illness with the most marked anxiety, and when his death was announced to them, and while they followed him to the grave, it is impossible for words to describe the loud screams of real woe which they vented in their unaffected grief. He was by his father's side a Scotchman of the respectable family of Drumnaglass in Inverness-shire. The vigour of his mind overcame the disadvantages of an education had in the wilds of America, and he was well acquainted with all the most useful European sciences. In the latter part of his life he composed with great care the history of several classes of the original inhabitants of America; and this he intended to present to Professor Robertson for publication in the next edition of his History. The American and the European writer are now no more, and the MSS. of the latter, it is feared, have perished, for the Indians adhere to their custom of destroying whatever inanimate objects a dead friend most delighted in. It is only since Mr. MacGillivray had influence amongst them that they have suffered the slaves of a deceased master to live." — *Gentleman's Magazine*, vol. lxiii., p. 767., 1793.

1. Can I find any more detailed account of the life and family of this Mr. MacGillivray?

2. Are his MSS. destroyed, as represented in the *Gent. Mag.*, or are they still in existence? If so, where can they be seen?

3. What arms do the Drumnaglass family bear?

This and any other information on the subject will be greatly esteemed by A. K. M.

Princes Street, Cavendish Square.

*Brickwork, its Bond.* — I observed last week, at Poole in Dorsetshire, in the front of the London Hotel, and of several other houses in the High Street, a system of bond different from any I have ever seen before. The bricks in the face of the wall appeared all headers, but I was not able to discover in what manner the internal bond was contrived; but, as many of the houses were three stories high, the walls must have exceeded one brick in thickness.

I should be obliged to any correspondent who would inform me on this point, and would tell me, whether such bonding is practised elsewhere than in Poole. Trowel.

"*Dear Sir,*" or "*My dear Sir?*" — Which is the most friendly, which the most formal mode of address, when writing to a correspondent? I have recently heard the most opposite opinions expressed by well-educated persons. I am myself unable to decide, and as I do not wish to be guilty of any discourtesy to my friends, I should be glad if some of the readers of "N. & Q." would take the trouble to set me right on this very doubtful point of etiquette. H. H. J.

Manchester.

*Arms of Bishop Rundle.* — What arms were borne by Thomas Rundle, Lord Bishop of Derry in 1734? He was born in the parish of Milton Abbot, near Tavistock, in Devonshire, about 1686. J. S. R.

*Jewish Tradition respecting the Sea Serpent.* — A short time since, in a conversation on the subject of the sea serpent, I was informed by a reverend gentleman present, that the Jews have a tradition "that a pair of these animals were originally created male and female; but that the male was consumed for food by the Jews during their wanderings for forty years in the wilderness." I could not obtain the authority for this tradition at the time, and I have since searched for any notice of it in vain. Possibly some of your readers may be able to enlighten me. J. Baillie.

*Robert Keyes.* — Is not Mr. Jardine mistaken when, in his "Narrative of the Gunpowder Plot" he describes Robert Keyes as the son of Edward Kaye by Ann, daughter of Sir Robert Tyrwhitt of Kettleby?

According to the *Visitation of Huntingdonshire*, printed by the Camden Society, Robert Kaye, son of Edward by Ann Tyrwhitt, married Christiana, daughter of Will Cooper, and widow of Thos. Groome; and by the register of Glatton, where he resided, it appears that the marriage took place in 1583, and that Robert Kaye died in 1596. It is therefore clear that *he* could *not* have been one of the conspirators.

However Lucy, sister of this Robert Kaye, married John Pickering of Pitchmarsh, and died in 1565, leaving issue. John Pickering married, secondly, Ursula, daughter of Thos. Oxenbridge of Etchingham, Sussex, and had by her, with other children, Margaret, baptized May 23, 1568, who

afterwards became the wife of Robert Keyes, the individual who *was* concerned in the plot; but of his family or connexions nothing more is known.

Anon.

"*Musæum Thoresbyanum.*" — Feeling much interested in all that relates to my ancestors, the Beestons of Beeston, I should very much like to purchase, at a fair and reasonable price, the following MS. and charter thus mentioned in the *Ducatus Leodiensis*, and I can only hope to do so through the medium of "N. & Q." Perhaps the editor will, with his usual courtesy, allow me to try to catch the eye of the party who has them:

"Mr. Ralph Beeston's manuscript relating to the Beestons of Beeston, 1609, when that mannor was sold to Sir John Wood; with Sermons or Discourses on certain Texts of Scripture. The original given me by his kinsman, Mr. Bryan Dixon."

"By an original charter, lately presented to me, whereby Will. Painel gives Lands and Tenements to St. John's of Jerusalem, attested by many of the Gentry in these Parts, it appears there was a Ralph Beeston and Robert his son, prior to any in the printed Pedigree, it being before Dates were inserted."

Particulars of whereabouts and price will be thankfully received by R. W. Dixon.

Seaton Carew, co. Durham.

*Sparcolle Family.* — Information is desired respecting the family and name of Sparcolle, Sparkhall, or Sparshall, of Suffolk or Norfolk.

In Glover's *Roll*, the arms are given as "Gules, a lion rampant double queued ermine." The same arms were borne by the Nerford, or Neerford family, the crest a glowworm. Were these families connected? and is there anything allusive in the crest, viz. to "*sparkle*"? J. S. R.

*Marriage by Proxy.* — I find in the *History of the Cloister Life of Charles V.*, that Luis Mendez Quixada Manuel de Figueredo y Mendoza, the emperor's majordomo, was married to Doña Magdalena de Ulloa at Valladolid by proxy, he not being able to obtain leave of absence from Bruxelles. Are there any other instances of this in history? And is it allowed now in the Roman or Anglican Churches? Notsa.

"*Auld Wife Hake.*" — Christmas and New Year's tea parties and dances are called "Auld wife hakes" in the Furness district of Lancashire. What is the derivation of the word *hake?* The word is never used in the central part of the county. Prestoniensis.

*Devil's Seat, Yarmouth.* — I read in Hone's *Year-Book*, col. 254., that there is a seat at the gateway of the entrance to Yarmouth churchyard called the "Devil's Seat," which is supposed to render everyone that sits on it particularly liable to misfortune for the rest of their lives. Being a native of East Anglia, I should like to know if it is *Great* Yarmouth. A. S.

*Artesian.* — Could any of the readers of "N. & Q." inform me the authority on which the word "artesian," as applied to wells is said to be derived from the province of Artois? I have heard it asserted that such wells were first used in Artois; but, unless supported by direct evidence, it would rather appear that the explanation was invented to account for the derivation of the word, considering that the artesian well was used by the Chinese and Persians many centuries back, and was probably introduced into Europe from the East. Would it not rather be in accordance with reason and etymology to derive the word from Artus, a *joint*, in allusion to the mode of boxing with iron rods, each rod being screwed into the one previously sunk, and so on; in the same way that artillery is derived from Artus, the field-guns in early times being made of several pieces of flat iron bound together by a leather or iron girdle. W. D. H.

*Mason on Short-hand.* — I should like to obtain some information respecting a treatise on short-hand, entitled:

"Arts Advancement or the most exact, lineal, swift, short and easy Method of Short-hand Writing hitherto extant, by William Mason, Author and Teacher of ye said Art. London, printed for Joseph Marshall." No date [1682?].

Is anything known of the author, and what are the earliest works on short-hand? * Mason's treatise is a kind of 18mo, and contains 24 pages, apparently printed from plates. From the title, of which I have given an abridgement above, he appears to have been the author of the following works: *La Plume Volante; Collection of Aphorisms; Aurea Clavis, or a Golden Key; An Easy Table of Contractions.* H. B.

*Rev. Joseph Pilmore.* — Methodism was introduced into Philadelphia in 1769, by Rev. Joseph Pilmore, who emigrated to America in that year, on a mission from Rev. John Wesley. Mr. Pilmore subsequently obtained orders in the Episcopal Church, and exhibited great zeal and activity in promoting the interests of Episcopacy. Dr. P. died at Philadelphia about thirty years ago.

When, and where, and of what parentage was Dr. P. born? At what time did he enter the Methodist ministry? J. A. Mc. A.

Philadelphia.

"*Once in a blue Moon.*" — A constant reader of the excellent "N. & Q." is very desirous of know-

[* Some notices of early works on Short Hand will be found in "N. & Q.," 2nd S, i. 152. 263, 303. 401.; ii. 393.; iii. 17.]

ing whether any of your intelligent correspondents can inform him how, or when, the proverb arose — "Once in a blue Moon." A reply will greatly oblige Σ.

*Arnside Tower and Helslack Tower, Westmoreland.* — What is the origin and date of erection of these towers, the ruins of which are situated about a mile apart in the parish of Beetham? J. M.

## Minor Queries with Answers.

*Paul Cuffee.* — The beginning of the present century an American free negro, with the assistance of some individuals (Americans), fitted out a vessel, with the humane and benevolent object to civilise, and I believe also to christianise, African negroes, and from what I have understood he might be classed with Dr. Livingston, who has lately created so great a sensation in this country. Being in command of the vessel he was styled Captain Cuffee, and when out on a voyage he visited England, and I have understood met with a cordial reception, and great encouragement in his most commendable endeavours. I do not find any mention of him in the biographical dictionaries, and request to be informed concerning him, and what was his career. Homo.

[Paul Cuffee was born in 1759, on the island of Cutterhunker, one of the Elizabeth Islands, near New Bedford, and subsequently entered as a sailor on board a merchant vessel, and made several voyages to the West Indies. At twenty years of age he traded on his own account with the people of Connecticut, and made two voyages to the straits of Belleisle and Newfoundland. In 1806 he was the commander of the ship Alpha, of which he owned three-fourths; he manned this vessel entirely by persons of colour, and sailed to the land of his forefathers in the hope of benefiting its natives, where he originated "The Friendly Society of Sierra Leone." On his visit to England he met with every mark of respect from the directors of The African Institution, who gave him authority to carry over from the United States a few coloured persons to instruct the colonists in agriculture and the mechanical arts. His active benevolence to benefit his sable race continued unceasing till death terminated them with his life. He died on Sept 7, 1816, in the fifty-ninth year of his age. His life, appended to that of *Prince Lee Boo*, was printed at Dublin in 1822, 12mo.]

*Richard Boyle, Earl of Cork.* — One of the most interesting autobiographies which has been handed down to us is that of Richard Boyle, the noble and first Earl of Cork, who was Lord High Treasurer of Ireland, and one of the Lords Justices of that kingdom. It is dated the 25th of June, 1632, and gives a most faithful detail of his honourable life, wherein he says, "I have served my God, Queen Elizabeth, King James, and King Charles, full *forty years* in Ireland, and so long after as it shall please God to enable me." The name of this great man is reverenced in Youghall, a town in the county Cork, from which one of the titles as Baron of Youghall was taken. The state letters written by him are all directed from Youghall, 1641. In one of these letters to Lord Goring he describes the wretched state they were in, when the place (which was the *only town* the English had to retire to) was in a most weak and ruinous condition, &c., during the rebellion. Perhaps there is no town in Ireland has more interesting historical associations than Youghall. Its church possesses monuments of the great and the brave, and was founded in 1464 by Thomas Earl of Desmond. Sir Richard Boyle was possessed of the revenues of the foundation until 1634, when Wentworth, Earl of Strafford, Deputy of Ireland, disputed his right to the same. The Query I have to make relative to Richard Boyle, first Earl of Cork, is, who is in possession of the MS. of his life, dated 1632? M. (4.)

[The manuscript of this autobiography is in Balliol College, Oxford, No. 341., Chartaceus, in 4to. minori, ff. 7, sec. xvii. "Autobiography of Richard Boyle, Knight, Earl of Cork, Lord High Treasurer of Ireland," &c. It begins, "My father Mr. Roger Boyle;" and ends, "I was made Lord High Treasurer of Ireland, and sworn the 9th day of November, 1631." It has been printed in Dr. Birch's *Life of the Hon. Robert Boyle*, Lond. 8vo. 1744, pp. 3—15.; and in *The Ancient and Present State of Youghall*, 12mo. 1784. See also Thoresby's *Ducatus Leodiensis*, by Whitaker, p. 61.]

"*Domdaniel.*" — Can any of your readers enlighten me on the meaning and derivation of the word "Domdaniel." Cantab.

[The Domdaniel is a Seminary of evil Magicians under the roots of the sea. From this seed has grown the metrical romance of *Thalaba the Destroyer*, by Robert Southey:

"In the Domdaniel caverns
Under the roots of the Ocean,
Met the Masters of the Spell."

Southey says, "In the Continuation of the *Arabian Tales* the Domdaniel is mentioned."]

*Drake Morris.* — Can any of your readers furnish me with an account of a book entitled *The Travels of Mr. Drake Morris, Merchant in London, &c.*, printed for the Author by R. Baldwin Rose, Paternoster Row, London, 1755? Where could I obtain a copy? Editionarius.

[A new edition of this work was published in 1797 by R. Dutton, Birchin Lane, London, which probably may be obtained of some second-hand bookseller.]

*Rosalba.* — Can any of your correspondents inform me who Rosalba was? All the information I am possessed of is, that she was a lady who engraved. I once found in some biography a few remarks on her life, but I omitted to take any note. Can any one tell me more of her, or where I can find her life, and if her engravings are valuable? Henri.

[Some account of this ingenious lady will be found in Chalmers's and Rose's *Biographical Dictionaries*, art.

Carriera (Rosalba), and in Bryan's *Dictionary of Painters and Engravers*, art. Rosalba.]

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## Replies.

### "THE IMPERIAL DICTIONARY," BY DR. OGILVIE.

(2nd S. iii. 6.)

Dr. Ogilvie is quite right in supposing that, in my first paragraph (quoted by him), I merely refer to the word *check*.* I think nobody could—and I hope nobody did—understand it otherwise. Dr. Ogilvie calls himself the *Editor* of *The Imperial Dictionary*. In "N. & Q." the character of *Author* is most distinctly assumed. Dr. Richardson's and Dr. Ogilvie's *Dictionaries* are named, as equally entitled to be so named, that is, named as works of which those gentlemen are respectively the authors. And we are subsequently told that in *Dr. Ogilvie's*, —

"The etymologies of English words are deduced from a comparison of words of corresponding elements in the principal languages of Europe and Asia, and contains many thousand words and terms in modern use, not included in any former *Dictionary*."

The claim for all this learning and industry is here most unscrupulously made for *Dr. Ogilvie's Dictionary*—not for a *Dictionary* of which Dr. Ogilvie is editor only.

Dr. Ogilvie appeals to the title and preface of *The Imperial Dictionary*, in which he professes to have adopted Webster as the basis of his own labours. What is the import of this word *basis* in Dr. Ogilvie's vocabulary? Are the etymologies and explanations, incorporated unchanged from Webster, to be apportioned to basis or superstructure? Dr. Ogilvie says, "*I* have raised the superstructure" on a "foundation" laid by Dr. Webster.

In 2nd S. ii. 310., we are told that of the word Muggy, "*Dr. Ogilvie* gives the following derivation." And both "the etymology (*i. e.* derivation) and explanation," I have asserted to be "the entire property of Dr. Webster" (2nd S. iii. 59.)

I have not offered, nor do I intend to offer, one word on the merits or demerits of Dr. Ogilvie's alterations, emendations, and additions, to Webster. I hope all his alterations are emendations. But I want to know, and the public have a right to know, when Webster is the instructor and when Ogilvie?

And this information might easily have been given. Mr. Todd, by the use of an * and a †, enables us to ascertain what belongs to Dr. Johnson, and what to himself. And in a 2nd edition of *The Imperial Dictionary*, I hope some such plan will be adopted.

The work is handsomely got up, and in a very convenient form. Q.

Bloomsbury.

* Very, if not most, commonly written in the mercantile world, *cheque*.

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### THE WIFE OF BEITH.

(2nd S. iii. 49.)

Your correspondent G. N. will find the original of his chap-book under the head of "The Wanton Wife of Bath" in Percy's *Reliques*. In this latter form it is also an old chap, to be sung to the tune of the "Flying Fame." When the Wife of Bath (whose antecedents entitled her to the pre-eminence) was first engrafted upon the old legend of "Le Vilain qui Conquist Paradis par plait," I know not; but that is undoubtedly the original of the *post mortem* adventures of Chaucer's heroine:

"Le Vilain étant mort" (says Barbazon, *Fabliaux*, &c., 1808), "sans qu'il se trouvât ni ange ni diable pour reçevoir son âme, elle erra seule. Ayant apperçu St. Michel qui en conduisoit une, il le suivit jusqu'en Paradis. St. Pierre vouloit l'en faire sortir, mais il plaida si bien sa cause, et contre lui, et contre St. Thomas, et contre St. Paul, et enfin devant Dieu même, qu'il la gagna. Le poete finit par ce proverbe: 'Miex valt engien qui ne fet force.'"

The Wanton Wife satirises the loquacity of the sex, and affords Addison, in a paper upon that subject (*Spectator*, No. 247.), an opportunity at once to praise this *excellent old ballad*, and to use it for his purpose, where, in the scene between St. Thomas and the wife, the former finding himself unable to cope with the eloquence and bitter invectives of the applicant, exclaims:

"'They say,' quoth Thomas, 'Women's tongues
Of aspen-leaves are made.'
'Thou unbelieving wretch,' quoth she,
'All is not true that's sayd.'"

G. N. asks for an authentic copy, and the name of the author of the Scotch version of the "Wife of Bath." I have had an opportunity of examining that called the second edition, bearing the following title: *The New Wife of Beath much better Reformed, Enlarged, and corrected, than it was formerly in the old uncorrect Copy. With the Addition of many other Things.* 16mo. pp. 23. Black letter. Glasgow: R. Sanders, 1700; and from a hasty glance, find no difference between it and a Paisley reprint of 1812; except that the Address "To the Reader" has dropped out of the modern copies, and as it is a curious proverbial bit, I subjoin it:

"Courteous Reader, what was Papal or Heretical in the former Copy is left out here in this 2nd Edition: For there is nothing that can offend the Wise and Judicious, not being taken up into a literal sense, but be way of allegory and mystical, which thus may edifie. The whole Dialogue is nothing but that which is recorded in Scripture for our example, therefore I appeal from the Capi-Critick and Censorius, who start at Straws and leap over blocks: And whose Nature is with the Spider to suck nothing

but Venom out of the sweetest Flowers. Unto the Judicious and Wise who can registrate Vertue with the point of a Diamond, into the Rock of Eternal Memory, and Vice into Oblivion Sand: And whose Genius with the Bee, to Extract Honey out of the bitterest Flowers. Therefore, the one may read to be Edified, the other read and be offended: Let Dogs bark what they will, the Moon is still the same. Farewell."

There being no date to this address, I am unable to say if it appeared for the first time in the impression of 1700; the "other Things" alluded to in the title, refer to amplifications in the allegory, and if what is Papal or Heretical has any reference to exaggeration or the apocryphal, the Scotch poet has rather added than diminished therefrom; for the whole story of meeting with Judas, and the browbeating of the Arch-Enemy by this flyting wife are his creations. Having given your readers a specimen of the old ballad in the curt interlocutory between the heroine and St. Thomas, I would, in conclusion, by way of identifying the common origin of both, and of illustrating the aforesaid amplification of the dialogue, add the Scottish corrector's version of the same incident:

"Thomas then said, 'you make such strife,
When ye are out, and meikle din,
If ye were here I'll lay my life
No peace the Saints will get within;
It is your trade for to be *flyting*
Still in a fever as one raves,
No marvel then you wives be biting,
Your tongues are made of aspen-leaves.'"

J. O.

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### MISTLETOE, HOW PRODUCED.

(2nd S. iii. 47.)

As this question is asked in a previous number of "N. & Q.," I will state a fact respecting this parasitic plant which happened under my own notice.

On August 9, 1843, a severe hail-storm, which visited many parts of the Eastern Counties, passed immediately over this district. The hailstones were so large in size as to injure the bark of the young trees, destroying many of them. So it was in a garden of thriving young espalier apple trees at this place. The bark of those that recovered from it had, in two or three years, grown very much over the injured places; and into these, in the month of March, I rubbed the berries of the mistletoe.

During the summer I examined the trees, expecting to find the berries germinating; in this I was disappointed, as also in the following spring. I now lost all hope of seeing the plant appear. However, in the April of the year following, the gardener called my attention to two small pointed leaves projecting from the bark of many of the trees. These, on examination, I found to be a promise of the long-looked-for mistletoe; which, since that time, has been established in the garden. I am fully convinced these plants were produced from the berries I had inserted. I am disposed to think that the seed is never dropped in the muting of birds. I have noticed that when the berries are stripped from other trees and shrubs, those of the mistletoe have remained untouched. I conjecture that, except when pressed by hunger in severe weather, the birds never try the mistletoe berry, which, from its glutinous nature, adheres to the beak, to clear off which they rub the beak on the rough bark, and thus may insert the seed.

W. E. M.

Norwich.

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I was lately shown, growing most healthily on an apple tree, by Mr. Fruin, of Myrtle Cottage, Petersham, Surrey, some mistletoe that he had propagated by crushing a berry on to a bough, and allowing the seed to stick. The specimen that I saw was about ten years old: the growth, I was told, for the first year, was scarcely perceptible; but after that time the parasite throve apace. I may add, that I made the experiment in my own garden this Christmas.

P. J. F. Gantillon.

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It may be produced by inserting the berry under the bark of an apple tree with a knife, cutting upwards to prevent the rain from lodging. As it grows on other trees I have no doubt inserting the seed would produce it on any trees on which it is a parasite; but on the apple I have seen it growing from inserted seed.

A. Holt White.

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### VERGUBRETUS, MANDUBRATUS, CASSIVELAUNUS.

(2nd S. iii. 91.)

These are Latinized forms of Gaulish or Kymric words. Under *Vergobretus* Dufresne says:

"Summus Magistratus apud Æduos ut Auctor est Cæsar, lib. I. de Bello Gallico: *Divitiacus et Lasco* (*Lisco*) *summo Magistratui præerant Ædui, qui creatur annuus, et vitæ necisque habet potestatem.* Glossæ Isodori: *Virgobretus, nomen Magistratus. Virgobretus*, habent etiam notæ Tironis, p. 60. Etiamnum hodie *Vierg* dicitur supremus Magistratus Augustoduni. De vocis etymo vide Goropium Bekanum in Gallicis, lib. I. et III., Hotomannum ad Cæsaris, lib. I. et lib. VII. *n.* 6. Isaac' Pontanum in Glos', prisco-Gallico, Bochartum de Colon. Phœnic., pag. 79., &c., ed Schilterum in Gloss Teuton."

*Vergobretus* was the name of the chief magistrate among the Ædui. The remains of this Gaulish word are found in the three Gaelic words *Ver go breith*, more correctly *Fear gu breith*, *i. e.* "Man for judgment," "a great Judge." In Kymric, *Gwr-gyvraith* (see Thierry). It is not impossible that *dubratus* in *Mandubratus* may be from the

same root (the Gael. *man* is a hand), or it may have been formed from *breith* and *Mandu-bii*, an ancient people of Gaul mentioned by Cæsar, or from *Veromandui* or *Viromandui*, a people of Belgic Gaul mentioned by Pliny and Livy. Thierry thinks that *Cassivelaunus* (which is found written *Casivellaunus* and *Cassibellinus*) is more correctly *Caswallawn*. P. M. will find in ancient maps a town called *Velauno-dunum*, near *Melo-dunum* (Melun), also a people called the *Velauni*, near Avern (Auvergne). Cæsar mentions one of the Roman generals as Quintus Velanius. The *Penny Cyclopædia*, under "Britannia," says the town of *Cassivelaunus* is supposed to have been Verulam. The tribes with whom the Romans in this expedition became acquainted were, among others, the *Cassi*, who were inhabitants of *Cassio* hundred, Herts. That Cassivelanus was Prince of the People called by Ptolemy *Catyeuchlani* (Κατυευχλανοι), and by Dion *Catuellani* (Κατουελλανοι), and by others *Catnellani*, who occupied the whole or part of Herts, Bucks, Beds, and Northamptonshire. We also find in Suetonius mention made of *Cynobellinus* (in Dion Κυνοβελλινος), *Cunobelin*. But see Cæsar, Bell. Gall., 5. c. 8., 7. c. 68.; Strabo, lib. 4.; Tac. An. lib. 14. c. 33.; Dion. Cass. lib. 60. 779.; Ptolemy, lib. 2. c. 3.; Plin., lib. 4. c. 17.; Camden (*Hist. Brit.*), 298. 977.; Lamartinière (*Dict. Geog.*); Roberts (*Early Hist. of Britain*), 103.; Thierry (*Hist. des Gaulois*), vol. i. (Introduction), also vol. iii. p. 2. ch. 7.; *Penny Cyc.*, "Britannia;" Beda, and Polydorus, and Armstrong (*Gael. Dict.*). R. S. Charnock.

Gray's Inn.

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## "SIZE" AND "SIZINGS."

(2nd S. iii. 8.)

Johnson, in the original edition of his *Dictionary*, gives "*size*, perhaps rather *cize*, from *incisa*, Latin; or from *assise*, French." The first meaning given, for there are many, is that in which we commonly use it, viz. "bulk," &c. The second, which he presumes is derived from *assise*, he gives as meaning

"a settled quantity. In the following passage it seems to signify the allowance of the table; whence they say a *sizer* at Cambridge: —

"'. . . . 'Tis not in thee
To cut off my train, to scant my *sizes*,
And in conclusion to oppose the bolt
Against my coming in.'—*King Lear*."

The third meaning is "figurative, bulk, condition," &c. The fourth, which Johnson says comes from *siza*, Italian, is "a viscous or glutinous substance."

I see also the word *sise*, as contracted from *assize*, and used in reference to its legal meaning.

In turning to *cize*, the meaning I see is virtually the same as *size* in the first instance, though not expressed in the same terms; in fact, Johnson appears to consider *cize* not only the same as *size*, but rather the original word. He derives it from *incisa*.

Now turn to *assize*, and, amongst many meanings, find the sixth —

"*Assize* of bread, ale, &c., measure or quantity: thus it is said, when wheat is of such a price, the bread shall be of such *assize*."

This he derives from *assise*.

From their probable derivations, I take *assize* and *cize* to be the oldest words: and *size* in all likelihood the same as *cize*, with merely the difference of using an *s* instead of a *c*. Everybody well knows, that, until the publication of Johnson's *Dictionary*, there were no fixed rules of orthography; I think, therefore, this substitution may be easily accounted for. Or, allowing another possibility for the origin of *size*, take the above quotation from Johnson — "when wheat is of such a price, the bread shall be of such *assize*" — and alter the last word *assize* into *asize*, a very probable mode of spelling it, and again into *a size*, changing the *a* compound into *a* article, and making two words of it without losing the original meaning.

I now come to my endeavour to reply to the inquiry of B. A. H, "whether *size* and *sizings* may not come from *ciza?*" Johnson gives no word *ciza;* but, from the meaning of one *assize* — "a measure of bread, ale, &c." — I consider they are derived from it; and *ciza*, like *size* and *sizings*, in this sense, merely a derivative, or perhaps I should more properly say, a contraction: or, *ciza* I think not unlikely a corrupt Anglo-Latinised word, derived from *incisa* (borrowing the meaning ascribed to it by B. A. H., in his quotation from Strype's letter to his mother, from *assize*,) and retaining the terminal *a* of the original Latin word instead of *e*, according perhaps to a fancied scholar-like sound it might have. It is evidently, from its meaning, the same as *size*, used in the above quotation from *King Lear*. I do not mean though to accuse Strype of using *ciza*, which I consider may be a corrupt word, from its having a scholar-like sound: he was too great a scholar for that,—I suppose he used the word as he found it. Not being an Italian scholar, I know not if such a word is to be found in that language. If so, and if it has an approximate meaning, B. A. H.'s Query may be replied to by some, in using it: though I adhere to my own notions as stated above.

The following quotations may interest some of the readers of "N. & Q.," as showing the use of the three words, as differently spelt, but with the same meaning: —

"If no motion can alter bodies, that is, reduce them to some other *cize* or figure, then there is none of itself to

give them the *cize* or figure which they have." — Grew's *Cormologia Sacra.*

> "On high hill top I saw a stately frame,
> An hundred cubits high by just *assize*,
> With hundred pillars."
> Spenser's *Vision of Bellay.*

"Objects near our view are thought greater than those of a larger *size*, that are more remote." — Locke.

The above words have brought me to consider the probable derivation of *scissars*, which some say is from *cædo*, some *incido*, and others *scindo*. Johnson has, I think, given a clue to the most likely of all derivations, in one way in which he spells the word, viz. *sizers*, as used by Tusser; from whose writings is the following quotation: —

> "A buttrice and pincers, a hammer and naile,
> An apron and *sizers* for head and for tail."

This mode of spelling *sizers* at once denominates their use. Shakspeare and Prior use *scissars*, but Tusser is the oldest writer. He wrote about 1532, if not before; and Shakspeare was not born till 1564, and Prior till 1664. *Sizers* is, I believe, the oldest mode of spelling. Henri.

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### RELIABLE.

(2nd S. iii. 28. 93.)

I cannot accept J. C. J.'s law in the matter of this neological abortion, nor assent to his reasoning.

As a purist, he may be right that Greek terminations should not be tacked to words of Latin etymology, nor Latin terminations to Saxon derivatives; but as he admits this abuse to be beyond remedy, I will pass at once to the real question, — which is, Whether an adjective can convey the meaning of the verb from which it directly derives, when disjoined from a preposition inseparable from the verb itself. The analogy of Latin does not hold. *That* is a language of inflections and declensions, tenses and cases, which perpetually supersede the necessity of prepositions and auxiliary verbs. Ours is a language entirely dependent on them.

"You may rely the truth of the fact" is, for want of the necessary preposition, a sentence without meaning, — incomplete in its construction — and therefore nonsense. "The truth of the fact is reliable" must be equally unmeaning, incomplete and nonsensical.

"The ending -ble, or able," has the force of a passive infinitive. Valuable, admirable, tolerable, &c. — to be valued, to be admired, to be tolerated, &c. Reliable is therefore "to be relied" — not "to be relied upon." You may just as well omit the verb as the preposition. Their union is indispensable to produce a meaning.

> "The mind may be acted upon by various influences."
>
> "A man may be imposed upon by knaves."

According to this theory of licence, to omit the preposition in newly invented adjectives,

> "The mind is actable by various influences,"
>
> "A man is imposeable by knaves,"

would be modes of expression just as proper and intelligible.

J. C. J. asserts that "'Credo' does not mean 'to believe' at all." How does he translate "Cœlo tonantem credidimus Jovem regnare?" It means, he says, "to entrust," "to commit." No doubt, that is *one* of its meanings — and, in connexion with the dative which it governs, conveys and expresses the full force of that preposition which, in English, must be interposed bodily.

"Quid credas, aut cui credas?" writes Terence. There are the two senses in juxta-position. There is nothing omitted, or left to be supplied, in the "cui credas?" It is exactly equivalent to the English "*On* whom can you rely?"

No writer with pretensions to a correct style has hitherto made, or (as I conceive) ever will make use of this newspaper slip-slop, which, "deformed, unfinished, half made up," has not even the apology of supplying a deficiency in the language, — but thrusts its mutilated stump into the place of "*trustworthy*," a well authorised English word, which signifies all that "reliable" is intended, — but awkwardly fails, — to convey. P.

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### "THANKS BE TO THEE, O LORD."

(2nd S. iii. 98.)

Mr. Ellacombe, in making his demurrer to my Note, had forgotten the Query, — the origin of the verse (not suffrage) sometimes sung after the Gospel has been ended, — which is quite another point from the verse sung after the Gospel is named. I will therefore repeat my answer in another form. The latter verse, which was ordered in King Edward's book, Bishop Cosin suggests, was probably omitted by the negligence of the printer. There is no doubt of it.

1. The fourth Council of Toledo, A.D. 633. Can. XII., forbade that,

> "Laudes post Apostolum decantantur, priùs quàm Evangelium prædicetur; dum canones præcipiunt post apostolum non laudes sed Evangelium annuntiari."

And this decree was made in consequence of the Roman order for singing a Gradual between the Epistle and Gospel. In the English Church the Gradual was sung by two choristers "in pulpito" in the middle of the choir, or upon the steps of the sanctuary, and was followed by the Verse, and the Prose Tract or Sequence sung by the whole choir. The Gospel was then sung always on the north side: on Sundays and certain feasts "in pulpito;" at other times "ad gradum chori." In King Edward's Service-Book the Gradual, &c.

were omitted, and the people desired to say after the Gospel was named, "Glory be to Thee, O Lord."

2. But the Nicene Creed, by the present rubric, is to follow immediately after the Gospel is ended. Archbishop Laud, however, in the Scottish Liturgy *introduced* the Verse now in occasional use, "Thanks be to Thee, O Lord, for this Thy holy Gospel." It is enjoined by the Twenty-ninth Canon of the Church in Scotland, A.D. 1838. Such was my statement, which, with every respect for Mr. Ellacombe, I must repeat. I am not aware of any instance of the occurrence of any similar Doxology in this place; probably Laud derived it from Bishop Andrewes, who seems to have inserted here the Gradual formerly sung between the Epistle and the Gospel. In the Liturgy of St. Chrysostom, after the Epistle the priest said Εἰρήνη σοὶ, and the deacon Σοφία, while the choir responded "Alleluia." The Latin Church prescribed a Verse, while the priest or deacon went up the steps of the roodloft to sing the Gospel. Bishop Andrewes, in his Notes on the Communion Office, suggests "Ὑμνολογία, post Evangelium, Graduale;" whilst the priest goes up from the door of the choir to read the Nicene Creed. So Bishop Cosin quotes him. While in the Lambeth MS. are subjoined to the rubric "The Epistle and Gospel being ended, shall be said the Creed," these words, "Ad Laus Tibi, Domine." Bishop Cosin, in his suggestions of corrections in the Book of Common Prayer, which appear to have been made in the time of Charles I., observes, —

"Neither is there any order after the naming of the Gospel for the people to say 'Glory be to Thee, O Lord,' as hath been accustomed, and was specially ordered in King Edward's time, together with 'Thanks be given to God,' at the end of the Gospel. For uniformity and advancement of our devotions herein, that order would be fitly here renewed."

And he proposed a rubric to this effect: "At the end of the Gospel, he that readeth it shall say, 'Thanks be to Thee, O Lord.'" Hooker (*Eccles. Pol.* v. xxx. 3.) mentions the "Glory be to the Lord," under the form of "uttering certain words of acclamation." See Keble's edition, ii. 178.

Mackenzie Walcott, M.A.

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MIDWIVES AND MAN-MIDWIVES.

(2nd S. iii. 120.)

Since I forwarded the *Note* to "N. & Q." on the above subject, I remembered that Mercier, in his *Tableau de Paris*, had something to say thereon. On referring to the work in question, I find more details than you would care to insert; but the substance of the historical matter amounts to this: — At the commencement of the seventeenth century, "accoucheurs" were scarcely known in France. Ladies of the royal families of Europe were the last to abandon the old fashion of employing women on the occasions referred to. Generally speaking, the matrons accepted the change of men for women reluctantly; but became reconciled to it, by the superior ability and knowledge of the male practitioners. Down to the end of the last century, Spanish husbands had a considerable repugnance for a man who exercised this useful office. They agreed with the learned Hequet, who, at the beginning of the century, published a work entitled: *De l'Indécence aux Hommes d'accoucher les Femmes.*

A law of Henry II. awarded death as the penalty to be paid by any girl who, expecting to become a mother, should conceal the fact. The law still existed, but it was laughed at, in Mercier's time. In 1783, he gives these curious details: —

"Elle (la fille) dit qu'elle va à la campagne; mais elle n'a pas besoin de sortir de la ville, même du quartier, pour se cacher et faire ses couches. Chaque rue offre une *sage-femme* qui reçoit les filles grosses. Un même appartement est divisé en quatre chambres égales, au moyen de cloisons, et chacune habite sa cellule, et n'est point vue de sa voisine. L'appartement est distribué de manière qu'elles demeurent inconnues l'une à l'autre. Elles se parlent sans se voir."

It was a singular rule of French law which decreed death against the concealment of a birth, that the door of a midwife who received patients at her own house could not be forced, without a warrant from the highest authorities. The ordinary fee paid by these abandoned Ariadnes was twelve francs a day. The "lady of the house" took the trouble of presenting the child for baptism. The priest was so accustomed to see her, that he recorded "illegitimate" without thinking of asking any questions. Mercier ascribes to these women, to the Foundling Hospital, and the Hôtel Dieu, where poorer French patients were received, the rareness of infanticide in France. He adds, as a remarkable fact: —

"C'est de voir quelquefois la fille d'une sage-femme servir sa mère dans des fonctions qui reveillent certaines idées, et au milieu de tant d'exemples de foiblesses, conserver sa chasteté intacte. Si elle tombe dans le piège, ce ne sera pas faute d'avoir eu sous ses yeux des motifs propres à la retenir sur le bord du précipice;"

— an opinion which cannot be disputed.

J. Doran.

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## Replies to Minor Queries.

*Purver's Translation of the Bible, sometimes called "The Quaker's Bible"* (2nd S. iii. 108.) — J. C. Rust will find a good account of Purver and his translation of the Bible in a periodical called *The British Friend*, chiefly devoted to the interests of the Society of Friends, No. IV., Glasgow, 4th Month, 29th, 1843. Mr. Rust is in error

when he supposes that there were no Hebrew and English grammars in Purver's time: they were common from the reign of Elizabeth. Dr. Fothergill gave Purver 1000*l.* for the copyright, and was answerable for the cost of printing, which must have greatly exceeded 200*l.*, mentioned by Mr. Rust. It is an attempt to improve our national version, rather than a new translation, and is highly creditable to a self-educated poor shoemaker, who to improve himself turned schoolmaster. The notes are numerous, pertinent, and limited to the *sense* of the text. George Offor.

*St. Paul's Journey to Damascus* (2nd S. iii. 89.) — The general practice of artists has been to represent Saul as falling from a horse; but it was natural for them to prefer the grandest and most picturesque mode of representation. Painters and sculptors in such matters are of small authority. St. Augustin insinuates that Saul travelled on foot, as best became a rigid Pharisee. Moreover, he was led by the hand into Damascus; whereas it would have been quite easy for him to sit on his horse, though blind, the horse in that case being led carefully. F. C. H.

*Northaw* (2nd S. iii. 11.) — This place I find mentioned in Speed's *England Described*, 1627, and in the folio edition of Camden's *Britannia*, under the name of "North-hall, Casho. Herts." The *Villare Anglicum* of that "painfull and learned antiquarie Sir Henry Spelman, 1656," has it "Northaw, Cast. Herts." Ι.β.

Birmingham.

*Books Burnt* (2nd S. iii. 79.) — Mr. Simpson, in sending an extract from the *Cambridge Chronicle*, which gives an account of Mr. J. Comley, of Norwich, publicly burning a large bale of his works, says he knows nothing of the circumstance beyond the simple fact of seeing the paragraph in the paper. In *The Reasoner* of February 1, 1857, it is stated on the authority of a correspondent in Norwich, that the books burnt were not, as might be supposed from the newspaper paragraph, publications expressing heterodox or infidel opinions, but only "bills containing enormous puffs about tea, importing, in various ways, that his establishment was a branch of the Great European Tea Company, possessing enormous advantages, &c.;" also window blinds painted to the same effect.

James J. Lamb.

Underwood Cottage, Paisley.

*Canonicals worn in Public* (2nd S. ii. 479.) — The Rev. Daniel Moore, Golden Lecturer, and incumbent of Camden district, Camberwell, always proceeds robed to the place whence he intends to preach in the open air. I have sometimes had the pleasure of walking with him on such occasions. Threlkeld.

*William the Conqueror's Joculator* (2nd S. ii. 111.) — I beg to inform A. that the name of William the Conqueror's joculator *has* descended to posterity. It was *Berdic.* He not only had *three towns*, but also *five carucates* of land, and all *rent-free.* These particulars will be found in the first volume of *Domesday Book*, p. 162., being the first page relative to the county of Gloucester, where the entry stands thus:

"Berdic joculator regis h't. iii. uillas, et ibi. v. car'. nil redd'."

It does not appear what were the *names* of Berdic's towns. W. H. W. T.

Somerset House.

*James Baynes, Painter in Water-Colours* (2nd S. iii. 117.) — James Baynes may have been one of the many exhibitors at the only show of the period, the Royal Academy, and his works may have been, like those of many others, as Dayes, and Groombridge, and Storer, and Hakewill, "gentle and pleasing transcripts of home scenery," and may have attracted attention at the Exhibition; but we cannot name him with Sandby, who, at his birth, was already a leading land*skip* painter, and at the head of the School of Exhibitors at the Society of the Artists of Great Britain at the "great room at Spring Gardens," and indeed at the Society of Arts, which was opened with the first gathering of the day in 1760. Now as the said Baynes came into the dark world of British art in 1766, how can he be placed on the same horizon with Sandby, even though he may have been the master of Sass or Harding? Will Luke Limner be so good as to give us the year of Mr. Baynes's exhibitions, either in water or oil, that we may know more of his early "gentle master."

Mawlstick.

*Spinettes* (2nd S. iii. 111.) — The last spinette I ever saw existed at Rumsey Place, Crickhowel; I think as late as the year 1820. I know not what became of it after that date, nor have I now the means of tracing it. The last allusion to such an instrument that I now recollect was in Miss Ferrier's *Marriage*, published about 1818 or 1819.

Vryan Rheged.

*Trafalgar Veterans* (2nd S. iii. 18. 76. 118.) — It may save some trouble to those who are interested in ascertaining the number of survivors in England, and spare your columns the loads of letter-press that may be consumed in giving individually the name and address of each gallant officer as it is handed to you by his friends and neighbours, if you will state generally in your next Number, that a reference to *The New Navy List*, published by Parker, Furnival, & Parker, Whitehall, will disclose the name of every commissioned officer at present on the Active or the Retired List who served under Lord Nelson

at Trafalgar. Such officers are distinguished in the List by a (T) prefixed to their names.

Is it possible that Don Xavier Ulloa was *the last survivor in Spain of the battle of Trafalgar?* Our own heroes seem to be longer-lived; for we have still several officers surviving who served in Lord Howe's fleet in the actions of May and June 1, 1794, and are distinguished in *The New Navy List* by an (H) prefixed. VRYAN RHEGED.

"*How do Oysters make their Shells?*" (2nd S. ii. 228.) — I have seen no answer to the above Query of MR. HOLT WHITE. It is a curious inquiry, not only how oysters, but how such shells as those of the gigantic Chama are formed, seeing that, according to the best analyses of sea-water, so small a quantity of lime has been discovered therein.

The following analyses are from the *Penny Cyclopædia*, Article SEA-WATER, by Laurens, and Schwitzer of Brighton: —

"*Mediterranean Sea.* (Laurens.)

| | |
|---|---|
| Water | 959·06 |
| Com. Salt | 27·22 |
| Chlo. Mag. | 6 14 |
| Sul. Mag. | 7·02 |
| Sul. Lime | 0·15 |
| Carb. Do. | 0·09 |
| Carb. Mag. | 0·11 |
| Do. Acid | 0·20 |
| Potash | 0·01 |
| | 1000·00 |

"*Brighton.* (Schwitzer.)

| | |
|---|---|
| Water | 964·74372 |
| Chlo. Soda | 27·05948 |
| Chl. Soda | 3·66658 |
| Do. Pot. | 0·76552 |
| Brom. Mag. | 0·02929 |
| Sulph. Do. | 2·29578 |
| Do. Lime | 1·40662 |
| Carb. Do. | 0·03301 |

A repetition of the inquiry may attract the notice of some correspondent capable of throwing light on the subject. R. W.

*Filius Populi: Note from Wolverhampton* (2nd S. iii. 107.) — I send you an extract which I copied many years ago from the Register of Births for the parish of Lawrence Waltham, in Berkshire. So far as I can recollect there is no other similar entry in the same volume, though several notices of children *baseborn* occur.

Though there can be no doubt of the meaning of the words "filii filiæque populi," my entry contains more particulars than your Wolverhampton Note; and one question remains unanswered: Why the practice, if used at all, was so rarely adopted:

"1667. Anne the daughter of Mary Cardless and of the people borne Novr. the 15, 1667, bapt. Novr. the 26. (She made oath, did the mother, at Peter Hulbert's at Southlake, to Colonell Richd. Nevile, Esqre. and to Will. Barker of Sonning, Esqre, that John Ford, sonne of Thomas Ford of White Waltham gott it on St. Valentine's day before.)"

BRAYBROOKE.

"*Aurea Catena Homeri*" (2nd S. iii. 63. 81. 104.) — Amongst the old writers, EIRIONNACH has omitted Massinger's allusion (*Bondman*, Act II. Sc. 3.):

*Marullo.* "Equal Nature fashioned us
All in one mould. The bear serves not the bear,
Nor the wolf the wolf; 'twas odds of strength in tyrants,
That plucked the first link from the *Golden Chain*
With which that THING OF THINGS * bound in the world."

Bacon has:

"When a man seeth the dependence of causes, and the works of Providence, then, according to the allegory of the poets, he will easily believe that the *highest link of Nature's chain must needs be tied to the foot of Jupiter's chair.*" — *Adv. of Learning*, 1828, p. 12.

THRELKELD.

Cambridge.

*Mice and Music* (2nd S. iii. 87.) — I have read in some work on Natural History, the name of which has escaped my memory, of mice being charmed by music in the same way which THRELKELD mentions. The story was somewhat as follows. Some gentlemen on board ship were whiling away their time with music on a pianoforte, when they were surprised to see a mouse appear on the instrument, exhibiting signs of ecstacy and delight, more or less, according as the air was cheerful or plaintive. This lasted for some time, but at last on an air of a more plaintive cast than the preceding ones being played, the poor mouse, after a few more delirious expressions of delight, suddenly dropped down dead.

I do not remember any more instances of this, but perhaps this may help to corroborate the statement of THRELKELD. EREMITE.

*Do Bees use Soot?* (2nd S. iii. 12.) — Being, like your correspondent D., an old bee-keeper, I agree with him in questioning the truth of the assertion that bees use soot for any purpose whatever; but I can easily believe that the opium-eater may have heard them in the cottage chimneys. Will D. accept the following conjecture as to their business there?

It is a fact which I have often verified by observation that, in the swarming season, many bees, apparently begrimed with soot, may be seen about the hives; and it is also well known that swarms, on coming off, frequently settle in chimneys. Are they led thither by chance? Or may not our black friends have been employed in looking out the place of their future abode? I know many bee-keepers who are of the latter opinion. In-

* A literal translation of *Ens Entium*, as Mason remarks.

deed, an old neighbour of mine used frequently to tell me that he was daily expecting a particular hive to swarm, because he had seen a number of *sweeps* going into it. D. A.

Arbroath.

*Cambridge Jeux d'Esprit* (1st S. xii. 52. 154.) — To the list furnished by Mr. Bates may be added —

"Sketches of Cantabs, by John Smith (of Smith Hall), gent., with two illustrations by Hablot K. Browne. London, 1850."

H. B.

*Index Motto* (2nd S. iii. *passim*). — I have just met with these verses in an old book; they seem to deserve a place in "N. & Q." appurtenant to many communications on *Indexes*.

"*In Laudem Indicum.*

(Parodia *Horat.* ode II. lib. ii.)

"Tantus haud libro decor est, valorque
Abdita multis, studiose lector,
Indicis justi nisi comprobato
Splendeat usu.

"Claret hinc dius Maro; claret ævo,
Notus indoctos Juvenalis, atque
Flaccus; et sic indicibus libellos
Fama celebrat.

"Rectius sic invenias petendo
Quod velis, quam si faciem, evolutis
Paginis, omnem videas, utrumque et
Servias ista.

"Decipit fidens sibi sæpe μνήμη,
Nec petitum dat, nisi certa menti
Obiret norma indicis, atque pellat
Inde timorem.

"Redditum quodcumque suo locorum,
Excidens menti dubio labanti,
Monstrat Index, indeque quemque falsis
Dedocet uti.

"Vocibus, sedemque locumque tutum
Deferrens istis; placidamque mentem,
Qui Indicis librorum oculo irretorto
Spectat amatos."

George.

"*Acombleth*" (2nd S. iii. 30.) — In the French language there is a word, *comblé*, which signifies "*raised to the highest pitch of*;" and in reply to the Query of J. B., I would suggest that *acombleth* is derived from it. "*A horse that acombleth*," i. e. "*a horse that prances or rears*." I have searched in vain for the word in many dictionaries and cyclopædias, as also in an old edition of the *Sportsman's Dictionary*; but even there, there is no such word. Henri.

"*What was the largest Sum ever given for a Picture?* (2nd S. iii. 110.) — Though not a direct answer to Cuthbert Bede's Query, it is interesting, in vindication of the love of art in our own country, to notice the extravagant price *offered* some years since for the "Raising of Lazarus," by Sebastian del Piombo, — a picture which has now, I believe, found a resting-place in our National Gallery. It was formerly in the possession of the Duke of Orleans, who is said to have purchased it for 24,000 francs. It subsequently became the property of Mr. Angerstein for 3,500*l.*, and by him the large sum of 20,000*l.* was refused when tendered by Mr. Beckford of Fonthill Abbey; his demand being five per cent. in addition to the amount stated. John Booker.

*Mayors Re-elected* (2nd S. ii. 384. 477.; iii. 99.) — John Spencer was four times mayor of Galway, 1665-68; Theodore Russell, twelve times, 1674-85; Denis Daly, seven times, 1769-88; Peter Daly, five times, 1778-99; Hyacinth Daly, twelve times, 1779—1816; Denis Bowes Daly, ten times, 1784—1812; and James Daly, five times, 1804-19. (Hardiman's *History of Galway*, pp. 217-29.)

Abhba.

*Ecclesiastics employed in State Affairs* (2nd S. iii. p. 91.) — Bishop Robinson was not the last clerical statesman: Charles, first Earl of Liverpool, was in deacon's orders. (Wraxall's *Memoirs*, vol. ii. p. 210.) Mackenzie Walcott, M.A.

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## Miscellaneous.

### NOTES ON BOOKS, ETC.

Mr. Kemble is a man of uncommon and original power, and his *State Papers and Correspondence illustrative of the Social and Political State of Europe from the Revolution to the Accession of the House of Hanover*, (8vo., J. W. Parker & Son), is a most able and important volume. Besides an historical introduction, which lays open the general state of Europe in a masterly way, the work contains — prefixed to its several divisions — various biographical notices of the most interesting kind. Those of the Electress Sophia of Hanover, Elizabeth Charlotte Duchess of Orleans, Madame de Rocklitz, Count Schulenburg, Patkul and Cavalier, are models of this kind of writing. The letters themselves are of varied interest. The names of some of the writers — Leibnitz, the Electress Sophia, Bishop Burnet, Thomas Burnet, Sir Isaac Newton, the Duchess of Marlborough, Caroline Princess of Wales, afterwards Queen of George II. — are sufficient to exhibit the importance of the contents. We have no room for extracts, or we should not feel the slightest difficulty in selecting passages of interest. The two accounts given of an interview between the Electress Sophia and the Czar Peter would certainly be amongst the extracts we should make. The Electress and her daughter Sophia Charlotte of Prussia wrote to their correspondents separate accounts of this great event. The people collected in crowds around the place appointed for receiving the Russian autocrat. The bashful Czar could not face the glances of a Hanoverian mob, whereupon the Elector dispersed the crowd with the soldiers of his guard, and the Czar slipped unobserved into the palace, and ran up a private staircase to his appointed room. Introduced to the ladies of the Electoral House, he buried his face in his hands, and for some time was silent and confused. But the Electress and Sophia Charlotte took him, one on each side, and determined to over-

come his shyness. The mother plied him with questions; the daughter was gay and talkative. It was fun to them to observe his extraordinary grimaces, his general boorishness, and the fact, which both the ladies lament extremely, that he had never had "a master to teach him to eat cleanly." The younger lady made an obvious impression. She and the Czar exchanged snuff-boxes, and became the warmest of friends. As the evening wore on, his heart opened. Music was introduced. The Czar tolerated Ferdinando and admired Quirini, but admitted that his taste ran on ship-building and fireworks. He boasted of having worked at the former art, and made the ladies feel the callosities which labour had produced on his hands. When the wine began to take effect, he became more jovial. Before he stood up to dance, he hunted in vain throughout his train for a pair of gloves. But the want did not dismay him. As midnight approached, his mirth ran "fast and furious." He sent, like King Stephen, for his own "fiddlers three," taught the ladies the dances of his native wilds, and, in the fervour of his joviality, handed brimming goblets of wine to the members of the Electoral Court, to his attendants, and to the musicians. The attendants repaid the liberality of their master. The Czar and the ladies kept up the entertainment until four o'clock in the morning. The attendants then adjourned for a more private carouse, and Coppenstein earned a superb pelisse of sables by sitting up all night with the principal Muscovites, and by the care with which he toppled them into their carriages when they resumed their journey on the following morning—all dead drunk. Many pictures equally curious might be gleaned from Mr. Kemble's admirable volume.

When noticing Dr. Bliss's *Reliquiæ Hearnianæ*, we little thought that we should have to record that so great was the anxiety to secure copies, that the whole impression, with the exception of some few copies on large paper, was sold within a month.

The London and Middlesex Archæological Society held their General Meeting on Wednesday, at the Gallery of British Artists, when the chair was taken by the Dean of Westminster. The following papers were read: 1. Middlesex at the time of the Domesday Survey; by Edward Griffith, Esq., F.R.S. 2. Walks in the City; No. 1. Bishopsgate Ward; by the Rev. Thomas Hugo, M.A., F.S.A. 3. Monumental Brasses of London and Middlesex, Part II.; by the Rev. Charles Boutell, M.A.,—to the great satisfaction of a very crowded room. The Society is doing its work well, and is obviously now firmly established.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Remonstrance faite au Charles II. Roy de Grande Bretagne. By Robert Menteth. Published in Paris, 1652.
History of Stirlingshire and Linlithgowshire. By Sir Robert Sibbald. Printed in Edinburgh, in Folio. 1710.
Swift's Letters, 8vo. London, 1741.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Messrs. Bell & Daldy, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

Rev. Dr. Pusey's Parochial Sermons. 2 Vols.
Rev. A. Watson's Sermons for Sundays, Festivals, Fasts, etc. 5 Vols.

Wanted by *Rev. J. B. Wilkinson*, Weston Market Rectory, Harling, Thetford.

Shakspeare's Macbeth. Chalmers' Edition. In one number, to complete a set.

Wanted by *A. Barnard*, 48. Canonbury Square.

Self-Formation. 2 Vols. (Knight.) Two copies.
Half Hours with Best Authors. First Edition.
Clark on Climate.
Miller's Footprints of Creator.
Guy's Hospital Reports. Vol. VII., Part 2. 1850.
Christie on Projections.
Newton's Aids to Prophetic Inquiry. Third Series.
Sleight's Voice from Deaf and Dumb Mute.
Mayhew's London Labour and London Poor. Vol. II.
Waddington's Church History.
Civil Engineer's and Architect's Journal. 1852—1856.
Hooker's Icones. 450—500.

Wanted by *Thos. Kerslake*, Bristol.

Macfarlane's French Revolution. Charles Knight. 1845. No. I. Vol. I.

Wanted by *Rev. F. M. Middleton*, Stanton, Ashbourne.

## Notices to Correspondents.

T. E. N., G. H. Locking, D., M. C. H., Notsa, R. Salmon, *are thanked, but their communications have been anticipated by other Correspondents.*

E. G. *The lines on the Bible*—

"Within this awful volume lies"—

*are from Scott's* Monastery. *See* "N. & Q.," 1st S. v. 66.

Clericus Rusticus. *The account of the origin of* God Save the Queen *quoted by Raikes from* Madame de Crequy *has no foundation in fact. The* Memoires *themselves are of no authority.*

Notsa. *The Duchess de Praslin was murdered on the 18th August, 1847; and the duke, who had been arrested on suspicion, poisoned himself in prison on the 25th of the same month.*

J. Lloyd Phelps. *Cloth covers for binding the Half Yearly Volumes of* "N. & Q." *may be had from our Publishers, price* 1s. 2d. *each.*

E. G. *will find notices of many Greek versions of Gray's* Elegy *in our* 1st S. i. 101., *&c.*

S. H. M. *is assured that no discourtesy was intended. His reply on the occasion to which he alludes had been anticipated by* Dr. Rimbault, (*see* 2nd S. ii. 458.,) *as one of the communications now forwarded has been anticipated in our Number for January 17th*, p. 59.

Alpha. *There is no charge for the insertion of Queries. Our friends should not, however, trouble us with Queries which may be answered by turning to the most common books of reference.*

M. *J. S. Broad is no doubt the writer of the articles in* The Imperial Magazine *for* 1828. *He was also, we believe, the author of* A History of Sunday Schools in Bristol, 12mo., 1816, *and* Hymns adapted for Adult Schools, 8vo., 1819. *Mrs. Barrett Browning was the author of* Essay on Mind.

Errata.—2nd S. iii. 44. col. 1. l. 25 from bottom, *for* "Pitt" *read* "Pill;" p. 127. col. 2. l. 27., *for* "Corber" *read* "Corker."

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*LONDON, SATURDAY, FEBRUARY* 28, 1857.

## Notes.

### POPE, BELINDA, AND "THE MAN OF MERIT."

Considering the long and intimate friendship which existed between Pope and Mrs. and the Misses Blount, it always appeared to me strange that there should have been no intercourse, so far as known, between Pope and Michael Blount, the brother; but the fact lately brought to light in *The Athenæum*, of the drunken brawl in which Michael Blount was engaged shows so far the character and habits of the man, as to suggest an explanation. It is almost equally strange that no acquaintance or social intercourse was brought about by the *Rape of the Lock*, the Dedication, and the letter on her marriage, between Belinda, the "man of merit," and the poet. The Perkins's were Catholics, and Upton Court was within range of Pope's visiting acquaintance.

I suspect that in this, as in Michael Blount's case, there was a want of congeniality — that Mr. Perkins was a country gentleman of an old and now forgotten school — a jovial fox-hunter — a true man amongst the squires; and Pope, in a letter to Cromwell, has left us an inimitable picture of this class of Berkshire gentlemen:

"I assure you I am look'd upon in the neighbourhood for a very sober and well-dispos'd person, no great Hunter indeed, but a great Esteemer of the noble sport, and only unhappy in my want of constitution for that, and Drinking. They all say 'tis pity I am so sickly, and I think 'tis pity they are so healthy. But I say nothing that may destroy their good opinion of me; I have not quoted one Latin Author since I came down, but have learn'd without Book a Song of Mr. Tho. Durfey's, who is your only Poet of tolerable reputation in this Country. He makes all the merriment in our Entertainments, and but for him, there would be so miserable a dearth of Catches, that I fear they would sans ceremonie put either the parson or me upon making some for 'em. Any man, of any quality, is heartily welcome to the best Topeing-Table of our Gentry, who can roundly humm out some fragments or Rhapsodies of his Works: So that in the same manner as was said of Homer to his Detractors, What? Dares any man speak against Him who has given so many men to *Eat?* (Meaning the Rhapsodists who liv'd by repeating his Verses.) So may it be said of Mr. Durfey to his Detractors; Dares any one despise Him, who has made so many men *Drink?*"

I have, however, no reason for including Mr. Perkins in this class, but the collection of one of these "Rhapsodists," called *Les Badinages de Mons. Wynter, or Wynter's Whims.*; and as this collection was not published till 1744, and as Belinda's Mr. Perkins died in 1736, I ought perhaps to assume that his successor at Upton was the party alluded to; but Mr. Wynter appears to have passed many of his later years in Reading gaol, and to have collected the wretched trash which forms the volume as an apology for levying small mail on his friends and neighbours. I must indeed believe that such stuff could only have been written in the sallad days even of a worshipper of Tom Durfey. The Collection is Berkshire all over; all classes and conditions of Berkshire people are therein celebrated, from Mr. Parker, M.P. for the county, to J. Cashin, surveyor of the roads, including Miss Dawson, who sent him a present when in Reading gaol, and the people of Upton Court, where, from the following, he appears to have been a guest:

"*A Rhapsody, The Lambourn Hares, written at Upton Court.*

"Since Lambourn Hares are sav'd by Frost,
And since we're met together,
We'll swear and dance and sing and toast,
And ne'er regard the weather."

There are four verses to this rhapsody; but one, I think, is enough to give you a taste of its quality.

Another address to Mr. Perkins is of a still lower tone; and I cannot but hope that it was not addressed to the husband of Belinda, or to any other husband. It gives us, however, an insight into the life of one or other of the Perkins's, and may be, therefore, just worth preserving in the pages of "N. & Q.:"

"*Advice to Mr. Perkins, after a most acute Feaver, which was judg'd the third day.*

"I'm going, Sir, to dirty Theal,
To purchase there a well-fed Eel,
And something else — you know my mind,
A pretty little Lass — that's kind.

"I'd have you likewise change the scene,
And go to Aldermarston Green,
There diff'rent Objects you will see,
And taste of sweet Variety.

"Hear Harry Boyle, like skylark sing,
And D—k—a say — not one good thing.
Variety's the Soul of Bliss,
Rejecting that — we take up this.

"From hence to Padworth you'll repair,
See B—r young, and H—h fair,
Both please the Eye, — both charm the Ear.

"Alternately then with 'em dance,
Give one a Squeeze — and one a glance —
I always was, and am your Friend,
Your Caution highly I commend.

"Your Stream of Passion to divide,
The Banks might blow — if in one Tide
It flow'd — such Love might break your Rest,
But, if she's kind — 'tis past a Jest.

"Then all all all Hers you must be,
For Ladies deal not in Synecdoche."

Before I take leave of the Perkins's I may as well note that Mr. Carruthers says (ii. 219.) that—

"In the parish church of Ufton Nervets are some monuments of the family [of Perkins] — one of them in *chalk*, representing *Arabella and her husband* under an arch supported by Corinthian columns."

I cannot but think that Mr. Carruthers was writing at second-hand, and has made a blunder; but

as he does not quote his authority he must stand responsible. Lysons, in his *History of Berkshire*, tells us, in almost the same words, that there are many monuments in the church to the Perkins family, — amongst the most remarkable that of Francis Perkins, *who died in* 1635, "which exhibits the figures of Mr. Perkins and his lady *under an arch supported by Corinthian columns, is of chalk.*" P. B. A.

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LONGFELLOW'S "GOLDEN LEGEND."

It is strange that amongst the interesting notes which Mr. Longfellow has appended to the last edition of his *Golden Legend*, he has none on the very subject-matter of the legend itself, though it much requires elucidation, and Mailath makes special reference to it in his preface.

A belief in the purifying and atoning virtues of human blood, especially with regard to *lepers*, appears to have obtained amongst mankind since the Fall. Even amongst the heathen, sacrifices of animals were considered to derive their efficacy from some mysterious connexion with, and prefiguration of, *human* death and *human* blood. Thus the sacred seal of Egypt on the animal set apart for sacrifice had the figure of a MAN bound as a victim, indicating that such sacrifice was considered as vicarious. Caiaphas gave expression to the universal feeling of mankind from the remotest ages, when he declared "that it is expedient for us that one Man should die for the people, and that the whole nation perish not." "And this spake he not of himself," but from the spirit of wisdom and prophecy inspiring him as high-priest. It has been from the most ancient times the opinion of mankind that the voluntary death of an innocent and noble person might be an atonement to the Supreme Being for national sins, and might prevent national calamities *; and, *à fortiori*, that one man might thus die for a friend. Both in the early times before Christianity, and even in the Middle Ages, human blood was considered as a medicine of universal application, a remedy alike for sin and sickness. These beliefs had a germ of truth in them, and were founded on that mystery connected with blood, especially *human* blood, which God Himself has declared, but which has never been fully unfolded: "The *life* of the flesh is in the *blood;* and I have given it to you upon the altar to make an atonement for your souls: for it is the *blood* that maketh an atonement for the soul." — Levit. xvii. 11. "Almost all things are by the law purged with *blood;* and, without shedding of *blood*, is no remission." — Heb. ix. 22.

We need not be surprised, then, that the ancients regarded human blood as the special and only cure for that most dreadful of all disorders, leprosy. The leprosy was selected by God Himself, from all other diseases, as the especial type and symbol of sin, the very sacrament of death, and as such He treats it all through the Mosaic law.

Pliny, after describing "the white Leprosie, called Elephantiasis," observes:

"Ægypti peculiare malum; et quum in reges incidisset, populis funebre. Quippe in balneis solia temperebantur *humana sanguine* ad medicinam." — *Hist. Nat.*, lib. xxviii. cap. v.; cf. cap. x.

Thus rendered by Philemon Holland:

"A peculiar malady is this and natural to the Egyptians; but looke when any of their Kings fell into it, woe worth the subjects and poor people; for then were the tubs and bathing vessels, wherein they sate in the baine (*i. e.* bath), filled with men's blood for their cure."

This passage is quoted by Mr. Soane in an interesting article on "Blood Baths in the Early and Middle Ages." * After expressing his surprise "that the Christians in the Middle Ages adopted the Pagan rather than the Jewish belief," and stating that the Emperor Constantine was only restrained from using this revolting remedy in consequence of a vision, this writer proceeds:

"The use of the blood-bath seems to have been by far too common both in ancient times and in the Middle Ages. In the time of the great leprosy this belief must have given occasion to numberless cruelties, more especially as children and maidens were the objects of it, a class the least likely to be able to escape from the sacrifice demanded of them. After a time, however, it received a check from an opinion gradually gaining ground that only the blood of those would be efficacious who offered themselves freely and voluntarily for a beloved sufferer."

Mr. Soane then gives the outlines of the old German ballad of *Armer Heinrich*, or "Poor Henry," which forms the basis of the American poet's "Golden Legend," and then continues:

"The story of Amicus and Amelius is another fable of the same kind; and there is a similar tale related of Louis XI. thinking to avoid his approaching death by drinking the blood of young children. The historian Gaguin (*Croniques de France*, 1516, feuillet ccij.) testifies to the fact: 'Every day he grew worse and worse, and the medicines profited him nothing, though of a strange character, for he vehemently hoped to recover by the human blood which he drank and swallowed from certain children. But he died at Tours.' Klinger has employed the blood-bath to heighten the horrors of his *Faust*."

In my Note on "France: Legends" (1st S. x. p. 457.) I referred to the legend of "Monk Felix," which forms an episode in Mr. Longfellow's book:

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* Cf. Barton's *Analogy*, pt. vi., "The Analogy of Divine Wisdom between the disposition in Men to believe in the Saviours of Nations, and the Saviour of Mankind." Dublin, 1750.

* *New Curiosities of Literature*, Lond. 1849, vol. i. p. 72.

another note on the subject may be acceptable. Lord Lindsay observes:

"A very beautiful legend of a monk on whose heart the benumbing thought had settled, 'Must not the bliss of eternity pall at last, and shall we not weary of heaven?' — and who, after having been beguiled into a wood by a song of a bird, and having passed as it seemed an hour there listening to it, returned to the monastery to find an whole generation had passed away during his absence, and to learn by this experience that an eternity will not suffice to exhaust the bliss of Paradise — has been related with much feeling and beauty by the Rev. R. C. Trench, in his volume entitled *The Story of Justin Martin, and other Poems*, Lond. 1836.'" — *Sketches of the Hist. of Christian Art*, vol. i. p. cciv.

According to the legend, the book which the monk was reading before his trance was the famous treatise of St. Austin, *De Civitate Dei*, "Of the City of God." The penult chapter of this noble work treats "Of the quality of the Vision with which the Saints shall see God in the World to come;" and the last chapter treats "Of the Eternal Felicity of the City of God, and the perpetual Sabbath." This is alluded to in the legend:

"In dem er lesen begann
Da traf er diese Stelle an:
Dass in dem Himmel wäre
Stets Freude ohne Schwere,
Und immer ohne Ende." *

In conclusion, I would ask with Elsie:

"Do you know the story
Of Christ and the Sultan's daughter?
That is the prettiest legend of them all."

Where did Longfellow get this story? He gives no note upon it.

In the last number (Feb. 14.) of that most excellent and ably-conducted periodical, *The Saturday Review*, appeared an article on "French Romance in the Thirteenth Century," being a review of a collection of five *Nouvelles Françoises*, published in Paris last year by MM. Moland et C. D'Héricault. I subjoin a passage from this article, as it relates to the subject of my Note:

"One of the most interesting portions of the editors' preface is their history of the Romance of *Amis and Amile*, the Orestes and Pylades of the Middle Ages. After a careful critical examination into the origin of the tale and its historical foundation, together with a statement of their grounds for believing it to be a poem grafted on an Ecclesiastical chronicle, MM. Moland and D'Héricault proceed to trace the successive transformations which the story underwent. As they remark, an account of these alone might furnish materials for an 'entire Philosophic History of Literature — indicating, as it does, clearly and fully, the influences affecting, at each period of their career, at each stage of their development, the legends, the *Chansons de gestes*, the poems, all the literary materials, all the historic events, which, appropriated, transformed, and dignified by poetry, have thus been mysteriously preserved for us during the Carlovingian age, and brought down to the threshold of the Renaissance.' . . . We may add that the miraculous cure of Amis, in the romance of *Amis and Amile*, has a striking similarity to another Eastern tale — not, perhaps, so well known as the one we have just mentioned. The Arabian chronicler speaks of a king who, having lost a faithful servant by his transformation into stone, is told that he can call his friend back to life if he is willing to behead his two children, and to sprinkle the ossified figure with their blood. He makes up his mind to the sacrifice, but, as he approaches the children with his drawn sword, the will is accepted by Heaven for the deed, and he suddenly sees the stone restored to animation. In the story of the Western friends and martyrs, we have Amile commanded by the angel to cure Amis of leprosy by precisely the same means, and we see the same readiness on the part of the father to comply with the required condition. In this case, however, the miracle is at once more pretentious and less artistic. The children are actually beheaded, and Amis is washed in their blood; but when the two friends return from church, whither they had repaired to render thanks for the cure of Amis, they find them miraculously brought back to life. In both stories the mother of the boys is absent at prayers during the performance of the miracle, and, on her return, entirely approves of the supposed sacrifice. These and other points of resemblance, taken in conjunction with the decidedly Oriental character of the tale of the Emperor Coustant, serve to show that the Western literature of the middle ages, if not actually drawing its inspirations from that of the East, was at least linked with it in close and constant communication.

"In their preface the editors promise us a collection of prose tales of the fourteenth and fifteenth centuries, in which they will 'recal to the memory of the reader all the influences which occupy the literary stage down to the Renaissance.' We shall most gladly welcome the publication of these romances, if they depict, half as vividly as the present series, the manners and spirit of their age. In the meantime, we sincerely thank MM. Moland and D'Héricault for this unpretending but truly valuable contribution to the history of an early European literature."

Eirionnach.

* With regard to the Seven Sleepers of Ephesus, to which I before referred, and the Seven Sleepers of the North, see Heywood's *Hierarchie of the Blessed Angells*, p. 606., and Soane's *New Curios. of Lit.*, vol. ii. p. 104. As the latter writer observes, the legend has been repeated by a multitude of Mahometan writers, and Mahomet has even inserted it in the Koran.

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### SHAKSPEARIANA.

*Cymbeline, Act V. Sc. 5.* —

"The piece of tender air, thy virtuous daughter,
Which we call *mollis aer*; and mollis aer
We term it *mulier*: which mulier, I divine,
Is this most constant wife."

Upon the passage which contains these lines Coleridge remarks:

"It is not easy to conjecture why Shakespeare should have introduced this ludicrous scroll, which answers no one purpose, either propulsive, or explicatory, *unless as a joke on etymology*." — *Notes on Shakespeare*, i. 131.

But, the "joke on etymology" is somewhat older than Shakspeare's time. In the *Origines*

of Isidorus Hispalensis (*circa* A.D. 620) is the following passage:

"Mulier, a mollitie, tamquam *mollier*, detracta litera et mutata, appellata est *mulier*." — Isid. *Orig.* ii. 2.

And, moreover, in the *Pœnulus* of Plautus (*circa* B.C. 170), i. 2. 36., is, I believe, a similar derivation of the word *mulier*.

Besides this etymology, it may be worth while to place Professor Max Müller's derivation of *brother* and *sister*:

"The original meaning of *bhrâtar* (Sanskrit, brother) seems to have been he who carries or assists; of *svasar* (sister), she who pleases or consoles — *svasti* meaning in Sanskrit joy or happiness." — *Oxford Essays*, 1856, p. 16.

The readers of Fielding will recal the passage in which his hero carries the heroine in his arms through some danger or fatigue; whereupon the novelist takes occasion to advise his countrywomen to make choice of lovers whose stalwart arms should be serviceable on like occasions.

In the Romance language the Latin *mulier* is represented by moller, molher, moiller, moillier; and *matrimonium* by *molieransa*, which is yet nearer the derivation of Isidorus: "Ara digam de matremonis, so es de la *molieransas* (maintenant parlons de mariages, c'est à dire des *épousailles*)." See Ragnouard's *Lexique Roman*, iv. 249.

The Italian *mogliere*, *moglie*, appears also confirmatory of the derivation from *mollis*.

S. Singleton.

Greenwich.

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*Strada and Shakspeare.* — In reading Vorstius, *De Latinitate merito suspectâ*, the other day, I came upon a passage (p. 13.) in which that author criticises Strada for using the phrase, "integumento corporis se evolvere," instead of "mori." It seemed worth "making note of," from its identity in meaning with Hamlet's "shuffle off this mortal coil."

J. G. F.

Glasgow.

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*Shakspeare's Portrait* (2nd S. iii. 61.) — The following Notes relative to portraits of the great poet occur in one of Vertue's MSS. in the British Museum:

"A Copy of the Picture of Shakespear, painted, and in posesion of the Lord Halifax, which Picture Sr Godfrey painted for Dryden, and Dryden made a Poem on Sr Godfrey. In the possession of Mr. H. Howard, 1716.

"The Picture of Shakespear, one original in possession of Mr. Keych of the Temple [1719]. He bought it for forty guineas of Mr. Baterton, who bought it of Sr W. Davenant, to whom it was left by will of John Taylor, who had it of Shakespear. It was painted by one Taylor, a player, cotemporary with Shakespear and his intimate friend. Another of Shakespear, painted in oil, by ——, 1595.

"1719. Mr. Betterton told Mr. Keck several times that the Picture of Shakespeare he had was painted by John Taylor, a Player, who acted for Shakespear. This John Taylor, in his will, left it to Sr Will. Davenant, and at the death of Sr William Mr. Betterton bought it, and at his death Mr. Keck bought it, in whose possession it now is. These following verses, to put under the plate [ ? ] of Shakespear, are made by Mr. Keck purposely at my request:

"'Shakespear! such thoughts inimitable shine,
Drest in thy words, thy fancy seems Divine;
'Tis Nature's Mirrour, where she views each grace,
And all the various Features of her Face.'"

Z. z.

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COMMON CACOLOGY.

It was, I think, in Russell's *Life of Moore* that I saw it stated of Lord Castlereagh that he always used the phrase *to join issue* as meaning *to agree*, a singular mistake in one who should have been conversant with the legal forms of speech in ordinary usance.

In the same book it is stated that on a certain occasion (I have not the book at hand, and so cannot refer to page or date), a discussion arose about the use of the relative personal *whose*, as applied to things neuter; and Moore, who took the proper view, records that his confidence in his own opinion was shaken when he found authority for *whose* in—(what?) poetical writings! Surely this makes all the difference; *whose*, as applied to things neuter, is allowable in the personifications of poetry, but it sounds harshly, in my ear at least, when so introduced in prose; it seems much as if one were to invoke the Muse in a dry official despatch.

I recollect, in my college days, an esteemed sub-rector giving out that he would not accept from an undergraduate a theme with the word *development* used in it, and I am surprised to find in Longfellow's *Hiawatha*, *dove* employed (though I admit not unreasonably) as the preterite of *dive*.

I recollect, many years ago, hearing an old gentleman, who spoke and wrote remarkably well, contend that to *irrigate* meant to *drain*; and I shall never forget the good-humoured satisfaction with which he received correction from me, producing Johnson from a shelf at hand.

I further remember noting in *The Times*, a year and a half ago, an amusing blunder quoted of a young ensign who spoke of seeing his captain *serenading* (*i. e.* promenading) in the street with his wife.

But my present object is to call the attention of yourself and your readers to the *common* errors of speech that I have heard in various society.

Thus an ordinary form of writing is that a ship is *under weigh*. The mistake arises from the preliminary proceeding of *weighing* anchor; but the fact is, that when a ship has *weighed* anchor, she gets *way* on, and is *under way*.

Again, the word *assured* is most improperly made to do duty for *informed*: as, "I am *assured*

that such is the fact, but I must take leave to doubt it." Now, if the speaker or writer be assured of the fact, he is not at liberty to doubt it.

Further, why should one say that he *enjoys bad health*, when bad health plainly cannot be enjoyed; or why should one say that he *dissuaded* his friend from the course pursued, when the fact of his friend having pursued that course shows that he did not *dissuade* him, but only *advised* him against it.

How often do we hear some such expression as "I've got no *right* to be asked these questions," or, "I've no *right* to be bullied by you," the speaker wishing to signify that *you* have no *right* to question him, and failing signally to express his meaning.

I regret to notice a tendency towards the indiscriminate use of *partially* and *partly*. I see people already running their heads against the well-sounding metaphysical terms *normal* and *abnormal*. I know a gentleman who is reported to have said of a certain place that he thought it unjustly *descried;* and the same gentleman I have known systematically adopt, in a dinner invitation, the familiar mercantile conclusion, and request you to dine "and oblige yours truly."

But, above all, you will confer special benefit on the Queen's English, if you will knock out the vulgarism of *assisting* to mutton, and drive from among us the slovenly style which we are borrowing from Commercial America in the phrase *to avail of:* the restitution here of the pronoun objective must be made at once, or the solecism will be established, if it be not so already.

Finally, those of your readers conversant with courts of justice cannot have failed to remark the form in which the uneducated class of the community take the concluding part of the usual oath, "*So help me God.*" They almost invariably pronounce it, "So help *my* God."

On a recent occasion I saw a petition signed by *three* men sentenced for burglary; after, as a matter of course, accusing the jury of bias, and the witnesses of perjury, they wound up with the assertion of their innocence, and the attestation thus pluralised from the original error: "*So help our Gods!*"

I mention this circumstance in order that those at whose imperfections I have aimed above, may reflect how indifference to grammatic accuracy may lead to the grave sin of polytheism!

W. T. M.

Hong Kong, 13 Dec. 1856.

## Minor Notes.

*Iron Slag: its Application to Commercial Purposes.* — I trust it will be admitted I have proved bricks, tiles, pipes, and pottery can be made cheaper and more durable from iron or clay slags than from any other material; having neither drying nor burning to contend with, wherein lies all the difficulty to be yet overcome by the advocates of machinery *versus* handmaking by the common process. And is it not reasonable to conclude, that as iron ore is plentiful in the neighbourhood of London, it will soon be manufactured where the articles produced are required, whether coal be found in the neighbourhood or not?—as the estimate for bricks alone for London is 200,000,000 per annum, and it appears they are now supplied within a circuit of 100 miles. If the carriage, coals, and labour, attending the drying and burning of bricks, &c., are saved by the use of iron slag, it will also enable the inhabitants of London to use their dust and ashes for disinfecting the greater part of their present sewage materials, or rather preventing infection taking place, by mixing and removing the same in a dry state before they are washed into the drains; and it may also be applied to the contents of the sewers for disinfecting instead of lime, being much cheaper and on the spot; and I should think with far more benefit, particularly if used for agricultural purposes, as all earths are found to be the best for disinfecting noxious materials. W. G. Elliott.

Blisworth.

*Warrant for the Expenses of the Funerall of King Charles I.* —

"By virtue of an Ordinance of both Houses of Parliament of the One and twentieth daie of September 1643, these are to will and require you, Out of such Publique Revenue, as now is, or shall be in your hands, to pay unto Tho. Herbert and Anthony Mildmay 200*l.*, and to Col^n Harrison 300*l.*, in all the Sum of Five Hundred pounds, towards satisfaction of the Charges, and Expences of the King's *Funerall.* And for *soo* doing this together with their Acquittances, for the Receipte thereof, shall be your Warrant, and Discharge; And also to the Auditor generall to allowe the same in your Accompts. Dated at the Committee of Lords and Commons for the Publique Revenue sitting at Westminster the fifth of February, 1648.

"Signed by Tho. Grey.
Hen. Mildmay.
John Trenchard.
Cor. Holland.
H. Edmonds.

"To our verie Loving freind Thomas Fauconbridg, Esq., Receivor generall of the Publique Revenue."

[We are indebted to the courtesy of its possessor for permission to print the foregoing interesting document.]

"*New Interest Men.*" — Mr. Crofton Croker, in his *Narratives Illustrative of the Contests in Ireland in* 1641 *and* 1690, gives the following particulars in a note, p. 125.:

"Many curious traditions are current in Ireland respecting the manner in which Elizabethan and Cromwellian grants have been obtained from their soldiers by the native Irish. An estate in the south of Ireland, at present worth a thousand a-year, was risked by a trooper to whose lot it fell, upon the turn up of a card, and is

now commonly called 'the Trump Acres.' And an adjoining estate of nearly the same value was sold by his comrade for 'five jacobuses (five pounds) and a white horse.' A singular story is also told of a considerable property having been purchased for a silver tobacco stopper and a broad sword."

ABHBA.

*Marriage Custom.*—During the performance of a marriage some time ago, at Whalley in Lancashire, I was startled by the clerk saying, "God speed them well." This was at the end of the adjuration, "I require and charge you both," &c. Perhaps your readers may know of other places where this old custom still lingers. CLERICUS.

"*Devil and Bag of Nails.*" — It has generally been supposed this is a corruption of the "Satyr and Bacchanals," but in the trials of Catlin, Patterson, and others, for conspiracy (*Remarkable Trials*, vol. ii. p. 14., 1765), one of the witnesses describing the fellow's haunts, says:

"He went into a public-house, the sign of the 'Devil and Bag of Nails,' for so that Gentry called it among themselves (though it was the *Black Moor's Head and Woolpack*), by Buckingham Gate."

A. A.

Poets' Corner.

*Corruption of Judges.*—From a broadside of 1648, entitled *The Names, Offices, and Rewards of Parliament Men, &c.*, among other curious matter I extract the following: —

"Serjeant Wilde, justiciarius itinerans, *Anglicè*, journeyman judge, had, after the hanging of Captaine Burlye, 1000*l.* out of the privy purse of Darby House; 'tis thought he afforded a great penniworth in his serviee, which another would not have done for 10,000*l.* And it is affirmed hee had 1000*l.* more upon the acquittall of Major Rolfe; so it is all one to him whether hee hangs or he hangs not."

CL. HOPPER.

*Heber: Cowper.*—At 2nd S. iii. 135. are quoted Heber's lines: —

"No hammer fell, no ponderous axes rung,
Like some tall palm the mystic fabric sprung:
Majestie silence!"

Cowper had previously expressed the same idea: —

"Silently as a dream the fabric rose,
No sound of hammer nor of saw was there,
Ice upon ice," &c. — *Palace of Ice.*

Let me add from Milton: —

"Anon, out of the earth a fabric huge
Rose like an exhalation." — *Par. Lost.*

J. W. FARRER.

*Opera first Mentioned.* —

"From a MS. Diurnal of the Parliament, 1658, in the possession of the deseendant of Clement Walker, John Walker Heneage, of Compton-house, I am able to shew that, besides Anthony Wood's *concert* at Oxford, in the year 1658, 'the opera' was first mentioned. This document is singular:

"'Thursday, Feb. 5, 1658. — The Lords being acquainted that, notwithstanding the Laws against stage-plays and interludes, yet there are stage-plays, interludes, *and things of like nature, called Opera*, acted, to the scandal of Religion and the Government, — ordered a committee.'

"I cannot make out the names of the Committee, except Lord Claypole." — Bowles's *Life of Ken*, i. 244.

DELTA.

## Queries.

### WORKMEN'S TERMS.

Has any attempt ever been made to form a collection of workmen's terms? I do not mean a Technical Dictionary, by which is generally understood those peculiar words used by the followers of particular arts, which most men of science are familiar with. I allude rather to such household words as the hard-handed workman uses at the bench, the lathe, or the smithy, when describing to a brother workman some process in the handicraft in which they are both engaged.

I do not know that any such Dictionary exists. I do know that it could not but be very useful to philologists and to antiquaries.

As "N. & Q." must, I suppose, by this time have made its way into every Mechanics' Institute in the kingdom, will you allow me a small space to hint to some of the intelligent members of such institutes what good service they might render by forwarding to "N. & Q." a collection of the terms used by them in their various arts and callings? If they do so, and you, MR. EDITOR, find space for such contributions, I have no doubt many readers will be gratified, and that many of your more learned correspondents will, on the one hand, pick up much useful information which they would not otherwise obtain, and, on the other, be tempted in return to throw the light of their learning on the origin of many terms, to the great delight and instruction of those who use them.

At all events, this hint will not occupy much space: so I hope you will find room for it, and let us see whether some good results may not follow.

W. O. W.

### COLONEL NICOLLS.

Colonel Richard Nicolls commanded the expedition fitted out by the Duke of York in the year 1664 for the capture of the province of New Netherlands from the Dutch. Upon the surrender of the province Colonel Nicolls administered the government for three years with singular ability and prudence. Graham, in his *History of North America*, says that, —

"He was long remembered with respect and kindness by a people whom he had found hostile and divided; and whom, notwithstanding that he had been constrained to

deprive them of liberty and independence, he left friendly, united, and contented."

From the epitaph on the monument erected to the memory of Colonel Nicolls in Ampthill Church, Bedfordshire, it appears that he had been a groom of the bedchamber to the Duke of York, and had commanded a troop of horse in the rebellion; and that he fell fighting bravely against the Dutch in a naval engagement in the year 1672, being pierced by a cannon ball while on board the admiral's ship.

In two letters written by Sir Edward Hyde to Sir Richard Brown, and which will be found in the fourth volume of Evelyn's *Diary and Correspondence*, pp. 233. 235., he desires his services to Mr. Nicolls. The editor is at a loss to know who this Mr. Nicolls was: may he not have been the subsequent Governor of New York?

It would be exceedingly gratifying to obtain some farther particulars of this staunch royalist, and of his family and descendants. Perhaps some of the correspondents or readers of "N. & Q." may be able to furnish the information desired.

Henry Nicoll.

New York.

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NUMISMATIC QUERY.

Looking over a quantity of foreign silver today, I found two coins which I had not before met with, and have never seen mentioned. They are both of the dollar size, slightly wider as to spread, and a shade thinner. The obverse of one has four small quadrilateral indented cantons, with raised characters: those at the top of the field reading 5 P s, to the left FER, to the right VII, and at the bottom 1809; the whole surrounded by a wreath. The reverse has only a shield charged with bars; the arms of Arragon, surmounted by a coronet, and resting on a flower, without any inscription. The 5 P s evidently stand for five pesetas, equivalent to the duro, or dollar; and the piece has every appearance of a re-struck coin, probably issued by the Arragonese Junta whilst the intrusive Joseph occupied the throne of Spain. Had I met with this only, I should have rested satisfied with my own explanation; but as regards the other piece, although bearing a strong general resemblance, I am completely at fault. The obverse reads at top 1821, to the left FR°, to the right VI, and at the bottom 30 SOUS. The reverse has a lozenge-shaped shield charged in the 1st and 4th quarters, the arms of Arragon in the 2nd and 3rd, with the castle of Castile: the flower has taken the place of the coronet, and the shield itself rests on a tablet or canton, inscribed SALUS POPULI. Supposing FR° to stand for Ferdinando, the sixth Ferdinand had been dead for more than sixty years in 1821. The *sou* forms no part of the Spanish coinage, and 30 *sous* are not one-third the value of a dollar. If some one among your many well-informed correspondents can throw any light on these very curious pieces, I shall feel much obliged.

John J. A. Boase.

Alverton Vean, Penzance, Feb. 13, 1857.

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## Minor Queries.

*Apolonia and Frangipani.* — What is that extraordinary story of a certain Apolonia, wife of Count Frangipani? He was imprisoned in some castle in the Netherlands, and she effected his escape in a very remarkable manner about the year 1511. I have but a shadowy remembrance of this glorious romance in real life, and should be so glad to find it in print somewhere. A. S.

*On following the Mass.* — The late Rev. J. A. Mason, in his review of Dr. Hook's sermon, *Hear the Church*, says:

"It is not necessary that the language of the Mass should be in English for public edification. The priest is not addressing the people, but God; he is not performing an office that directly regards them, but Him to whom the sacrifice is offered; and if they join in the intention for which the sacrifice is offered, this is sufficient, and for this purpose any English prayer-book adapted to the sacrifice is even better than the Mass service translated: in fine, the language used in offering this sacrifice is peculiarly that of the officiator, and no one's else: yet the Catholic church furnishes a translation of the Missal to all who desire it, and English Missals are in use in all our chapels. But I know many priests who, when they are not the celebrants, prefer any Catholic prayer-book to the Missal, as more consistent, and even more conducive to private devotion."

Will F. C. H. or some other of your Roman Catholic contributors, oblige me by answering the following questions: 1. When was the Missal first translated into English for the use of the laity? 2. What is the date of the first English Prayer-Book containing devotions adapted to the sacrifice? 3. How was the Mass followed by the laity before the Missal was translated for their use, or before Prayer-Books containing Devotions for Mass were written or compiled? W. C.

*Howell's "Epistolæ Ho-Elianæ."* — An eminent antiquary, still living, once told me that he had made large collections towards a new edition of this most interesting and valuable appendage to the history of the reigns of James I. and Charles I.; but that he had made them over to a descendant of Howell for that purpose.

Is that person living, and is the design still cherished? If not, where are the papers?

I have heard it broadly asserted that this work is factitious, and was composed by the author when in prison.

Can any reader of "N. & Q." point out the

evidence on which an assertion apparently so irreconcilable with the internal testimony of so many of the letters rests? F. K.

Bath.

"*Last of the Mohicans*," *a Tragedy.* — Who is the author of *The Last of the Mohicans*, a tragedy in five acts? Published in 1842. X.

"*The Reform Deformed.*" — Who is the author of the following political piece, *The Reform Deformed, or, the Fate of his Majesty's Good Ship the State*, a tragedy in three acts, by Lord J. R——l, 8vo., London, 1831? X.

*John Lodge.* — We shall be glad of any particulars respecting John Lodge, Deputy-keeper of the Records in Birmingham Tower, Dublin. He was the author of *The Peerage of Ireland*, London and Dublin, 4 vols. 8vo., 1754. A new edition was published by Mervyn Archdall, A.M., in seven volumes 8vo. The MS. collections respecting Irish history were secured by the government, 500*l.* per ann. being granted to his widow. A transcript in sixteen folio volumes was sold at Sir William Betham's sale for 155*l.* C. & R.

*Ambrose Serle.* — Can any of your correspondents give us any information respecting Ambrose Serle, author of *The Art of Writing*, London, 12mo., 1767, (another edition, London, 12mo., 1782)? C. & R.

*Meaning of* "*Two Turkeyses or London Drapers.*" — What does R. C[arew], Esq., in his eulogy on the English tongue in *Camden's Remaines* (edit. 1674, p. 57.), mean by "two Turkeyses or the London drapers" in the following passage? —

"I come now to the last and sweetest point of the sweetness of our tongue, which shall appear the more plainly, if, *like two Turkeyses or the London Drapers*,* we match it with our neighbours. The Italian is pleasant . . . the French delicate . . . the Spanish majestical, but fulsome," &c.

Mark Antony Lower.

Lewes.

*Passage in Machin's* "*Dumb Knight.*" — In Machin's *Dumb Knight*, Act III. Sc. 1., is the following, to me unintelligible, passage:

"Doth this lord Alphonso *turn the orator to an antelope?*"

Is this a proverbial phrase? Dunelmensis.

*Humphrey Booth of Dublin.* — I shall feel greatly obliged to any of your Irish correspondents who can give me information respecting Humphrey Booth, Gent., who was living in Ireland (and as it is supposed in Dublin) in 1672. I wish chiefly to learn the name of his wife, and the date of his marriage and death, together with the names, &c., of his issue. His daughter Letitia married Nathaniel Gore of Artaman and Newtown Gore (according to Burke) in 1711, ancestor of the present Sir Robert Gore Booth. What profession did he follow, or what office did he hold in that country? J. B.

"*Utere jure tuo*," *&c.* — I shall be obliged if you or a correspondent will kindly inform me who the poet is who is thus referred to in *A Reply to the New Test of the Church of England's Loyalty*, 4to., Lond. 1687?

"Thus says your Poet:

'Utere jure tuo, Cæsar, sectamque Lutheri
Ense, Rota, Ponto, furibus [*sic?*] Igne neca.'"

Also in what library is deposited a copy of *A Reply to the Two Answers of the New Test of the Church of England's Loyalty*, 4to., 1687? *

Bibliothecar. Chetham.

*Cromwell Family.* — The papers are quoting the following from the *Ohio Statesman:*

"The Cromwells still live — the line of Oliver in direct descent from the veritable Oliver that drove out the Rump Parliament, still lives! A part of the family live in Clay county, Indiana. They are farmers, rather above mediocrity in their vicinity; intelligent, and in full possession of the family history. They still keep up the name of Oliver in every family. Oliver Cromwell V. now lies in the cemetery at Bowling Green. He died there an aged, respected, and venerated citizen of Clay county in 1855."

Through whom can these be descended from the Protector? Through the second son, who was in the army, and of whom so little is known? Or through some illegitimate son, taking his father's name? As "N. & Q." is heartily welcomed in America, we may hope that some Transatlantic antiquary will obtain what information he can from these Cromwells on this point.

Threlkeld.

Cambridge.

*Double Hexameter.* — Can you inform me, Mr. Editor, who was the author of the following singularly expressive double hexameter?

"Si Christum
nescis / discis } nihil est si cætera { discis / nescis."

G. W. A.

Cambridge.

*Serjeant-Surgeons and Presidents of the College of Physicians.* — I should be obliged by any of your correspondents telling me where I could find a list of the Serjeant-surgeons from the first appointment to the present time (the appointment

[* It is singular that the words quoted by our correspondent in Italic are omitted in Carew's *Essay on the English Tongue*, printed in 1723, 4to. — Ed.]

[* This tract is in the British Museum, old catalogue, art. Test, Press-mark, T. 763. 40.]

is now held by Sir Benjamin Brodie and Mr. Keate); and also a list of the Presidents of the College of Physicians. It would be as well if the College of Physicians would do as the College of Surgeons does, print in their annual list a list of the Presidents. C. H.

*William Robinson, Architect, &c.* — Who was William Robinson, Secretary to H. M. Board of Works, and Clerk of the Works at Greenwich Hospital, 1746—1775? From Malcolm's *Londin. Rediv.* ii. 442. I learn that he was commissioned in 1767 to rebuild the west side of the Royal Exchange: he must therefore have been an architect of some eminence. Is anything known of his family or other works?* Dunelmensis.

*Becktashgee, or the makers of "Becktash."* — The Becktashgee form a secret society in Turkey, numbering many thousands of Mahomedans in its ranks; no Christian can partake of the mysteries of this brotherhood. One day during the summer of 1855, an English merchant captain, whilst walking through the streets of a Turkish quarter of Stamboul, encountered an Osmanli who made use of various signs of Freemasonry (the Englishman was a brother), some of which signs the captain understood, and some not. Neither party could speak a single word of the other's language. Query, For what purpose was this order instituted? who was the founder? and what do the members profess? I put these Queries because I never was able to obtain any information in Turkey respecting a society which I have been given to understand exercises considerable influence, both social and political, over the whole Turkish empire. W. B. C.

*The Prefix "Pit."* — Within five miles of the city of Dunfermline in Scotland, there are a great many places whose names begin with *Pit* (written *Pet* and *Peth* in charters of the twelfth century). I shall feel obliged to any of your readers who will throw some light on the origin of this prefix, and of the etymology of the names themselves. The following is a list of the names alluded to, viz.: Pittencrieff, Pitfirrane, Pitliver, Pitdinnie, Pitconochie, Pitbauchlie, Pitcorthie, Pitreavie, Pitscottie, and Pitatherie. Such a cluster of names with the prefix *Pit* is nowhere else to be found in Scotland. Do they refer to a Druidical origin? E. H.

*Meaning of "In."* — There are a great many places in Scotland having the prefix *In*, such as Inverness, Invergordon, Inverteil, Inverary, Inveresk, Inverkeithing, Inverleithen, &c. In an old document of the twelfth or thirteenth century, I find Inversk is written down Infrex. Perhaps the other names in this list may have been originally also so written. I would feel particularly indebted to any of your readers to give me the meaning of this prefix *In*. T. S.

*The Sin of Gehazi.* — In Donne's *Sermons* (vol. i. 275, Alford,) there occurs the following:

"Simon Magus gave the name to a Sin, and so did *Gehazi*, and Sodom did so."

To what sin did Gehazi give name? I have sought in vain in the various books of references within my reach. J. Eastwood.

*Girtin the Artist.* — Can any of your numerous City readers inform me whether he was a freeman of any of the *City Companies?* or whether his father, who was an extensive rope and cordage manufacturer in Southwark, was a member of any of those ancient guilds? The question is asked with reference to a memoir of this artist being in contemplation. Inquirer.

*Hollands, Geneva Gin.* — Will some of the correspondents of "N. & Q.," versed in the history of our social progress, tell us when the spirits known as Hollands and Geneva were first imported into this country? I presume they take their respective names from the places from which they were imported. I would ask, therefore, when are they first mentioned in our Statute Book, and for any early allusions to them among our old dramatic and satirical writers? Let me add, that before sending this Query, I have consulted Beckmann's *Inventions*, Nares's *Glossary*, *&c.*, without finding any information on the subject. Old Tom.

*Portraits of a Literary Trio.* — I have a large oil painting, $5\frac{3}{4}$ feet by $4\frac{1}{2}$ feet, representing three individuals in literary consultation, — one evidently explaining some particular topic; another appears intently listening; whilst the third is in the act of reaching down a volume, as if to refer and settle the point in question. The *historic tradition* respecting this picture (for it has been in one family the best part of a century) is, that the three individuals are Pope, Addison, and Steele, and that they are compiling *The Spectator*. The likenesses of Pope and Addison have been recognised by many competent judges. The third person in the picture cannot be recognised as Steele, as it appears that of a man about fifteen years younger than either of the other two; whilst, in point of fact, Steele was I believe the elder by a year or so. It has been suggested by some that the third party bears a resemblance to Bolingbroke; by others, that it is Thomson the poet. The costume of the three is that of Queen Anne's time, the period when they flourished.

Can any of your intelligent readers give me any

[* William Robinson died at his house in Scotland Yard, Oct. 7, 1775.]

information whether they have heard or read of such a work being in existence? If so, by whom it was painted?

It has been suggested that the painting is either by Richardson, Kneller, or Dobson, artists who were in celebrity at that time. The writer inclines to its being the work of the former, on account of the magnificent development of the several heads, that artist being celebrated in that particular. Any item of information which any of your esteemed correspondents can furnish me with respecting either the subjects in this picture, or the artist, will be thankfully received.

THOMAS TIMOTHY.

147. Castle Street, Reading.

*Anonymous Portraits.* — A portrait collector would feel obliged to be informed *for whom* the portraits with the lines written underneath were intended? there being no name of painter or engraver, nor anything but the verses to indicate them.

No. 1. is rather an old print bust on a pedestal, melancholy face, with the lines under, viz.: —

"Attack'd by Sickness, and to Pain a Prey,
I keep my humour cheerful still and gay,
With sour grimace and magisterial pride
These canting Sots the Stoicks Pain defied,
Yet fell beneath the burthen, when 'twas try'd:
None but myself did e'er that Pitch attain,
To sport with Misery and jest in Pain."

No. 2. No names of engraver, &c.: —

"Behould the man whose Wordes and Workes were one,
Whose life and labours have few equals known;
Whose sacred Lays his Browes with Bayes have bound,
And him his age's Poet-laureate crown'd,
When Envy scarce could hate whom all admir'd,
Who lived beloved, and a Saint expir'd."

Signed in the original "John Vicars."

No. 3. With IZ. WA. underneath the lines:

"This was for youth strength, mirth and wit, that time
Most count their golden age; but 'twas not thine.
Thine was the later yeares so much refin'd
From youth's dross, mirth and wit; as thy pure mind
Thought (like the Angels) nothing but the praise
Of thy Creator, in these last, best Dayes.
Witnes this Booke (thy Emblem), which begins
With love; but endes with sighes and teares for Sins."*

M. (4.)

"*Carrenare.*"—Will you, or one of your readers, have the kindness to explain the two lines in Chaucer, in one of which this word occurs? —

"Go hoodlesse into the drie see,
And come home by the Carrenare."

The lines are in col. i. p. 327. of the 1st volume of Chalmers' edition of the *English Poets.* The poem is there called "Chaucer's Dream," but in some other editions it is called "The Boke of the Duchesse."

W. H. W. T.

Somerset House.

*Bullman: Miner.* — Can any one inform me if there are at present in England any descendants of one *Bullman*, who, being possessed of much mining land in Cornwall, rendered Edward III. efficient aid in his French wars.

The monarch changed his loyal subject's name from Bullman to Miner, or Myner.

I will be much obliged if any one will give me, or tell me, where I can get any account of him or his family. Σ ρ.

*Roman Measures.* — In *Il Vaticano* of Pistolesi the measures are given thus, 201 3*f*4, 6 1*f*3, &c.; the first whole numbers are Roman palms, but what are the others, and what is the meaning of the italic *f*? The numbers cannot be "oncie," because they are subdivisions of the foot, and not of the palm.

ARCHITECTUS.

"*Lorcha,*" *Meaning of.* — What is the meaning and derivation of *Lorcha.* The word has become familiar to us by the debates on the Chinese war arising out of the affair of the Lorcha *Arrow.*

M. O. B.

*Hengist and Horsa.* — As many writers now assume that Hengist and Horsa have lost their *historical* character, and can only be regarded as *myths*, may I ask where I can see this question fully treated? and who was the first English writer who denied their historical existence? SCOTUS.

## Minor Queries with Answers.

"*Ezekiel's Wheels.*" — Can you give me any information concerning the author of the following work?

"Ezekiel's Wheels: a Treatise concerning Divine Providence, very seasonable for all Ages, by Tho. Duresme, &c. London, printed by J. G. for Richard Royston, at the Angell in Ivie-lane, 1653."

I have looked in Watt's *Bibliotheca Britannica*, both authors and subjects, in vain. The work is a very curious one, and replete with much learning.

R. C.

Cork.

[Our correspondent is fortunate in possessing a work not to be found in the libraries of the Bodleian or the British Museum. A copy of it was knocked down to the late Mr. Pickering, at the sale of the Rev. H. F. Lyte's library in 1849, bound with some other pieces by the same author. *Ezekiel's Wheels* was the last production of that wise and good man, Dr. Thomas Morton, successively Dean of Gloucester and Winchester, Bishop of Chester, Lichfield and Coventry, and Durham. Izaak Walton, who emphatically styles him "My friend," has left us, in the second edition of his *Life of Dr. Donne*, the following beautiful sketch of his character: "God hath

[* No. 3. is that of Dr. John Donne, engraved by Marshall, and prefixed to Donne's *Poems*, edit. 1654, and probably to other editions. The lines are by Izaak Walton.]

been so good to his Church," says Walton, "as to afford it in every age some such men to serve at his altar, as have been piously ambitious of doing good to mankind; a disposition that is so like to God himself, that it owes itself only to Him, who takes a pleasure to behold it in His creatures. These times [1658] He did bless with many such; some of which still live to be patterns of apostolical charity, and of more than human patience. I have said this, because I have occasion to mention one of them in my following discourse, namely, Dr. Morton, the most laborious and learned Bishop of Durham; one that God hath blessed with perfect intellectuals and a cheerful heart at the age of ninety-four years—and is yet living: — one, that in his days of plenty had so large a heart as to use his large revenues to the encouragement of learning and virtue, and is now — be it spoken with sorrow — reduced to a narrow estate, which he embraces without repining; and still shews the beauty of his mind by so liberal a hand, as if this were an age in which 'to-morrow were to care for itself.' I have taken a pleasure in giving the reader a short but true character of this good man, my friend." Bishop Morton died on Sept. 22, 1659, in his ninety-fifth year, and the forty-fourth of his episcopate.]

"*Erasmus Sarcerius.*" — Having lately picked up a rare old portrait of this Unitarian controversialist, with the above inscription on the label, I have endeavoured, in vain, to find out what *Sarcerius* means. In the *Nouvelle Biographie Générale*, now publishing by Didot, he is named Erasmus Joannes, or Erasme de Jean, but the word "Sarcerius" does not occur at all. In a note at the foot of the article reference is made to Simon's *Histoire Critique des principaux Commentateurs du Nouveau Testament.* Perhaps some correspondent who can consult this work or Moreri can solve my difficulty. Lethrediensis.

[Our correspondent is in error. Erasmus Sarcerius was a Lutheran divine, born in 1501 at Annaberg, in Saxony, and studied at Leipzig and Wittenberg. He afterwards taught at Rostock and other places, and was subsequently court-preacher and superintendent at Nassau, offices which he filled until 1548. He was the author of twenty different works, among others *Methodus in præcipuos Scripturæ Divinæ Locos*, Bas. 1538, which was translated by Rychard Taverner (London, by John Byddell, according to Lowndes), 1538. Taverner would never have translated the work of a reputed Arian or Socinian, and dedicate it to that orthodox "Defender of the Faith," Henry VIII. The Arian or Socinian was Janson, or Joannis Erasmus, who was expelled from the rectorship of the school of Antwerp for the religious tenets he held. Sarcer, or Sarcerius, was a family name in Saxony. Besides Erasmus, we find a schoolman named Reinerus Sarcerius, a Johann Sarcer, a moralist, and a Wilhelm Sarcerius, son of Erasmus, Protestant pastor of the Peter-Paul Church of Eisleben. Vide Zedler, *Univers. Lex.*]

*Sir Richard Stapledon.* — Can any of your readers give me any information respecting Sir Richard Stapledon, in connexion with Cripplegate, London? There is a monument to his memory in Exeter Cathedral. I do not find him mentioned in Stow's *Survey.* J. M.

[Sir Richard Stapledon was beheaded with his brother Walter, Bishop of Exeter, at the general rising of the Londoners in favour of Queen Isabella and Mortimer in the last year of the reign of the unfortunate Edward II. Godwin, in his *Catalogue of the Bishops*, edit. 1601, p. 330., informs us, "That Edward II., on making a journey to Bristol, committed the government of the City of London to the Bishop of Exeter. When the queen approached near unto the City with her power, the bishop required the mayor to send unto him the keys of the gates. The Commons (who favoured the queen's party) perceiving the bishop purposed to withstand her, set upon him violently, drew him into Cheapside, and beheaded him there, with Sir Richard Stapledon, a knight, his brother. Their bodies were at first buried in sand at the Bishop's house without Temple Bar; but subsequently they were conveyed to Exeter with all funereal pomp. The bishop lieth buried upon the north side of the high altar, in a fair tomb of freestone, and his brother lieth over against him in the north wall of the north isle. This murder was committed Oct. 15, 1326."]

*Handel's Organ at the Foundling.* — An inscription in the girls' dining-room at the Foundling Hospital records that the great Handel, besides other princely benefactions, presented an organ for the chapel. I have heard that Handel had an organ built for him at great cost and care, the builder setting aside, for many years, all his most successful pipes, to be used in its construction. Was this the one he presented to the Foundling, and where is it now? About two years ago an advertisement appeared in some of the daily papers, announcing that the organ then at the Foundling was to be sold for 100*l.* Was this the instrument which Handel presented, and on which he had so frequently performed? I cannot think that, in these days, any public body could part with so invaluable a treasure. Sub-Bourdun.

[The organ removed from the chapel to make room for the new instrument erected therein during the autumn of last year was not Handel's organ. The latter is still in existence, and in the possession of an officer of the institution, to whom it was given by the governors. These gentlemen some time ago ordered the manuscript correspondence and other papers belonging to the charity to be burnt, and it so happened that all Handel's letters formed part of the holocaust.]

*John Bunyan's Cabinet.*—In whose possession is John Bunyan's "cabinet" at the present time? One Life states that the Rev. Mr. Jukes of Bunyan Chapel has it; but, if true, where is the chapel? W. H. Nichols.

63. King William Street.

["In the same vestry in which is the chair that Bunyan used, is also a curious inlaid cabinet, small, and highly finished. It descended from Bunyan to a lady, Madame Bithray, who lived to an advanced age; from her to the Rev. Mr. Voley, of whose widow it was purchased to ornament the vestry of Bunyan's meeting-house at Bedford." A neat cut of the cabinet accompanies the above note in Offor's Memoir of Bunyan, prefixed to the only complete edition of his *Works*, published by Blackie, Glasgow. Mr. John Jukes, the present pastor of Bunyan's meeting-house at Bedford, feels much pleasure in gratifying any inquirer with a sight of this relic of the delightful Dreamer. An engraving of it is also given in Routledge's new cheap edition of the *Pilgrim's Progress.*]

*J. George Holman.* — Was the Joseph Geo. Holman, author of a drama called the *Gazette Extraordinary*, produced in April, 1811, the celebrated actor of that name? The latter was cotemporary, I believe, with Garrick, and I wish to learn, if possible, the date of his leaving England for America, where, I believe, he deceased.

EDWARD T. LOWNE.

[Mr. Joseph George Holman, the celebrated actor, was a student of Queen's College, Oxford; his friends intended him for the Church, but it does not appear that he took orders, although he received academical honours even after joining the theatrical corps. We cannot discover when he left England for America, but it was probably soon after the death of his wife, in 1810. He returned to London in 1812, to engage performers for his theatre at Charlestown. He died at Rockaway, a bathing-place in Long Island, Aug. 24, 1817. *The Gazette Extraordinary* seems to have been his last production. See *Gent. Mag.* for Oct. 1817, p. 369.]

*Henry VIII.* — The body of Henry VIII. was laid out in state in Whitehall Palace. Did the king die in that palace, or where?

W. G. BLACKIE.

Glasgow.

[There can be no doubt that Henry died at Whitehall. Stow, in his *Chronicle* (p. 593.), says: "Hee deceased at Westminster on the eyght and twentieth daie of Januarie, being Frydaie, in the yeere of Christ 1547, beginning the yeere at Christmasse, but after the account of the Church of England in an. 1546, when he had reigned 37 yeeres, nine moneths, and odde dayes, and was buryed at Windsore with great solemnitie."]

*Moap-eyed.* — Surely there is an error in the subjoined passage from *The Muses' Looking Glass*, Act IV. Sc. 1.:

"What mole dressed me to-day? O patience.
Who would be troubled with these *moap-eyed* chambermaids?"

Should we not read *mole* or *mote*-eyed?

DUNELMENSIS.

[MOPE-EYED, says Dr. Johnson, is blind with one eye, on the authority of Ainsworth. Dr. Todd adds, "It means rather short-sighted, purblind, μύωψ;" and quotes Bishop Bramhall for the use of the word.]

*Lines on Sir Edward Villers.* — Sir Edward Villers, or Villiers, Knight, Lord President of Munster anno 1622, died 1626. On a stone in the south wall of the ancient church of Youghall, in the co. Cork, there is an inscription being partly covered by a wall, with these lines:

"———, *Lord President of Munster*, A.D. 16—.

"*Munster* may curse the time that Villers came,
To make us worse, by leaving such a name
Of noble parts, as none can imitate
But those whose hearts are married to the State;
But if they press to imitate his fame,
*Munster* may bless the time that Villers came."

Two of the daughters of the Earl of Grandison, the Ladies Anne and Katherine Villers, and his son, the Rt. Hon. Mr. Leid Villers, who died in Dec. 1739, are likewise interred in this church, where is an inscription to their memory near the communion table. Can any one versed in the history of this Sir Edward Villers, Lord Primate of Munster, explain the above lines? M. (4.)

[It seems doubtful whether these lines, which are as much an epigram as an epitaph, formed any part of the original inscription, as "they are in a kind of running hand, and most probably written at an after period by one of the Irish party," as stated in *The Hand-Book for Youghal*, 8vo. 1852, p. v.]

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## Replies.

### NEWTONIANA.

(2nd S. ii. p. 141.)

It may be interesting to PROFESSOR DE MORGAN and others, to publish the following in "N. & Q."

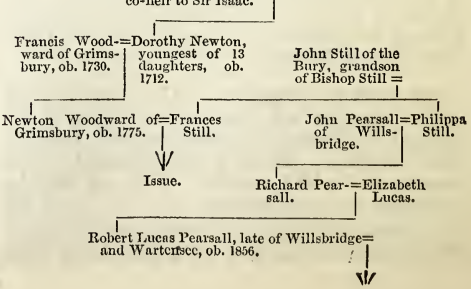
Without entering into the descents of the *baronetted* Newtons, suffice it to mention there were *three* Sir *John* Newtons: —

1. The first (the last of the Cradocks) died in 1661 at Barr's Court, Gloucester; is buried in Bristol Cathedral.

2. 1699, died at Barr's Court, and is buried at Bitton.

3. 1734, buried at Hador, Lincoln; he died in his own house in Soho Square, which he had occupied from 1693 to his death.

Very near to Barr's Court is a house called Grimsbury, formerly occupied by *Woodwards*. By marriage with *Still* of the Bury, in an adjoining parish, *Pearsalls* of Willsbridge, near Barr's Court, were connected with the Woodwards and Newtons. Descendants of Pearsall were my parishioners at Bitton, and they possessed a very curious miniature likeness of Sir Isaac Newton, turned in oak, — it was like a medal. The tradition in the family was, that it was a present from Sir Isaac to his cousin Sir John at Barr's Court, and had passed to Pearsall from the Woodwards, Newton Woodward being a brother-in-law, as this table will show: —



The Pearsalls also have portraits of Newton *Woodward* and his wife Frances, and also a portrait of Sir John Newton, the 2nd baronet, four shovel-shaped salt-spoons with Newton's crest, and a silver snuff-box adorned with agate, once Sir John's.

The tradition in the family was, that while Sir Isaac was an unimportant person, he was ignored by Newtons of Barr's Court; but when he became so celebrated, then they acknowledged him as a kinsman, and tried to establish a friendly intercourse; and that the miniature and other presents passed from one family to the other.

The third Sir John Newton only occasionally visited Barr's Court: his usual residence was "at his house in Soho Square," "a corner house," "near St. Ann's," from 169¾ to his death 1734.

I have many letters addressed to him there, nearly through all these years.*

The second Sir John was "thrice burgess in Parliament."

In the first volume of the *Topographer and Genealogist* (p. 339.), in a paper on the family of Babington, Sir John Newton, Bart., who married *Mary Eyre*, is styled "co-heir to Sir Isaac Newton, Knt.," by adoption Newton-Cradock of Barr's Court, Gloucester.

In the 42nd volume of the *Gents. Mag.*, year 1772, (p. 520.) is given a pedigree of Sir Isaac Newton, from a copy supplied by Mr. Le Neve, Norroy, from a copy in Sir Isaac's own handwriting. The contributor to the *Gents.*, "D. H.," says that the particulars he sends (which are many and interesting) were collected by Dr. Stukeley. The descent of Sir Isaac and Sir John (the 2nd bart.) from a common parent is clearly set forth. Though full of interest, the article seems to be too long to copy into the pages of "N. & Q.," and is scarcely necessary, it being of such easy reference.

Query. Professor De Morgan, in his communication referred to above, speaks of a collection of Newton Papers bought by the late Mr. Rodd, 1847. Many of those papers have passed into my hands; but there were very many more: and it would be well to ascertain, through "N. & Q.," the whereabouts or *habitat* of any others of that immense collection: they related to Lincolnshire, Gloucestershire, Somersetshire, &c.

I recognised some of them in a recent sale Catalogue. Surely there can be no objection to its being known in whose safe keeping they are likely to be preserved. H. T. Ellacombe.

Clyst St. George.

* It was probably the present No. 26.

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### JOURNAL OF A WILTSHIRE CURATE.

(2nd S. iii. 109.)

Having, when the statement that Goldsmith's *Vicar of Wakefield* was founded on the "Journal of a Wiltshire Curate" appeared in *Chambers*, taken some little trouble to look into the case, I am enabled to reply to Jarltzberg's Query. The *Vicar of Wakefield* was published March 27, 1766, in 2 vols. 12mo., price 5*s*. (See Cunningham's edition of *Goldsmith*, i. 292.) A long passage from it, entitled "A Family Picture," is quoted in the *London Magazine* for April, 1766 (p. 196.). The title appears in the Monthly Catalogue of Books in the same magazine for October, 1766 (p. 552.), and "The Journal of a Wiltshire Curate" will be found in the December (1766) No. of the same magazine. How the date 1764 came to be added I know not, but as there can be little doubt, I think, that Dec. 1766 was the date of its publication, it is obvious that the "Wiltshire Curate" was an imitation of the *Vicar of Wakefield*, and cannot claim the credit of having furnished Goldsmith with a hint for his world-renowned story.

*"The Journal of a Wiltshire Curate.*

"Monday — Received ten pounds from my rector, Dr. Snarl, being one half year's salary, — obliged to wait a long time before my admittance to the doctor, and even when admitted, was never once asked to sit down or refresh myself, though I had walked eleven miles — Item, the Dr. hinted that he could have the curacy filled up for fifteen pounds a year.

"Tuesday, — Paid nine pounds to seven different people, but could not buy the second-hand pair of black breeches offered me as a great bargain by Cabbage the taylor, my wife wanting a petticoat above all things, and neither Betsey nor Polly having a shoe to go to church.

"Wednesday, — My wife bought a petticoat for herself, and shoes for her two daughters, but unluckily in coming home, dropped half a guinea through a hole, which she had never before perceived in her pocket, and reduced all our cash in the world to half a crown. — Item, chid my poor woman for being afflicted at the misfortune, and tenderly advised her to depend upon the goodness of God.

"Thursday — Received a note from the alehouse at the top of the hill, informing me that a gentleman begged to speak to me on pressing business; went and found it was an unfortunate member of a strolling company of players, who was pledged for seven-pence halfpenny; in a struggle what to do — the baker, though we had paid him but on Tuesday, quarrelled with us, to avoid giving any credit in future, and George Greasy the butcher sent us word that he heard it whispered how the rector intended to take a curate, who would do the parish duty at an inferior price, and therefore, though he would do any thing to serve me, advised me to deal with Peter Paunch, at the upper end of the town; mortifying reflections these! — But a want of humanity is in my opinion a want of justice — the Father of the universe lends his blessings to us, with a view that we should relieve a brother in distress, and we consequently do no more than pay a debt, when we perform an act of benevolence; paid the stranger's reckoning out of the shilling in my pocket, and gave him the remainder of the money, to prosecute his journey.

"Friday — A very scanty dinner, and pretended therefore to be ill, that by avoiding to eat I might leave something like enough for my poor wife and the children. —— I told my wife what I had done with the shilling; the excellent creature instead of blaming me for the action, blessed the goodness of my heart, and burst into tears. —— Mem. never to contradict her as long as I live —— for the mind that can argue like her's, though it may deviate from the more rigid sentiments of prudence, is even amiable for its indiscretion, and in every lapse from the severity of œconomy, performs an act of virtue, superior to the value of a kingdom.

"Saturday — Wrote a sermon, which on Sunday I preached at four different parish churches, and came home excessively weary, and excessively hungry; no more money than two-pence halfpenny in the house; but see the goodness of God! the strolling player whom I had relieved was a man of fortune, who accidentally heard that I was as humane as I was indigent, and from a generous eccentricity of temper, wanted to do me an essential piece of service: I had not been an hour at home when he came in, and declaring himself my friend, put a fifty pound note into my hand, and the next day presented me with a living of three hundred pounds a year."

Since the foregoing was in type my attention has been called to the fact that the *Leaves from the Journal of a Poor Vicar in Wiltshire* is reprinted in *The Gem* (Nelson, Edinburgh, 1849), where it commences "Dec. 15, 1764," and ends "Jan. 16, 1765." The first page contains the following:

"*Note by the Author.* — Goldsmith's *Vicar of Wakefield* appeared in London about 1772. This fact is mentioned, because it may be that that accomplished writer took the idea of his excellent work from the fragment of the *Journal of a Vicar in Wiltshire*, which had been published in the *British Magazine* in 1766."

At the end of the Journal in *The Gem* is the following:

"Note. — To another translation of this tale, published with several others, the translator has appended the following fragment, which he found in the *Boston Chronicle* of 1766, reprinted from the *British Magazine*, which is mentioned in the Introductory note."

Then follows the extract which I have already given.

In consequence of this information farther search has been made into this literary question. The result is the ascertaining that the *Vicar of Wakefield*, published in March, 1766, is made known to the public in the *April* Number of the *British Magazine* of 1766, pp. 177, &c., and entitled "The Vicar of Wakefield. A Tale. Supposed to be written by Himself." A digest of the work is given, followed by a quotation from the history of "A Philosophical Vagabond," which is continued in the May number.

In the *December* number of the *British Magazine*, 1766, pp. 623–4., is the "Journal of the Wiltshire Curate," without any editorial note or comment.

The question may now arise whether the "Journal of a Wiltshire Curate" was or was not the production of Oliver Goldsmith, more especially as it is well known he was a contributor to the *British Magazine*, the principal editor of which was Dr. Smollett. Neither Percy nor Malone, nor Forster nor Cunningham, have stated the titles of the articles contributed by Goldsmith, so that after all the "Journal of a Wiltshire Curate" may be his production, perhaps the germ of his *Vicar of Wakefield*, but not published till *after* that work. In vol. i. p. 425. of the *British Magazine* is an anonymous article, "The History of Miss Stanton," which Prior attributes to Oliver Goldsmith. I may farther add "The Journal of the Wiltshire Curate" also appeared in the *Gentleman's Magazine* of Jan. 1767, p. 27.

William J. Thoms.

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### GENERAL COUNCILS.

(2nd S. iii. 69.)

Herbert will doubtless find the number of General Councils stated differently by different authors, according as they belong to the Anglican, Greek, or Roman Communion, — each of these Churches recognising a different number of General Councils.

The Anglican Church, in common with the ancient Universal Church, acknowledges but six œcumenical councils, viz.: —

| | A.D. |
|---|---|
| i. Nice | 325 |
| ii. Constantinople, i. | 381 |
| iii. Ephesus | 431 |
| iv. Chalcedon | 451 |
| v. Constantinople, ii. | 553 |
| vi. Constantinople, iii. | 680 |

"These," says Mr. Palmer (*Treatise on the Church*, vol. ii. p. 141.) "are the only synods which the Universal Church has ever received and approved as œcumenical."

The Greek Church reckons eight General Councils: —

| | A.D. |
|---|---|
| vii. Nice, ii. | 787 |
| viii. Constantinople, iv. | 869 |

The Roman Church terms the first Council of Lateran an œcumenical council, and acknowledges on the whole twenty General Councils: in addition to those above, they are as follows: —

| | A.D. |
|---|---|
| ix. Lateran, i. | 1123 |
| x. Lateran, ii. | 1139 |
| xi. Lateran, iii. | 1179 |
| xii. Lateran, iv. | 1215 |
| xiii. Lyons, i. | 1245 |
| xiv. Lyons, ii. | 1274 |
| xv. Vienne | 1311 |
| xvi. Constance | 1414 |
| xvii. Basle | 1431 |
| xviii. Florence | 1439 |
| xix. Lateran, v. | 1512 |
| xx. Trent | 1546 |

With regard to the authority of these Councils, I conclude they rest for authority on that of the

Churches by which they are acknowledged. The first six being acknowledged as œcumenical by the Universal Church rest therefore on it for their authority, and are alone properly styled œcumenical. The 7th and 8th rest on the joint authority of the Greek and Latin Churches.

The remainder, from the 9th to the 20th inclusive, being acknowledged as General by the Roman Church alone, rest on it solely for their authority. If, in any of the above remarks, I have erred, I shall be glad of correction or additional information from any of your numerous correspondents. Alfred T. Lee.

Elson, Gosport.

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The following is a correct list of the General or Œcumenical Councils of the Church:

| | | A.D. |
|---|---|---|
| i. | Nice, i. | 325 |
| ii. | Constantinople, i. | 381 |
| iii. | Ephesus | 431 |
| iv. | Chalcedon | 451 |
| v. | Constantinople, ii. | 553 |
| vi. | Constantinople, iii. | 680 |
| vii. | Nice, ii. | 787 |
| viii. | Constantinople, iv. | 869 |
| ix. | Lateran, i. | 1123 |
| x. | Lateran, ii. | 1139 |
| xi. | Lateran, iii. | 1179 |
| xii. | Lateran, iv. | 1215 |
| xiii. | Lyons, i. | 1245 |
| xiv. | Lyons, ii. | 1274 |
| xv. | Vienne | 1311 |
| xvi. | Constance | 1414—1418 |
| xvii. | Florence | 1438—1439 |
| xviii. | Trent | 1545—1563 |

F. C. H.

[We are also indebted to G. K. Holmes for "The Order of the Councils according to Pantaleon," extracted from *The Staffe of Christian Faith*, &c., 1577, a curious article, but which, we regret, is too long for our pages.]

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### LEANING TOWERS AND CROOKED SPIRES.

(2nd S. iii. 18.)

The steeple of the cathedral of Glasgow has an *inclination* commencing at the highest battlement, perhaps thirty to forty feet from its top. I think, from careful observation, the inclination is towards the *south-west*, though some will have it to be a little different. The optical illusion from the passing clouds gives rise to a variety of opinions. The steeple is 225 feet in height, all of stone. In 1756 it was struck by lightning, and so much damaged as thought not to be capable of repair without taking down the greatest part of it. A committee of wiseacres proposed that cannon should be planted on the neighbouring height (now the necropolis) and the whole steeple demolished. A most ingenious mason, Mungo Naismith (partly, I suppose, for the honour of his namesake St. Mungo, the founder), undertook to erect scaffolding, and in a short time accomplished the repair most thoroughly. It is probable that the *inclination* may be dated from the period of the accident. Mungo gained other laurels in masonry, having built St. Andrew's church (on the model of St. Martin's church, in London), with the celebrated *flat arch* of its noble portico, which at the time was expected would come tumbling down about his ears. To this day it is as sound and magnificent as when he erected it 100 years ago.

It may be mentioned as curious, that in ascending the pathway (instead of a stair) leading to the top of the *leaning* tower at Pisa, from the great *inclination* of the tower the sensation is always as if you would fall over to one side. According to what was told me on the spot, the first six storeys of it were built, and from the subsidence of the foundation (the ground apparently being very marshy * in that district) were allowed to remain in that unfinished state for 200 years, after which the two highest storeys were added, and by an attentive survey it will be seen that the two last have been erected *so far* to counterbalance or compensate the inclination; it is wonderful how the tower endures so stable. Those towers or stalks at Bologna are certainly singular for their drooping appearance, but possess nothing of the architectural elegance and philosophical interest (as attached to the name of Galileo) of the *Campanile* at Pisa. We could show here to strangers a few similar *leaning brick stalks*, not less to be admired than those at Bologna, and one of an opposite quality in being *quite perpendicular* (a style more to be cherished) 450 feet high from its foundation.

G. N.

Glasgow.

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I have a great respect for Mr. Ferrey's knowledge of ecclesiastical architecture, and entirely concur with him in opinion as to the probable causes of the distortion of the spire of Chesterfield church, and no doubt of many other erections which diverge from the perpendicular.

But I am puzzled, probably from my own stupidity, in reading the last sentence of his note. He says:

"Regarding the entasis in spires, it would be an interesting subject for further examination than has yet been made; many appear to hollow inwards as described by Mr. Buckton. But there are also a great number which have considerable entasis; few, I believe, are quite straight on the sides; much of the beauty which is remarkable in our best examples owe it to the skilful

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* From the damp unwholesome nature of the country may have arisen the old adage —

"Pisa pesa a chi posa,"

which may be Englished —

"Pisa sits ill
Upon him who sits still."

manner in which the outline is defined *by one or other of these methods.*"

I am obtuse enough not to be able to discover in Mr. Ferrey's Note any method to which he alludes as ensuring the erection of a perpendicular and beautiful spire.

Perhaps either he or some other correspondent will have the goodness to enlighten my mind in case I should incline to build a beautiful spire.

J. S. s.

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A RAILWAY QUERY.

(2nd S. iii. 111.)

Our practical engineers have not made any allowance for the element in question in their calculation of the working powers required for railways whose direction is north and south, nor have any of our railway companies ever detected the operation of this element to any extent. These companies run their trains to and fro without considering the motion of the earth, unless a landslip chance to touch their line of rail.

G. J. C. D. can calculate how many hundreds of miles in an hour the surface of the earth moves from east to west in the latitude of Blackheath; the rapid rate at which he is continually carried through space by the rotation of the earth on its axis is frightful to contemplate.

If G. J. C. D. in an attempt to stand upright on Blackheath, with his face turned towards the south, find himself instantly tripped up and thrown violently down upon his right side, he might ascribe the effect to the element in question; and if in an endeavour to rise from the ground with his face towards the north, he find himself prostrated on his left side, his view, however limited, would be in some degree confirmed. Again, if he attempt to stand facing the west, and fall accidentally, or if in an endeavour to see the sun rise he rise only to fall upon his back, he may reasonably conclude that the element has something in it.

If, however, after carefully repeated experiments, G. J. C. D. find that he can keep upon his feet at all hours without any involuntary inclination towards the west, he may, perhaps, arrive at the conclusion that the surface of the earth moving from west to east carries with it G. J. C. D., railways, and railway trains, without disturbing to any extent his or their equilibrium. J. L. C.

Aldermanbury.

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"Practical engineers," in their calculation of the working powers required for railway travelling, have made no "allowance for lateral pressure, acting as a retarding force, on a railway train travelling in a due north or south direction." Because they do not believe in the existence of any such element in the case in question; basing their opinion on the generally received axiom that two bodies may move in the *same* direction, while each moves in a *different* direction, without the action of the *one* interfering in *any way* with *that* of the *other*; an apparent solecism, or rather paradox, to those who take but a superficial view of the question.

Granting the hypothesis of the querist, that "at the point of arrival the railway is found to have diverged upwards of twelve miles from the apparent rectilinear path," "practical engineers" assume, notwithstanding, that the journey has been performed at precisely the same rate of speed as if the earth had been at rest.

The railway, on the arrival of the train at the terminus, has described the vertical angle of an isosceles triangle, without, it is scarcely necessary to observe, having changed its original position on the surface of the earth; the bearings of its extremes, and their angle of position with surrounding stationary objects, being always the same.

In conclusion, may it not be appositely remarked, that if the theory of G. J. C. D. be tenable, a railway train starting due south from the pole on a journey to the equator, would, long ere it reached its destination, be overthrown and precipitated across the rails by the excessive "lateral pressure" it would encounter on the rapidly revolving point at which it had arrived. C. A.

Queen's Road, Guernsey.

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## Replies to Minor Queries.

*Anti-Cromwellian Song* (2nd S. iii. 15. 58.) — A friend of mine, in passing through an unfrequented street in London about thirty years ago, was surprised to hear the following piece of a song by a little girl:

> "Hey diddle diddle, I heard a bird sing,
> The Parliament Captain is going to be King."

T. C.

Durham.

"*London, sad London*" (2nd S. iii. 108.) — Your correspondent B. W. may be glad to know that the lines he has furnished are printed in the collection of *Rump Songs*, 8vo. Lond. 1662, p. 86.

W. D. Macray.

*Dr. Guillotin not the Inventor of the celebrated Machine* (1st S. xii. 319.) — May I be permitted to call Mr. Bates' attention to the following notice of Dr. Guillotin, and of the invention which bears his name. It appeared in *Galignani's Messenger*, under date of Feb. 4, 1857:

"A dealer in old iron and other cast-away articles, residing at Lyons, found two days ago amongst a lot of miscellaneous matters sold to him, a small copper case containing two autograph letters from Dr. Guillotin to

Robespierre, dated Lyons, Jan. 7, 1792, detailing the advantages, promptitude, and absence of pain in the punishment of death effected by the guillotine, which *he had just invented.* In one of these letters he requests him to ask Danton to send in a favourable report to the Legislative Assembly, and to speak himself in favour of the invention. The second letter is one of thanks to Robespierre, for having supported his application to the Assembly. It bears the date of March 27, 1792, exactly one week having elapsed since the guillotine had been adopted as an instrument of death, and *thanks voted to the inventor.*

"The general opinion that Dr. Guillotin was one of the first victims of the terrible instrument is an error, as he died a natural death on May 26, 1814, at the age of seventy-six.

"The two letters in question, and the copper case, were immediately purchased from the dealer for fifteen francs."

William Winthrop.

Malta.

*Gigantic Apricot Tree* (2nd S. iii. 125.) — Will R. H. be so kind as to state what is the soil, and also the subsoil, of the garden in which this tree grows; and the sort, Breda or Moor Park, and if he can, the age of it. A. Holt White.

"*Comme l'esprit vient aux filles*" (2nd S. iii. 110.) — Your correspondent, Henry T. Riley, will find the story "Comment l'esprit vient aux filles" among the *Contes* par M. de la Fontaine: like most of that writer's stories, it is not an over decent one. F. B.

"*God save the King*" (2nd S. iii. 137.) — Mr. Wm. Chappell discredits my statement that John Bull made this melody, upon the grounds that the MS. of Bull has been tampered with and changed; that the tune of Bull is in A minor; and that the sharps to form the major have been interpolated; and that, in fact, the tune is not in the volume. I request the readers of "N. & Q." to suspend their judgment in this matter for a week or so, until a few lines from me admit or contradict this statement. H. J. Gauntlett.

Powys Place.

"*Rame*" *and* "*Ramscomb*" (2nd S. iii. 111.) — Surely the *Rame*, or *Ram*, must have been an engine of war, as *Aries*; and 2 Macc. xii. 15., "without any *rams*, or engines of war." As to *comb*, it is a hollow or depth; and joined with *Ram*, as *Ramscomb*, may be the hollow in which the engine was deposited. In Dryden's *Virgil* we have, —

> ——— "abides within the gate,
> To fortify the *combs*, to build the wall,
> To prop the ruin, lest the fabric fall."

The word *comb*, in *honey-comb*, has the same meaning. Etymologus.

*Vauxhall* (2nd S. iii. 120.) — In your "Notices to Correspondents," I perceive you ascribe the name Vauxhall to a corruption of Fulke's Hall, and refer to a very competent authority, Cunningham, whose *Hand-book of London* I am not at present able to consult for his arguments in support of this conjecture. Taking Lysons for my guide (*Environs of London*, vol. i. part i. p. 234.), I had always inferred the name to be borrowed from a family named Vaux, who, in 1615, owned the Spring Gardens, Vauxhall. A daughter of this family of Vaux was the wife of Dr. Thomas Barlow, Bishop of Lincoln.

John Booker.

*Brittox, a Street in Devizes* (2nd S. ii. 431.) — This is probably a corruption of *Prideaux*, the provincial pronunciation of which is *Priddux;* indeed to pronounce it otherwise in Devonshire and the neighbouring counties would, by most people, be considered somewhat affected. The word may have come thus: *Prideaux*, *Pridux*, *Priddux*, *Bridddux*, *Brittux*, Brittox. R. S. Charnock.

Gray's Inn.

*Emblems Portrayed* (2nd S. iii. 150.) — A. S. will find much interesting matter in the following work:

"L'Art des Emblèmes, où s'enseigne la morale par figures de la fable, de l'histoire, et de la nature." Paris, 8vo. 1684.

The work is by *Menestrier*, and illustrated with woodcuts. It was first published in 8vo. at Lyons, in 1662. G.

*Pannier* (*or Panyer*) *Alley* (2nd S. ii. 518.) — Since sending my former article on the identity of Naked Boy Court with the above, I have been reminded that "Panyer Alley" is mentioned by Stow; the reference to which is given in an interesting article on "London Signs and Badges" in the *Illustrated London News* of Dec. 13. The description of "the Boy in Panyer Alley" is thus given:

"A baker's boy seated on his panyer or bread basket, from *panis*, bread, indicates the old market of the Stratford bakers, held in St. Martin's le Grand as early as the fourteenth century. A sign of the panyer, whether of the baker himself or his basket, appears to have existed in Stow's time," &c. &c.

There is also given with the above a sketch and description of the boy at Pie Corner, Smithfield, commemorative of the great fire of London, and formerly "bearing an inscription ascribing the calamity to the sin of gluttony. This stigma is however now obliterated, and the urchin only remains." Can this be traced to have any connexion with Naked Boy and other Courts of like designation, as suggested by Mr. Coleman? Can any correspondent of "N. & Q." give the origin of the stone carving in Panyer Alley, and the cause of its being appropriated to its present use? as the reference in Stow * proves the existence of

* *Survey of London*, p. 128., Thoms's ed., 1842.

Panyer Alley before that of the carved commemorative tablet, which bears the date, I think, Aug. 27, 1688. HENRY W. S. TAYLOR.

Southampton.

*Dedications of the Isle of Wight Churches* (2nd S. iii. 125.) — I find the following dedications in Worsley's *History of the Isle of Wight:* they fill up all the gaps in R. J. JONES's list of the ancient churches of the island, except those of Kingston, Shalfleet, Whippingham, and Yaverland:

Arreton. St. George.
Brixton. St. Mary.
Calborn. All Saints.
Gatcombe. St. Olave.
Godshill. All Saints.
Mottiston. St. Peter and St. Paul.
Newchurch. All Saints.
Newport. St. Thomas Becket.
Northwood. St. John Baptist.
Shorwell. St. Peter, *not* St. Paul.
St. Helens. St. Helena.
Thorley. St. Swithin.
Wootton. St. Edmund.
Yarmouth. St. James.

Worsley's *History* was published in 1781.

W. T.

"*The Vicar and Moses*" (2nd S. iii. 112.) — Where the old and probably original impression of this remarkable song is to be found for sale I cannot tell; but I possess a copy. Your correspondent's memory has a little failed him, as will appear by the following account of the copy now lying before me. It is on a folio leaf, and engraved throughout. At the top is a large circular plate, representing the Vicar and Moses, not performing a funeral, but on their way to the church from the public-house, the sign of the Horse, whence the clerk has been to fetch his master. The inn is seen behind on the left hand, and the church appears on the right, at a formidable distance. The vicar looks very jolly, is dressed in his canonicals, and still holds his pipe in his left hand. Moses is a lank figure, wearing a cocked hat and a clerical band, and carries a lantern, with a bit of candle ready to fall out of the socket. Below is the song, the first verse of which is set to musical notes, but the tune is not exactly the usual one sung. The song begins as described in "N. & Q.":

"At the sign of the horse," &c. —

and contains sixteen verses.

I also possess a copy, but not printed, of the second form of the song, but mine has only thirteen verses. It is generally superior to the former, and has some very clever and witty verses. Having been called upon for some years to sing this song in a company of friends, and wanting a variety, I composed an entirely new song on the same subject, but with more circumstance and adventure, and my composition contains twenty-two verses. F. C. H.

*Queries on Church Matters: Separation of Sexes* (2nd S. iii. 108.) — It was the custom of the Primitive Church for the men and women to be separately seated in the church. This appears from the direction in the Apostolical Constitutions, B. ii. ch. 57.: "Janitores stent ad introitus virorum, diaconissæ vero ad mulierum, custodiendi causa." St. John Chrysostom also, Hom. lxxiv., refers to the wooden partitions between the men and women in the church. This is still observed in many Catholic churches and chapels. F. C. H.

*Pews* (2nd S. iii. 108.) — The letting of pews formed a regular entry in the churchwardens' accounts of St. Margaret's previous to the Reformation and the date of Bishop Bale's work. I quote one, A.D. 1497:

"Rec' of Wynkyns wife for her part of a pew - 8*d*."

Pews were then no more than benches, seats on which were allotted to various worshippers. Between 1649 and 1660 was the period of the erection of the hideous pens that deform our City churches. Sir Christopher Wren strongly opposed their introduction. Pepys calls Lady Fox's box at the theatre my lady's pew. To call one a "pewfellow" was tantamount to dubbing a man a boon companion. See Andrewes' *Serm.*, ii. 91., v. 33. Fulke and Jewel and other writers use the expression for a companion, &c.

The word appears in the rubric of the Commination Service for the first time as the "Reading-pue."

2. The probable reason of the Reformers requiring the altar to be moveable was, to assimilate it the more to its name of the "Lord's table;" as the word "altar" was omitted and "table" substituted.

3. "The north side" was the change adopted by the compilers of the 2nd Book of Edward VI., for "afore the altar." Bishop Beveridge has shown the expressions are identical, Συνοδικον, ii. 76. § 15. MACKENZIE WALCOTT, M.A.

A correspondent asks if an earlier allusion to pews can be pointed out than that contained in Bale's *Image of Both Churches.* Is he sure that the "pewes" there spoken of were anything more than benches? The original meaning of the word seems to have been a fixed seat or bench in a church, with or without doors, set aside for some particular person or family. I do not think the meaning became restricted to its present use until the period of the great civil war. The author of the *Glossary of Architecture* quotes three instances of the word "pewe," all earlier than the publication of Bale's *Image, &c.* The earliest quotation is from an extract in Gough's *Sepulchral Monuments*, vol. ii. p. 171., which, as it shows that in this case the pew was but a seat, is worth transcribing:

"1453. W. Wintringham wills his body to be buried

. . . . . and an inscription to be fixed in the wall near his wife's pew, 'ad sedile vocat Anglice pewe.'"

K. P. D. E.

*General Macartney, &c.* (2nd S. iii. 111.) — The case of General Macartney was not one of mere *report.* He was *convicted* of manslaughter at the Old Bailey in 1716, and burned in the hand, and died in Kensington Square, July 7, 1730, being then a Lieut.-General, Col. of Infantry, Governor of Portsmouth, and Commander-in-Chief of the Forces in Ireland. See *Historical Register*, 1716. pp. 223. 226., and *ibid.*, 1730, in *Diary*, pp. 49, 51., and also Brydges's *Collins's Peerage*, i. 545.

Gen. Macartney's genealogical position will be found in Burke's *Peerage*, where *Gen. George Macartney* (elder brother of Isaac Macartney, the ancestor of the present Sir W. J. Macartney, Bart.) occurs as holding the appointments abovementioned.

In answering thus briefly, I may *note* that much more extended particulars are preserved in a volume now before me, containing Tracts and MS. Collections relative to legal and other discussions connected with Gawsworth, and extending from the death of the last Sir Edw. Fitton to the decease of this second of Lord Mohun in his duel with Hamilton.

I mention it for the purpose of adverting to its containing a more complete copy of a tract of local and historical interest, than one which was considered to be the *only perfect copy* when the *History of Cheshire* was printed. (See vol. iii. p. 191.) It relates to a subject which has lately attracted more general attention from Macaulay's notices of one of the litigants, Sir Alex. Fitton, created Chancellor of Ireland and Baron Gawsworth by James II. The Museum copy of this tract, *A True Narrative of Proceedings in the several Suits at Law between Lord Gerard of Brandon and Alex. Fitton, Esq.* (4to. Hague, 1663), ends at p. 49. The more complete copy abovementioned has a "Continuation" extending to p. 72., and giving later trials and proceedings, the alleged unhappy ends of some of the witnesses, and the patronage of others by Lord Gerard and the Crown.

Geo. Ormerod.

*Royal Privileges at Universities* (2nd S. ii. 270.) — Johnian will find by referring to the *Cambridge Calendar* (1856, p. 38.) that at this University it was determined "by an interpretation made May 31, 1786," that persons entitled to *honorary degrees* are bishops, privy councillors, noblemen and their sons, baronets, and "Persons related to the Sovereign by consanguinity or affinity, provided they be also honourable." But by a grace of the Senate (March 18, 1825) all the above have to be "examined and approved" in the same manner as others *ad Respondendum Quæstioni;* but this may take place after *nine terms'* residence, the first and last excepted. They then take the degree of M.A.:

"I was transplanted to Cambridge, where I bloomed for two years in the blue and silver of a fellow-commoner of Trinity. At the end of that time (*being of royal descent*) I became entitled to an *honorary* degree. I suppose the term is in contradistinction to an *honourable* degree, which is obtained by pale men in spectacles and cotton stockings, after thirty-six months of intense application." — *Pelham*, chap. ii.

Threlkeld.

Cambridge.

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## Miscellaneous.

### NOTES ON BOOKS, ETC.

"Many talk of Robin Hood, who never shot with his bow," quoth the old proverb: and we may parody it by saying, "Many talk of 'the moral Gower,' who never read one line written by him." True it is that his *Confessio Amantis* is printed in Chalmers' *English Poets;* that Caxton published one, and Berthelette two, if not three, editions of the same poem; and that Ellis, Todd, and Collier have given extracts from it: yet the work is comparatively unknown. We think, therefore, it will be admitted that in securing the services of Dr. Pauli to edit, and the beautiful fonts and typographical taste of Mr. Whittingham to produce, a library edition of *The Confessio Amantis of John Gower edited and collated with the best Manuscripts*, our worthy publishers, Messrs. Bell & Daldy, have deserved our encomium, and the good word of every lover of old English poetry. Many an honest antiquary, when viewing the goodly effigy of John Gower on his tomb in St. Mary Overy, with his head circled with a chaplet of roses, resting on three volumes representing his three great works written in as many languages, viz. the *Speculum Meditantis* in French, the *Vox Clamantis* in Latin, and the *Confessio Amantis* in English, has desired better acquaintance with these works, more especially the latter. So far as the *Confessio Amantis* is concerned, that desire may now be readily gratified. The Poem occupies three handsome octavo volumes. The text is founded on Berthelette's first edition, collated throughout with two Harleian MSS., and occasionally with a third, and the celebrated MS. in the possession of, we are grieved to say, the late Earl of Ellesmere. The reader has therefore in this edition a better text of Gower than has yet been given; while, to make the book complete in every respect, Dr. Pauli has prefixed a carefully compiled Introductory Essay on the Life, Writings, and Character of Gower, and, with the assistance of Mr. Daldy, brought his work to a fitting close by a short but very useful Glossary. Considering the intimacy which existed between Chaucer and Gower when living, how their names seem identified, the illustration which the writings of the one throw upon the language of the other, and the increasing study of Chaucer, this handsome edition of the great Poem of his great contemporary must find a place in every library.

There cannot be a better proof that, great as is the demand for light reading, the demand for works of a higher and more thoughtful character keeps pace with it, than the fact, that not only is the number of larger reviews, which appear periodically, considerably increased, but that a new form of Essay Publication has been introduced. We allude to the series of Papers issued by members of different Universities. The *Oxford Essays* led the way. They were soon succeeded by the *Cambridge Essays:* and these again have found successors in a

volume which is now before us, *Edinburgh Essays by Members of the University*, 1856. In this, as in the *Oxford and Cambridge Essays*, there is no fixed standard in matters of opinion, but each writer is responsible for his own views and statements. In this respect the *Essays* differ most essentially from the *Reviews:* whether this publication of the writers' names is an advantage, it is yet too soon to decide. The present volume contains eight papers of great variety, some of deep interest: they are—I. *Plato*, by Professor Blackie. II. *Early English Life in the Drama*, by Mr. Skelton. III. *Homœopathy*, by Dr. Gairdner. IV. *Infanti Perduti*, by Andrew Wilson. V. *Progress of Britain in the Mechanical Arts*, by James Sime. VI. *Scottish Ballads*, by Alexander Smith. VII. *Sir William Hamilton*, by Mr. Baynes. And lastly, VIII. *Chemical Final Causes*, by Professor Wilson. Here is a diversity of subjects to please all readers, and many of the papers are of great originality and merit.

"The Master of the Rolls," says *The Athenæum* of Saturday last, "whose exertions with reference to the *Calendars of State Papers* we have had recent occasion to commemorate, has submitted a new and very important literary proposal to the Government. Without interfering with the works already in hand, he suggests that the nation should further take upon itself the publication of a series of our national historical monuments. A scheme to that effect, laid by him before the Lords of the Treasury, has been favourably received. It is to be submitted to the House of Commons, and a vote to be solicited for carrying it into execution. Of the propriety of such a series of publications there cannot be two opinions. Our country in this respect lags far behind many other nations of Europe, and it is highly honourable to the Master of the Rolls to have conceived the notion of setting us right with the rest of the world. But before we join too loudly in praise of this new design, we should like to know what is the form which it is to assume. A contemporary speaks of a special department as about to be created. We hope not. If, unwarned by former failures, we are about to institute for this purpose some separate and new machinery which will place power in the hands of a body in any degree analogous to the Record Commission or the State Paper Commission, we cannot anticipate success. Or, if it be designed to revive and carry out the expensive and imperfect scheme of the *Monumenta Historiæ Britannicæ*, we shall have, as before, extravagant outlay, inordinate delay, and ultimate disappointment. But from what the Master of the Rolls has already done, and what seems to be the tendency of his Record administration generally, we augur better things. The creation of a separate department will probably turn out to be mere hasty inference. The scheme of the publication of the *Calendars of the State Papers* is pre-eminently simple. Whatever comes from the same source will, we trust, show a family resemblance. The business proposed to be done is unquestionably of high importance. It may be executed in such way as to do us great national honour. But that object can only be attained by keeping it free from the control of amateurs, who are necessarily governed by cliques, and drive away right-minded literary men by assuming the airs of patrons; by publishing works not of mere antiquarian, or of genealogical or local interest, but of real general importance; and by publishing them in a useful form, and at prices which may bring them within the means of literary students. If such turn out to be features of this scheme — as we firmly anticipate will be the case — we shall heartily wish it success, and join in cordial thanks to the Master of the Rolls for having set it on foot." We agree in every word expressed by our contemporary on the proposed scheme, and especially in the hope that it will be found to bear a strong family resemblance to that "pre-eminently simple," and therefore good, useful, and practical one which is producing the *Calendars of State Papers*. All our readers interested in historical studies will, we are sure, agree with us that the proposal does infinite credit to Sir John Romilly; and that its favourable reception by the Chancellor of the Exchequer, at a moment like the present, reflects no less credit on Sir G. Cornewall Lewis. Honour to them both!

We learn from *The Times* of Wednesday that the Archduchess Sophia of Austria has presented Mr. W. B. MacCabe with a diamond breast-pin made in the form of a shamrock, in token of the pleasure she has received from his last historical tale, *Adelaide, or the Iron Crown.*

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## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

Lowndes's British Librarian.
Taylor's Plato. 5 Vols. 4to.
Quarterly Review. Second Index, or Vol. XL.
Gilly's Waldenses and Piedmont.

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---

New and General Biographical Dictionary. Edition of 1798 Vol. XV.

Wanted by *Edward Peacock*, Manor Farm, Bottesford, Brigg.

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O'Brien on Justification. Two copies.

Wanted by *A. & R. Milne*, Booksellers, Aberdeen.

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## Notices to Correspondents.

D. Lloyd (Lampeter). *Will our Correspondent state the title of the old book referred to.*

T. G. *The prints of Old London to which you refer are no doubt from Wilkinson's* Londina Illustrata, 2 vols. 4to., *containing* 207 *plates, published at the commencement of the present century.*

Karl, Threlkeld, F. G., N. J. A., F. R. K., H. G. D., *are thanked for their communications, which have, however, been anticipated by other Correspondents.*

Eremite. *Pickering's* Diamond Classics *comprised, in* Greek, *The New Testament, Iliad and Odyssey; in* Latin, *Virgil, Horace, Catullus, Tibullus, and Propertius, Terence, Cicero de Officiis; in* Italian, *Dante, Tasso, Petrarca; and in* English, *Shakspeare, Paradise Lost, Walton and Cotton's Angler, and Walton's Lives.*

E. Brunt. *We do not believe that any translation of Brongniart's* Traité des Artes Ceramiques *into English has been published.*

G. W. *The play of* The Hypocrite *is a modern adaptation of* Colley Cibber's "Nonjuror," *which, on its appearance in* 1718, *gave rise to several controversial pamphlets.*

Jones of Shrewsbury's *inquiry will be found fully treated in the* 1st, 2nd, 5th, 7th, *and* 8th Vols. *of our* 1st Series.

Karl's *Reply respecting* Lollards *is anticipated in a longer article by another Correspondent, which is in type.*

Richard Burke's *Query respecting* Wolves in the Forest of Dean *has been anticipated; see* "N. & Q.," 2nd S. i. 336. *We should be very glad to receive information as to the extinction of wolves in England.*

Sestus's *Queries do not appear to have reached us. Will he repeat them?*

B. B. *must send the size of the type, as well as of the page, before a reply can be given to the question.*

Errata.—2nd S. iii. p. 74. col. 1. l. 43., *for* "bearing" *read* "leaning;" col. 2. l. 29., *for* "near Torre Mozza" *read* "now Torre Mezza."

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WESTMINSTER HOSPITAL, Broad Sanctuary, opposite Westminster Abbey.— The Westminster Hospital was instituted in the year 1719, and was the first of the kind in the United Kingdom established and supported by Voluntary Contributions. The principle of admission is based chiefly on the urgency and nature of the symptoms of the patient, and during the past year 1,123 accidents and urgent cases have been received as in-patients without letters of recommendation, while 14,381 out-patients have obtained medical or surgical assistance with no other claim than their sufferings. Patients are constantly received from distant districts; admission is also freely given to Foreigners who are ill and in distress; and relief is often afforded to patients who are sent as urgent cases by the clergy of all denominations. The number of patients admitted in 1854 was, in-patients 1,754, out-patients 19,545 — total 21,299. The demands on the Hospital are annually increasing, while the income from all sources has seriously declined. Thus in 1854,—

| | £ | s. | d. |
|---|---|---|---|
| The income was - - - | 4667 | 2 | 10 |
| The expenditure - - - | 6112 | 19 | 2½ |
| Deficiency - - | 1445 | 16 | 4½ |

These increasing demands on the Hospital may, to a certain extent, be explained by the increase of population. Three wards, affording accommodation for 42 patients, are still unfurnished and unoccupied; and to open these wards, and thus render the Hospital as efficient as originally designed, would require an increased income of 1500*l.* a year, besides the cost of fitting up the wards for the reception of the patients. Efforts are being made to increase the Hospital accommodation of the metropolis, but the duty is more imperative to make the accommodation already existing available. No new establishment is required, no additional officers, no increased buildings, but only means to receive and support in a long-tried establishment an increased number of the poor and destitute.

During the recent epidemic 170 cases of Asiatic cholera were admitted, and 104 of the number were restored to health and their families. 3496 cases of choleraic diarrhœa were also received, and, through prompt attention, the further progress of disease was prevented. The Committee earnestly APPEAL to the benevolent for AID, and trust that the extent and value of the medical and surgical relief afforded to the poor from all parts may cause assistance to be given to the funds of this, the oldest metropolitan Hospital supported by voluntary contributions.

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F. J. WILSON, Sec.

*LONDON, SATURDAY, MARCH 7, 1857.*

## Notes.

### PARISH REGISTERS.

I see by "N. & Q." that this subject is again reviving. Some twenty-five years since, several gentlemen associated with some dignitaries of the Church, and printed a circular as to the enforcing the transmission of bishops' transcripts, as a provision against the destruction, loss, or falsification of parish registers. These circulars were sent to every one of the bishops; but although the evils complained of were admitted, and although the subject "*pressed heavily on the mind*" of one of the most influential of the prelates, yet nothing was done: and in some dioceses the registrar has continued to receive a large income, while the duty imposed on him by the Act of 1813 has been wholly neglected. That duty was to cause the copies of registers, transmitted to the bishop, to be securely deposited and preserved, and carefully arranged; and correct and alphabetical lists of all persons and places mentioned in such copies to be made for public use, and to report yearly to the bishop if any parishes failed to send in copies.*

It must, however, be admitted that the Act of 1813, while it directs minutely how the copies shall be made and sent, gives no power to the registrar to *enforce* the transmission of them; indeed, the only penalty in the Act is seven years' transportation, which is sagely divided between the informer and the poor of the parish! It must also be noticed, that in some dioceses, the registrar's duties are imposed on a deputy, who receives a small salary, and who cannot therefore be expected to be at any expense in carrying out the provisions of this Act; but this leads me to the directions given by the Act of 1813 to the *bishops*. They, together with the *Custodes Rotulorum* of the several counties within each diocese, and the chancellor thereof, were, before February, 1813, to cause a careful survey to be made of the several places in which the parochial registers were kept, and to report to the Privy Council whether such buildings were safe and proper, or at what expense they might be made so; together with their opinion upon the most suitable mode of remunerating the officers employed in each registry for their additional trouble and expense in carrying the provisions of the Act into execution.

Thus it appears that had the bishops done their duty, the Act would have ensured the benefits accruing from the original injunction in 1597 for the transmission of transcripts; and it is hardly an excuse to the public to urge that the bishops' registrars have no means of providing for the expense of these transcripts, when the bishops have neglected the consideration of the means by which the expense might be met.*

With the circular to which I at first referred, was sent a printed paper containing "Notes of Forgeries in Parish Registers, detected, in some instances, by Reference to the Bishops' Transcripts thereof." This paper would interest many of your readers, if its length should not preclude its admission into your columns.† It very forcibly demonstrates the immense importance of these transcripts.§

The measures to be now adopted for remedying the neglect of the past, and providing for the future, must be considered in another article.

J. S. Burn.

"Notes of several of the Forgeries which have been made in Parish Registers, and detected, in some instances, by reference to the Bishops' Transcripts thereof; showing, therefore, the use and importance of those Transcripts, and the necessity for making returns of them with regularity, and securing their safe custody.§

"In the Stafford Peerage Case in 1825, on the counterclaim set up by Mrs. Mac Carthy, the House of Lords was dissatisfied with certain entries in the parish register of Saint Andrew's, Worcester, which had been produced as evidence before them, and required the production of the bishop's transcript; fortunately a transcript had been transmitted to the registry at Worcester, and was accordingly produced, when it evidently showed that the original register had been interpolated by the insertion of the marriage in question: '1686. Edward Rawlins and Anne Howard, daughter of the Honourable Henry Howard, April 2nd.' The clergyman, as appeared by the evidence, had allowed a stranger to take the register away, who no doubt committed the forgery in question. A second entry was produced referring to a marriage in the parish register of Evesham: '1691. Dec. 12th. Thomas Gordon, Gentleman, and Anne Rawlins, Widow of Edward Rawlins, Grand-daughter of the late Lord Viscount Stafford.' The transcript from Worcester was referred to, which showed that *this* entry also had been subsequently inserted in the parish register.

"In another case of suspicion, a reference was made to the transcript in the registry of Sarum, when it turned out that the true name had been altered to another by an

* Many of these transcripts accumulated some years ago at the General Post Office, in consequence of their being liable to postage from not being *formally* directed, and the Post Office authorities actually committed them to the flames!! Had the registrars reported to the bishop, and looked after these transcripts, this would not have happened.

* Many years ago I inquired at the Privy Council Office, but could not find that a single report had been sent in from the bishops.

† See Grimaldi's *Origines Geneal.*, and Burn's *Hist. of Par. Reg.*, p. 163.

[‡ We have been obliged to omit, at least for the present, the statement of the transcripts in the several dioceses.]

§ The transmission of annual transcripts of registers to the bishop of the diocese was first directed by a canon of Elizabeth, in 1597, as a protection of property against fraud or forgery in the parish register. Although, however, this canon has been confirmed by several Acts of Parliament, its salutary enactments have been much neglected, as will appear by the tables published in 1829, in Burn's *History of Parish Registers*, p. 163.

erasure of two letters, and by inserting upon that erasure three other letters instead.

"In the case of Doe *dem.* King and White *v.* Farran, which was tried at Chelmsford at the Lent Assizes in 1829, the plaintiffs produced a certificate from the register of Linton as evidence of the baptism of Ann King, and obtained a verdict. After the trial the defendant's attornies referred to the transcript of the register at Ely, and a forgery in the parish register was thus discovered, some person having interpolated this baptism between the last entry on the page and the minister's signature. A rule for a new trial was thereupon obtained, and the defendant thus preserved her family estates. A true bill was found against the delinquent who committed the forgery. He immediately left the kingdom, and has not since returned.

"In the case of Lloyd and Passingham in 1809, (16 Ves. 59.) Lord Eldon refers to a forgery in the register of Saint Pancras. His lordship remarks, 'The conclusion upon the affidavits is that Kendry had gone into the church with Young (the parish clerk), had erased by pumice-stone and india-rubber (those articles being left upon the altar!) some entry in the book, and inserted an entry of the burial of Elizabeth Lloyd and the birth of her daughter, (Robert Passingham standing outside;) but upon inspection it is impossible not to see that the operation must have been difficult, as no less than three pages must have been obliterated, the names collected on a separate paper, and those three pages must have been written over.' Unfortunately no transcript had been returned to the bishop's registry, and the consequence was a succession of suits at law to the grievous injury of the parties, whose estates were attempted to be taken from them.

"On the death of the Earl of Peterborough in 1814, it was clearly understood that, with the exception of the Barony of Mordaunt, all his titles became extinct. An attempt was made to make out a claim to this title through an Osmond Mordaunt, who it is believed was killed at the battle of the Boyne. To effect this, it was made to appear that the individual in question had really been married, and a marriage was accordingly entered in the register of Stoke Fleming, in Devonshire, between 'The Hon. Osmond Mordaunt and Mary Hyne, 4 Decr 1689;' and in the following year a baptism was inserted of 'Thos the Son of the Hon. Osmond Mordaunt and Mary his wife.' Search was made at Exeter for the *transcript* of the register of Stoke Fleming, *but it was not to be found.* Upon close inspection however of the parish register, it was found that a leaf of entries had been cut out of it, and replaced by a blank leaf from the end of the book, upon which the forged entry had been written, and then fastened in. Being detected in Devonshire, the parties then transferred their operations to the parish of St. Peter, Cornhill, where it was made to appear that this Osmond Mordaunt had on the 25th of June, 1673, married Mary Bulger. This entry was inserted by two strangers, who applied in July, 1829, to see the register, and were a long time in the vestry with the clerk, who, when they went away, boasted of having found what they wanted, and of their liberality in giving him half-a-sovereign. In this case also there was *no transcript* of the register to assist in the detection of the forgery.

"In the case of Oldham and Eborall, being an issue from the Court of Chancery, tried before the Lord Chief Justice, in 1829, the question was, which of two marriages was the valid one;—one marriage was by license at Birmingham in 1712, and the other by banns (between the same parties) at Great Packington in 1714, and involved the legitimacy of a child born in the intermediate time. The marriage of 1712 was not to be found in the registry of Birmingham; but upon reference to the Bishop's registry, at Lichfield, *it was found in the transcript which had been sent to the Bishop* in 1713. Upon comparison of this transcript with the original register, it was discovered that three entries in the latter had been obliterated by some liquid, one of them being no doubt the marriage in question. The jury were of this opinion, and by their verdict established the first marriage.

"The case of Ansdell *v.* Gompertz was a case depending on the legitimacy of two brothers, Isaac Joseph Isaac, and Henry Gulling Isaac, and involving the title to nearly 100,000*l.*, in the Court of Chancery. In order to prove the legitimacy of the eldest (who was baptized in 1781, and whose parents were married in 1783), an entry of his baptism in 1784 was produced, which had been forged by Mr. Hodge, the clergyman of the parish. This, however, was ultimately abandoned; and it was then attempted to be proved that Henry Gulling Isaac was legitimate, but no register of his baptism was to be found. An issue was directed by the Court of Chancery to try whether Henry Gulling Isaac was legitimate*: it was tried before Mr. Baron Gurney, at Exeter, in March 1837, when the jury found for the defendants. When the matter came before the Chancellor again, he characterised the case as opening a scene of the most wicked conspiracy, perjury, forgery, and fraud, which it had ever been his misfortune to witness in that court. 'I see a party,' said his lordship, 'by means of forged registers, fabricated in the handwriting of Mr. Hodge, a clergyman, by means of false evidence procured, supporting those registers, and swearing first to the legitimacy of *Isaac*, and then to the legitimacy of *Henry*, both of which I am quite satisfied are false; and by an agreement between them, in the absence of, and keeping out of the way the individual who was alone interested in disputing the legitimacy of the two children, I find this court has been imposed upon, and an order obtained procuring the transfer of, I think, somewhere between 50,000*l.* and 60,000*l.* to parties who have no title whatever to it. I think when these facts come to my knowledge, I should be ill discharging my duty, if I did not put these transactions into a course of inquiry elsewhere.'

"In the Fendall case in 1839, a committee was appointed to inquire into 'the extraordinary mutilation of inscriptions on tombstones, and interpolations in the parish register of Marylebone.' Their report states, that the attention of the committee was particularly drawn to various alterations and erasures not only in the registers of marriages, baptisms, and burials, but also in the 'minister's fee-book.' In several instances the name of Fendall had been altered to *Fuedaillei, Prendielleau*, &c., &c. In the explanation given by the sexton to the committee, he stated, that since the vestry had refused, in 1834, to pay for copying the registers, as required by the 52nd George III. c. 46., *the transcripts had not been furnished.*

"In an attempt, in the year 1839, to establish a claim to the dignity of a baronet, a necessity arose to examine some of the original evidences referred to; when upon examination of the registers of St. Mary's, Nottingham, it was discovered that the entry of the marriage of William Battersby and Jane Fletcher had been altered to William *H*attersley; and the baptisms of two of their children were so altered as to make them appear to have

* During the trial at Exeter, a transcript of one of the registers, it is said, was found in a garret of a private house in that city; but as it did not favour the interests of the party who discovered it, it was not noticed. Since then the transcript has been removed, and is not now to be found.

been the children of William Battersby and *Frances* his wife, the word *Jane* having been in both cases neatly converted into *Frances*, by the addition of three letters, and by altering the J into an F. These forgeries were however clearly established by a comparison of the registers with the bishop's transcripts at York, where the entries *were found in their original and authentic form.* In the prosecution of inquiries connected with this case, a leaf was discovered to be missing from the register of Warboys, embracing a particular year, for which *no transcript* could be found.

"On the 21st of January, 1840, Henry Fowler and Susannah Jordan were charged at Bow Street with forging and altering the parish register of East Malling, in Kent; and it was stated that property to the amount of 6,000*l.* a-year was involved in the inquiry. It appears that the *first word* in an entry of baptism of James Fowler, in 1688, and *the whole* of a marriage entry in 1726, 'May the 21st, married George Fowler to Hannah Bassett,' were forged. On the 12th of February last, the male prisoner was committed to take his trial at the next Central Criminal Court for the forgery."

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### MICHAEL DRAYTON.

In the often-quoted *Bibliographia poetica* of *mister* Joseph Ritson, nine pieces of commendatory verse are ascribed to Drayton. I could make some slight additions to the list on *positive* evidence, besides the lines which follow: —

"*In Politeuphuian Decastichon.*

"The curious eye that over-rashly looks,
And gives no taste nor feeling to the mind,
Robs its ownself, and wrongs these labour'd books
Wherein the soul might greater comfort find;
But when that sense doth play the busy bee,
And for the honey, not the poison, reads,
Then for the labour it receives the fee,
When as the mind on heavenly sweetness feeds.
This do thine eye: and if it find not here
Such precious comforts as may give content,
And shall confess the travail not too dear,
Nor idle hours that in this world were spent,
Never hereafter will I ever look
For things of worth in any mortal book.

M. D."

*Politeuphuia: Wits commonwealth*, whence I transcribe the above sonnet, was the joint compilation of John Bodenham and Nicholas Ling, and was printed for Ling in 1597. Now, Ling published six or more works of Drayton, or new editions of his works, in the years 1594—1605, and doubtless they were on friendly terms. Moreover, the signature applies to no other poet of that period, and it is certain that Drayton was partial to that style of composition.

Bolton Corney.

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### ADMIRAL BYNG AND HIS EXECUTION.

"Dans ce pays-ci il est bon de tuer de temps en temps un amiral, pour encourager les autres." — *Candide, ou l'Optimisme*, chap. xxiii.

This is the reply which Voltaire, in the cleverest, perhaps, of all his works, states Candide to have obtained, when he saw the awful and unmerited execution of the unfortunate Byng going on at Portsmouth. I am in possession of the log-book of the Monarch, 74, at the period (which on Saturday sennight, the 14th inst., will be just a century), and from which I extract such particulars as relate to this victim of prejudice, and of a cruel, and at any rate much too severe a sentence. As the details from the 8th to 13th of March are very similar to those of the 7th, I have omitted to repeat them, that I may not encroach too much on your columns.

Phi.

"*From a Journal of the Proceedings of H.M. Ship Monarch, John Montague, Esq., Commander.*

"In Portsmouth Harbour, moored at the Briddles.

"1757, *Sunday, 6th March.* — N.N.W. Fresh gales and cloudy weather; began to keep a Guard-boat with six men, two armed Marines, and a Midshipman. The Lieutenants began to relieve each other in the charge of Adm[l] Byng. At half-past 8 A.M. Mr. Muckings and Mr. John Byng came to the Admiral.

"*Monday, 7th.* — At ¼ past 6 P.M. Adm[l] Byng's Co. went on shore. The guard boat came on board at daylight. At ½ past 8 Mr. John Byng came on board, and went on shore in half an hour after. At eleven he came on board accompanied by Capt. Hervey, Mr. George Byng, and Mr. Muckins. The Lieutenants having charge of the Admiral as usual.

"*8th* to *13th* as before.

"*Monday* 14. — These 24 hours very squally, with showers of rain and wind; Admiral Byng's Co. as before; at 7 A.M. his Coffin came on board; at 10 A.M. all the Ships' Boats, manned and armed, came to attend his Execution; hard gales, lowered down the lower yards: at noon all hands were called up to attend his execution; he was shot on the larboard side of the Quarter Deck by six Marines, attended by Lieut. Clark, the Marshal, and Mr. Muckings; these gentlemen went ashore after the execution was over.

"*Tuesday*, 15. — Hard gales and squally with rain. At ½ past 9 P.M. sent the Corpse of Mr. Byng ashore, with all his baggage, to the Dockyard.

"N.B. — It is stated that on the 14th, the day of Execution, the Adm[l]'s Coxswain came on board; also at ½ past nine A.M. came on board to wait on the Adm[l] Mr. Daniel, Mr. Brampston, and Mr. Mellicot, besides the Gentlemen above enumerated."

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### JOHN REEKIE, ETC.

There was an eminent scholar in Glasgow who would never admit into his category any of the Greek critics but Moor and Porson, for both of whom he had the most profound admiration. This linguist was John Reekie (or as he was sometimes jocosely designated, "Johannes Fumosus"), who died on January 4, 1811, aged sixty-four, and by his own desire was interred in the "Martyrs' Ground," on the north side of the cathedral. In his religious principles he was one of the people called "Cameronians," or Old Covenanters. Among other property which he left was a clas-

sical library of the most renowned editions, which, though not large in number of volumes, was sold, *in cumulo*, to a bookseller in London for 800*l.* He was chiefly occupied as a tutor of the Greek and Latin languages, in which he educated many of the young gentlemen of Glasgow of the first families. His qualifications and learning are mentioned by some of his old pupils as deep and extensive. At a *black-stone* examination in the University of Glasgow, he made his appearance followed by two porters sweating under some ponderous volumes, and when the usual question was put to him by the examining professor, his haughty reply was "Quid non profiteor?" For the teaching of Greek he said he had a *divine mission.* During his lifetime he had made laborious researches in the Greek language, and at his death his MSS. consisted of a number of quarto volumes, which he termed his *Adversaria*, in which he had noted materials for a work on the etymology of the Greek language, and in explanation of the manner in which its various dialects had arisen, and which comprised also an exposition of the Greek prepositions based on Professor Moor's essay on that part of speech. Unfortunately, after his death these volumes fell into the hands of some of his relations, and it is apprehended that they disappeared through the medium of the snuff or grocers' shops, as with the most diligent search for several years afterwards they were not recovered: a few of his loose jottings and papers alone were preserved by his esteemed friend Mr. Robert Hall, of whom see "N. & Q." (2nd S. i. 389., "The Dechamp Families.")

Mr. Reekie, in pursuing his plan, could not perfect it without a dictionary of the Greek language, constructed something on the method of Walker's *English Rhyming Dictionary*, in which the words should be classed according to their terminations. Mr. Hall undertook this irksome task for his friend, and in the mode prescribed by him, of copying out with his own hand the whole of *Hedericus Lexicon*, &c. It was only in part accomplished at Mr. Reekie's death, but Mr. Hall had the patience and perseverance to complete it. He told me that it had altogether occupied him many years. It may be about twenty-five years since I saw the MS.: it was unbound, and embraced, I am satisfied, nearly a ream of folio writing paper; a fine specimen of beautiful, clear, Greek chirography, for which Mr. Hall was particularly qualified, and from his abilities also as a Greek scholar, I have no doubt it is equally correct. I think the MS. will yet be quite in safe keeping, and if the printing of it was to be an acquisition to Greek literature, it may be said to be ready for the press. As I am not well informed on the subject, perhaps some of your learned correspondents will be so good as to say whether such a work would be useful, and if wanted? G. N.

## Minor Notes.

"*Good-bye.*"—The derivation of this familiar expression is generally acknowledged, "God be with you." Your readers may have met with many instances of this. But one now before me is very striking. It occurs in a curious book, *The Mirrour which Flatters not*, by Le Sieur de la Serre, historiographer of France; translated by Thos. Cary, London, printed for R. Thrale, 1639.

The passage (p. 73.), which is addressed to "Absolute Kings, and Puissant Sovereigns," is as follows:—

> "You never seate yourselves upon these thrones of magnificence, but, as it were, to take leave of the assembly; continuing still to give your last *God-bwyes*, like a man who is upon point to depart," &c.

A word more about this book. It contains five beautiful engraved illustrations, most of them bearing the initials J. P. (probably John Payne).

These very plates were afterwards used to illustrate a book of about the same size, *Fair Warnings to a Careless World*, by Josiah Woodward, D.D., London, 1707.

Woodward, who was the author of several religious tracts, and wrote a neat little history of the Religious Societies of about that date, has added to the above cuts one of Lord Rochester on his sick bed, with Bishop Burnet praying with him at the bed-side. T. B. M.

*Ill-assorted Marriages.*—

> "Marriages: Anno 1621. Francis Fawcett, of the age of 93 years, marryed to Anne Hemidge, of the age of 21 years, upon Sater Daie the 27th Daie of January, 1621."

It appears, however, that the bliss of the venerable bridegroom was but of short duration. By the next entry:

> "Burialls: Anno 1621. Francis Fawcett, the abovenamed, was buryed the 8th day of February, 1621; having been but 12 daies married."

Notsa.

*Introduction of Christmas Trees into England.*—

> "We remember a German of the household of the late Queen Caroline making what he termed a *Christmas tree*, for a juvenile party at that festive season. The tree was a branch of some evergreen fastened on a board. Its boughs bent under the weight of gilt oranges, almonds, &c., and under it was a neat model of a farm-house, surrounded by figures of animals, &c., and all due accompaniments. The forming Christmas trees is, we believe, a common custom in Germany, evidently a remain of the pageants constructed at that season in ancient days."

In the description of a pageant in the reign of King Henry VIII., a tree appears to have been a prominent feature:—

> "Agaynste the xii daye, or the day of the Epiphanie, at nighte before the banket in the Hall at Richemonde, was a pageaunt devised like a mountayne glisteringe by night, as tho' it had bene all of golde and set with stones; on the top of whiche mountayne was *a tree of golde, the*

*braunches and bowes frysed with golde, spredynge on every side over the mountayne with roses and pomegarnettes.* The whiche mountayne was with vices (screws) brought up towards the kynge; and out of the same came a ladye apparelled in cloth of golde, and the chyldren of honor called the henchmen, whiche were fresh disguised, and danced a morice before the Kyng; and that done, reentred the mountaine, and then it was drawen backe, the wassail or bankit brought in, and so brake up Christmas." — Vide *Loseley MSS.*

Cl. Hopper.

*Epitaph at Durham.* — The following curious epitaph, of one who was organist of the cathedral from 1557 to 1576, and is buried in the Galilee at Durham, is quaint and original:

"John Brimleis body here doth ly,
Who praysed God with hand and voice;
By mvsickes heavenly harmonie
Dvll myndes he maid in God rejoice.
His sovl into the heavens is lyft,
To prayse Him still that gave the gyft."

Dunelmensis.

*Marriage in Scotland.* — Mr. Napier, Q. C., counsel on part of the plaintiff in error in the extraordinary case of Beamish *v.* Beamish, lately arguing for the necessity of witnesses in the case of a marriage "per verba de præsenti," made the following statement:

"It is a curious thing in the law of Scotland, as given in evidence by Mr. Graham Bell in the Mountgarrett case, that if two parties came before the thirteen Judges of the Session in Scotland, and acknowledged themselves to be man and wife, and if before the parties got down stairs twelve of the thirteen died, the evidence of the remaining one would not be sufficient to substantiate that marriage."

A very improbable, but not impossible, case.

R. C.

Cork.

*Representations of the Trinity.* — Since sending my notes on the curious carving in the Musée at Ypres, I noticed a similar representation of the Trinity in M. Didron's "Christian Iconography." The example given by the French archæologist is taken from a panel painting in the church of St. Requier. With the exception of a crown to the Father, and greater fulness of robe, this conception seems to resemble almost exactly that in the Ypres Musée. In this instance, however, the bird is, as M. Didron remarks, "completely sacrificed." The bird hangs with folded wings and claws, by which he is nailed to the upper part of the cross, instead of simply resting on it. This is probably a later example than that at Ypres, and of the two certainly the most irreverend.

There are other renderings of the same subject, where the wings of the dove connect the other two persons of the Trinity, full notice of which may be found in M. Didron's volume.

T. Harwood Pattison.

## Queries.

### AUGUSTINE'S SERMONS.

In one of Augustine's Sermons (the 37th), *Sermones ad Fratres in Eremo*, we find him positively affirming that he had *seen* in Æthiopia many men and women having no heads, but large eyes fixed in their breasts — in other respects like himself — and also men that had a single eye, and that in the forehead. His words are,

"Ecce ego jam episcopus Hipponensis eram et cum quibusdam Servis Christi ad Æthiopiam perrexi ut eis Sanctum Christi evangelium prædicarem; et vidimus ibi multos homines ac mulieres capita non habentes, sed oculos grossos fixos in pectore, cætera membra æqualia nobis habentes . . . . Vidimus et in inferioribus partibus Æthiopiæ homines unum oculum tantum in fronte habentes," &c.

Of course this marvellous statement could not fail to remind one of old Maundeville, who, however, does not profess to have *seen* those whom he describes as living on some island of the Japanese Sea. He says,

"In one of theise yles ben folk of gret stature as geauntes, and thei ben hidouse for to loke upon, and they han but on eye, and that is in the myddylle of the front . . . And in another yle, toward the southe, duellen folk of foule stature and of cursed kynde that han no hedes, and here eyen ben in here scholdres."

Maundeville, of course, sends us back to Pliny, whose amusing fables respecting the Arimaspians, who dwelt near the "Cave of the North Wind," and whose single eye was in their forehead, and the Blemmyans, whose mouth and eyes adorned their breasts, remind us in their turn of the passages in Herodotus, where he cites Aristeas of Proconnesus as his authority for the story of the Arimaspians and the Griffins. Here I believe we come to a stop, but not to a conclusion; until we draw attention to the remarkable fact that Augustine appears to be the only credible witness who speaks from his own observation. Now, may I inquire, 1st, Whether there is any other passage in Augustine's works bearing on the one I have quoted? 2nd, Whether there is anything in the character and mental constitution of Augustine to induce him to state as fact what was not fact? 3rd, Supposing the statement to be made in good faith, how is the illusion to be accounted for?

Lethrediensis.

### OLD ST. PAUL'S AND BISHOP BRAYBROOK.

In the library of James West, Esq., Pres. R.S., sold by auction by Messrs. Langford in 1773, (Lot 4362.), was a copy of Dugdale's *History of St. Paul's Cathedral* (fol. 1716.), accompanied by —

"A very curious Account in 5 Fol. Pages, MS. by Lord Coleraine, of the Ancestry of Sir Rob. Braybrook, Bp. of London, and of Sir Gerard his nephew; occasioned

by his Lordship's visiting their Remains in the Chapter House, 10 Dec. 1675; to which Place they were removed with other Bodies from St. Paul's — and of the singular Devotion of a Lady towards the Remains of the good Bishop, which were entire, after 250 years' Interment, upon her Ladyship's entering the Chamber, but discovered to be strangely mutilated upon her Departure. Copied from his Lordship's Hand-writing by Timothy Thomas, 1721."

The lot was published by General Carnac for 1*l.* 9*s.* Lord Coleraine's narrative, it is believed, has never been printed; but surely it would be worth publication, if preserved. Can its existence now be traced? Or is it known what became of General Carnac's library? J. G. N.

[We are enabled at once to answer this Query of our excellent contributor. Amongst some curious MSS. transmitted to us by our valuable correspondent A. M. (Francfort), is the following copy of Lord Coleraine's narrative. We have been obliged to omit some few words as unsuited to modern notions: —

"A Copy (from the Original) of a Letter, or Declaration written by the Lord Colrain, bound up at the end of Sr Wm Dugdale's 1st Edition of *The History of St Paul's Cathedral;* which Book, with the aforesaid Letter, is now in the Library of The Earl of Oxford at Wimpole, in Cambridgeshire, Sept. 1730.

"For the further reviving or preservation of ye Memory of Robt Braybroke, I shall add this. That I suppose him descended from Henry Braybroke, a Judge of Assize in the reign of Henry III., 1224, who was surprised and forcibly detained Prisoner in Bedford Castle, by Fulco de Breant (a false foreigner). This man has 130 verdicts against him at one time; which so enraged him, as thereupon he imprisoned the foresaid Judge Braybroke, the supposed Ancestor of Robert, who about that time was very honourable, as may appear, not onely by the Barony appertaining to Robt May, *alias* Braybroke (King John's favourite, who built Braybroke Castle, now belonging to the Griffins), but also by that esteem the Pope himself had of the said Family, which may be legible in the Indulgence of Boniface the 9th to Sir Gerard Braybroke the younger (mentioned in Dugdale's *Hist. of St Paul's*, p. 46.). This Sr Gerard was near of kin, perhaps a Nephew to Bp Roberts, and, together with others, gave the whole Manour of Losthall, in Essex, to pray for the Founder in the Bishop's Chappell, &c.

"Above 250 years after Bp Braybroke's decease, after the burning of St Paul's Church, his bones were dug up, as his kinsman Sr Gerard's had likewise been. But altho' the Pope's Indulgence wd not preserve St Gerard's Corps from being dissolv'd, yet the body of this good Prelate was taken up intire (by some labourers while they were removing the rubbish after the furious conflagration both of Paul's and London), except in two places onely, where the pickaxes had (as I may say) wounded the corps afresh.

"For myself, going with two other gentlemen into the Chapter House of St Paul's on Friday, Decembr 10th, 1675, to see this considerable kind of Skeleton, I beheld it complete and compact from head to foot, excepting onely the pious and accidental injuries it had received, by its too early extraction from the grave: viz. It had a breach on the skull on the left side, and another on the same side into the breast, within which one might perceive the lungs and other entralls dried up (in the same manner as the outward was), without dissoluōn or other kinde of decay.

"But it hath lately recd a greater maim than these before mentioned by a Female's defrauding (shall I say) or deroding it, as I was told by Thomas Boys, Keeper of ye Chapter-House, and then present, who gave me ye following relation:—

"A Lady (as she seem'd to be) of Great Quality being attended with a Gentleman, and 2 or 3 Gentlewomen, desired to see ye body, and to be left alone by it for a while. Whereupon her Train withdrew together with Tho. Boys out of sight, and as they retired, they perceived her Ladyship addressing herself towards the carcass with many Crossings, and great tokens of superstition. Afterwards comeing away to her Company, with much satisfaction she told them she had done, and went her way, having gratified the keeper of ye curiosity, Thomas Boys. He returned then to shut up the carcass, but unexpectedly found it serv'd like a Turkish Eunuch.

. . . . . .

"This odd piece of devotion (shall I call it) or curiosity (if not worse), was so notorious to the man Tho. Boys (before recited), that he still averrs that Bp. Braybrooke (who had also been Lord Chancelleur of England in ye reign of Richard II.) was thus more despoiled by a kind Lady in a quarter of an hour than his Lordship had been by the teeth of time for almost 3 centuries of years.

"The wh I thought worth further taking notice of concerning the Bishop's body, is, that notwh-standing it hath been too commonly, and methinks too carelessly exposed to ye air (on ye damp earthen or ground floor), and to the sight and handling of most spectators for 2 or 3 years together, yet the head keeps firm upon the neck, and the whole weight of the body (wh is but about 9 pounds), is supported upon ye tip toes, the bones and nerves continuing all (as they were stretch'd out after death), without having any Egyptian art used to make mummy of the carcass.

"For tho' I pryed very narrowly about it, I cd not perceive it had been embowell'd or embalm'd at all. On the right side of ye cheek, there was flesh and hair visible enough to give some notice of his effigy, and his stature (which was but ordinary)

is so easily to be taken (by reason of the lightness of the whole body), as I could hold it up with one hand, being about 8 or 9 pounds weight, and all of it looks rather like singed bacon, as if it had been overdryed in a hot place than as if it had been cured by Surgeons, or wrapt up in Cire cloths, &c. Dec. 10. 1675. H. C."

The paper is endorsed, "Ld Coleraine's Acct of the behaviour of a certain Dutchess." *]

## Minor Queries.

*Forthcoming "Life of Doctor Doyle."* — I have been for some time engaged in preparing for publication a memoir of the Life and Times of the late Right Rev. Dr. Doyle, R. C. Bishop of Kildare and Leighlin, whose remarkably able writings, both under his own signature, and that of "J. K. L." excited so wide a sensation and influence, some twenty years ago. I possess a considerable quantity of the Bishop's valuable papers and correspondence: but as the latter was exceedingly varied and extensive, I am quite sure much exists in many a home to which "N. & Q." is no stranger. I would be glad to receive either the original autographs, or verbatim copies. If entrusted with the former, I pledge myself to return them promptly and carefully. Some of the most respected and distinguished men in Great Britain have already aided the work. I shall acknowledge my obligation to them in my Preface; to do so now might appear premature. From the nature of my materials, the work will form a valuable fragment of Irish Ecclesiastical and Political History. Perhaps some of the newspaper press would kindly copy this announcement.

William John Fitz-Patrick.

Kilmacud Manor, Stillorgan, Dublin.

*Great Bells at Westminster, and a Guild for ringing them.* — At a time when we are hearing so much about *Big Ben*, and the forthcoming Great Bell of Westminster, it may be interesting to note that Westminster was celebrated for great bells many centuries ago, as the following entry in the Patent Rolls (39 Henry III. m. 12.) will prove:

"*D' Pulsaīōe magne Campane Westm.* — R. Omib. & Sciatis qd̄ concessimu. p̄ nob. & her. nr̄is frīb. de Gilda Westm. qui assignati sūt ad pulsand magnas campanas Westm. qd̄ ipi & eor. successores singlis annis pcipiant C. solidos ad Sc̄ōm nr̄m videlt l. solidos ad Pascha & l. solidos ad festum Sc̄i Michlis donec eis p̄viderun. in cent solidat d̄re vt redditus ad p'dc̄am pulsacōem facienda. Et qd̄ frēs ipi & eor. successores imppetuu. h̄eant omēs libtates & libas consuetudines quas habuerūt a tempore tr. Edward. Reg. & Confessoris usq. ad tempus confectionis p'senciū. In cuj. &c. T ut supa [T. R. apud Westm. viij die Marc.].

Without further note at present on societies of ringers, I would now append a Query: Is anything known of the fraternity alluded to in the time of Edward the Confessor? and what were the privileges and customs of such an important guild as they must have been?

H. T. Ellacombe.

The Rectory, Clyst St. George.

*Rollo, the Son of Jarl Ragnvald.* —

"When Rollo became Duke of Normandy, and his descendants Kings of England, genealogists had no difficulty in making out a suitable pedigree for him, tracing his ancestors in the maternal line up to Sigurd Ring, and in the paternal to the Finnish family of Fornjótr, which they supposed had been established from time immemorial in Norway. Modern writers have given this genealogy as they found it in works which furnished the materials of their respective compilations." — Mallett's *Northern Antiquities*, p. 183.

The genealogy itself, or the authors named, would much oblige A Descendant of Rollo.

"*The Triumphs of the Sons of Belial.*"—Who is the author of the following satire on the ministry, published about the time Sir Francis Burdett was committed to the Tower, *The Triumphs of the Sons of Belial; or, Liberty Vanquished?* A mock heroic tragedy in five acts, by the author of *The Acts of the Apostles, &c.*, 8vo., 1810. X.

*Old Prayer-Book.* — I have in my possession a copy of the Book of Common Prayer, minus the title-page, which directs (in the Litany) the prayers of the people for "Charles our most gracious king and governour;" and also for "our gracious Queene Mary, Prince Charles, the Lady Mary, Frederiche the Prince Electour Palatine, and the Lady Elizabeth his wife with their Princely issue." Are you able to assign to it its true date, and to give me any idea of its value? J. B.

*Dr. Solomon's Balm of Gilead.* — What has become of this once famous quack medicine, of which however some wonderful things are related? Does any one know the ingredients, and where can a bottle be procured? H.

*Zouch Townley.* — The elder Disraeli (*Curiosities of Literature*, vol. ii. p. 416., 8vo., 1849) names that an effusion of poetry (which he publishes), the ardent breathings of a pure and youthful spirit, was addressed to Felton, the assassin of Buckingham, by Zouch Townley, "of the ancient family of the Townleys in Lancashire, to whose last descendant the nation owes the first public collection of ancient art." It is well known to whom the last somewhat inaccurate statement refers, but I should be glad to know to which of

[* Since the foregoing was in type, we have ascertained that Lord Coleraine's narrative was known to Cole (see Add. MS. 5833., p. 120.) who communicated it to Gough, Jan. 25th, 1774, by whom probably it was printed in *The Antiquarian Repertory*, vol. i. p. 74. The Duchess referred to was the Duchess of Cleveland.]

the numerous branches of the Lancashire Townleys the "great poet" who wrote to Felton "in such elevated strains" is to be referred?

F. R. R.

*Sir Richard Barckley, Knt.*—I shall feel greatly obliged for any information, or reference to books (besides those mentioned below), respecting this person, who was the author of *A Discourse of the Felicitie of Man, or his Summum Bonum.* The work is dedicated to Queen Elizabeth, and in the "Epistle Dedicatorie" Sir Richard alludes, no less than three times, to the *great favours and graces* he had received from her majesty. It also appears that this work was the *first fruits of his studies*, and had been written by him "some few years past" for his exercise only, without any intention of publishing it, until he heard that a copy had got to the printer's hands unawares. In his "Preface to the Reader," Sir Richard speaks of his "experience of many years" in which he had *lived and run a great part of his race.*

My copy was published at London in 1598, and was probably the *first* edition. Lowndes mentions two others: one in 1603, and another in 1631. Watt mentions only the edition of 1631 in his *Bibliotheca Britannica.*

In the 1st vol. of the *Retrospective Review* is a very favourable account of the work, with several long extracts from it; but they commence the article by stating that they had not been able to find any notice or account whatever, either of the author or his book. I have searched several biographical dictionaries and other works, without being able to find more than the foregoing.

W. H. W. T.

Somerset House.

*Margaret, Duchess of Newcastle.* — It has been stated that the *exact* date of the death of this very remarkable woman is not known. Ballard says, "even her monumental inscription, where one might reasonably expect it, is silent both in respect to her age and the time of her death." Mr. Fulmer says she died in London, Aug. 1673, and was interred Jan. 1673–4, in Westminster Abbey, Has any antiquary discovered any account more certain? M. (4.)

*Booterstown.* — The origin of the name of Booterstown, a parish and village in the neighbourhood of Dublin? Abhba.

*Is Tobacco Injurious?* — Mr. Solley has lately been lecturing before one of the medical schools in London, on which occasion I believe he stated that he partly accounted for the frequency of paralysis in this country from the almost universal use of tobacco. I think he did not state whether the number of attacks of paralysis were predominant in the male over the female population, nor whether this disease is more prevalent in Germany and Holland. The following doggrel, which I heard many years ago, seems to me to sum up the case as well as any other mode:

"Tobacco Hic, Tobacco Hic,
When you are *well*, 'twill make you sick;
Tobacco Hic, Tobacco Hic,
T'will make you *well* when you are sick."

J. Lloyd Phelps.

Lee Crescent, Edgbaston.

*Peasant Costume of the Early Part of the 15th Century.*—Would any reader of "N. & Q." oblige me with a few hints upon this subject? Karl.

"*Commatice.*" — In what part of Jerome's writings may I find a passage, in which he cautions the Christian against reading Scripture *commatice?* adding, "Sed consideret priora, media, et sequentia." Abhba.

"*Cymbal.*" — Is the instrument so named from its having been struck in the temple, and in honour of the "Lord Sun?" The cymbal too clanged lustily at the celebration of the rites of Cybele; but the ordinary derivation of the name is from κύμβος, "hollow." J. Doran.

"*Cook your Goose.*" — In *Rabelais*, iii. ch. xxx., Panurge says, inviting Hippothadee to a feast: "And if we eat a goose, my wife shall not *cook* it for me." Can this expression have anything to do with the vulgar phrase above? Vernacular.

*Barnacles and Spectacles.* — What is the real difference between these two words? I have always thought them identical, but they evidently were not considered so by Sir Thomas Urquhart: for, in his curious translation of *Rabelais* (book v. ch. xxvii.), he says: "They had *barnacles* on the handles of their faces, or *spectacles* at most." In the original French, the phrase is simply "bezicles au nez." Opticus.

*St. Boniface's Cup.*—This proverb is explained in the curious book *Ebrietatis Encomium* (cap. 11.) by a legend that Pope Boniface instituted indulgences for those who should drink a cup after grace. It is further explained in a postscript, that this cup was to his own memory, or that of the Pope for the time being, under the phrase "au *bon père*," from whence comes our English word a *bumper*. Can any reader of "N. & Q." throw any light on this? A. A.

*Portrait of John Henderson.*—In "N. & Q." (1st S. x. 26.) you kindly printed a communication from me on the subject of "John Henderson," which I had great hopes would have produced some interesting information concerning him, in which I have been disappointed, although I was glad to see by a Note, a month or two ago, that others are interested in it besides myself. My

present Query is, What became of the portrait of John Henderson mentioned by Miss Mitford in *Recollections, &c.* as having been seen by her at Cottle's house a few years ago? I have a small oval print of John Henderson, A.M., of Oxford, published May 1, 1792, in the *European Magazine*, and stated to be engraved by J. Condé from a miniature in the possession of John Tuffin, Esq. Who was John Tuffin, Esq.? and of what authority is the portrait? N. J. H.

*Rev. Dr. Michael Ward.*—In what church, or where, was the Rev. Dr. Michael Ward married to Mary Margetson? and where may an entry of the ceremony be found? It is supposed to have been solemnised in Dublin, or the neighbourhood, 1674–8. Abhba.

*Monoliths.*—I shall be glad if some of your readers will add to the following list of extraordinary monoliths, and also if they can name the kind of stone of which those enumerated (with the exception of two) consist:

| | Ft. | In. |
|---|---|---|
| Pompey's Pillar | 67 | 4 |
| Columns at the Cathedral of Casan, St. Petersburgh | 42 | 0 |
| * Columns at St. Isaacs Ch., St. Petersburgh, Finland granite | 56 | 0 |
| Alexander Pillar, St. Petersburgh | 80 | 0 |
| Columns of the Pantheon Portico | 46 | 9 |
| Ch. of St. Paul, Rome | 38 | 4 |
| Roman obelisk at Arles, France, 7 ft. diameter at base | 52 | 0 |
| Pillar at the Hippodrome, Constantinople, Egyptian granite | 50 | 0 |

R. W. Hackwood.

"*Nimkingang.*"—What is the derivation of this word, in common use in Devon for a whitlow? Also *Apse* and *Pinswell* for a common boil.

George.

*Rev. Robert Talbot of Eyam.*—In Wood's *History and Antiquities of Eyam*, pp. 139, 140., I find the Rev. Robert Talbot, Rector of Eyam, who died 1630, is said to be of the family of the Talbots, Earls of Shrewsbury. Can any of your readers inform me when he was appointed to the rectorship, and from what branch of that noble family he sprang? H. G. Clarke.

## Minor Queries with Answers.

*Healing by the Touch.*—Reading lately the *Lives of the Bishops of Aberdeen*, by Hector Boëthius, a small work printed in Paris, A.D. 1522, I observed that Bishop Elphinston, the founder of King's College, Aberdeen, before his elevation to the episcopal dignity, while on an embassy from James III., King of Scots, to Louis XI., King of France, in a complimentary speech addressed to the French monarch, congratulated him as the only prince to whom God had granted the peculiar gift of healing by the touch. Before recording the speech, Boëthius says:

"Orationis non sententiam solum, sed et verba, ne quid varietur, visum est referre."—*De Vitis Episcop.*, folio xx. p. 2.

The words of the speaker on the subject of the touch, are:

"Tantum regem amicum habere gaudet, gloriatur (Jacobus III.); te, inquam, Francorum rex invictissime, qui inter mortales princeps solus, Dei sine controversia dono peculiari, branchum fœdum atque perniciosum morbum solo manus curas attactu."—Fol. xxii. p. 2.

It is well known that it was at one time thought that some of the British sovereigns possessed the power of healing by the touch. In a Prayer-Book of the Church of England, printed in the reign of Queen Anne, I find a service entitled "At the Healing," in which the following passage occurs:

"Then shall the infirm Persons, one by one, be presented to the Queen upon their Knees, and as every one is presented, and while the Queen is laying her Hands upon them, and putting the Gold about their Necks, the Chaplain that officiates, turning himself to her Majesty, shall say the words following:—

"God give a Blessing to this Work; And grant that these sick Persons, on whom the Queen lays Her Hands, may recover, thro' Jesus Christ our Lord."

These Notes suggest the following Queries, which some of your correspondents may perhaps have the goodness to answer:

1. Who was the first British sovereign who attempted to heal by the touch?
2. When was the ceremony disused?

T. R. Abredonensis.

[The practice of touching for the evil appears to be one of English growth, commencing with Edward the Confessor. Carte (*Hist. of England*, book iv. sect. 42.) says, "It was to the hereditary right of the royal line that people in William of Malmsbury's days (lib. ii. c. 13.) ascribed the supernatural virtue of our kings in curing the scirrhous tumour, called the king's evil; though this author is willing to impute it to the singular piety of Edward the Confessor. There is no proof of any of our kings touching for that distemper more ancient than this king; of whom Ailred (*Vit. S. Edwardi*, p. 390.), as well as Malmsbury, observe, that he cured a young married woman, reduced by it to a deplorable condition, by the stroking the place affected with his hand. There are no accounts of the first four kings of Norman, or foreign race, ever attempting to cure that complaint; but that Henry II. both touched those afflicted with it, and cured them, is attested by Petrus Blesensis (*Epist.* 150. p. 235.), who had been his chaplain." See Plot's *Oxfordshire*, ch. x. § 125. and plate xvi. No. 5., for some account, accompanied with a drawing, of the touch-piece supposed to be given by Edward the Confessor. The kings of France also claimed the right to dispense the gift of healing. Laurentius, first physician to Henry IV. of France, who is indignant at the attempt made to de-

* Köhl says that these columns "are 60 feet high and have a diameter of 7 feet—all magnificent granite monoliths from Finland buried for centuries in its swamps."

rive its origin from Edward the Confessor, asserts the power to have commenced with Clovis I. The ceremony was more or less continued to the reign of Queen Anne, for in Lent, 1712, we find Dr. Johnson amongst the number of persons actually touched. Whiston, in his *Memoirs*, i. 442., edit. 1749, states that "Queen Anne used to touch for the evil; though (says he) I think that neither King William nor Queen Mary, nor King George the First or Second, have ever done it." Rapin also adds, that "in the reign of William III. it was not on any occasion exercised." Macaulay, however, mentions one case during the reign of the Prince of Orange, "commonly called William III.," as Tom Hearne has it. "William," says Macaulay, "had too much sense to be duped, and too much honesty to bear a part in what he knew to be an imposture. 'It is a silly superstition,' he exclaimed, when he heard that, at the close of Lent, his palace was besieged by a crowd of the sick: 'Give the poor creatures some money, and send them away.' On one single occasion he was importuned into laying his hand on a patient. 'God give you better health,' he said, 'and more sense.'" (*Hist. of England*, iii. 480.) Consult on this subject, Fuller's *Church History*, cent. xi. sects. 30—38; Beckett's *Free and Impartial Enquiry into the Antiquity and Efficacy of Touching for the King's Evil*, 8vo. 1722; and Pettigrew *On Superstitions connected with the History and Practice of Medicine.*]

*Eye, near Westminster.*—In the valuable list of "Licences to crenellate," contributed by Mr. Parker to the *Gentleman's Magazine*, is the following entry:

"1307. Johannes de Benstede, clericus; mansum suum. Eye, juxta Westmonaster. quod vocatur Rosemont, Midd." — *Gent. Mag.*, August, 1856.

Where can I find information relative to this house, and where was it situated? Eye and Ebury I presume to be identical; and this ancient manor is entirely lost in the modern name of Pimlico, unnoticed by a topographer. H. G. D.

[Our topographers have omitted to say where the manor-house of Eye stood. The manor of Eia, in Domesday, is said to be held by Geoffry de Mandeville, and to have answered for ten hides. Eia, after the date of Domesday, appears to have been divided into the three manors of Neyte, Eubery, and Hyde; for, in 1342, Neyt is named in a special Commission of Sewers; and Widmore (*History of Westminster Abbey*, p. 102.) says, that in 1362, Abbot Litlington "improved the estate of the convent at Hyde, now Hyde Park; and that Litlington died Nov. 29, 1386, at the manor-house of Neyte, near Westminster, at that time thought a good building." Eia, as the name of a watercourse (sometimes called Tyburn) appears to have been afterwards converted into Aye Brook, corrupted into Hay Hill, Berkeley-Street. A curious paper on this manor is given in *Archæologia*, vol. xxvi. p. 233. Consult also Walcott's *Memorials of Westminster*, pp. 8. 284. 325.]

*Bishop Lamplugh.*—Did Lamplugh, Bishop of Exeter, publish anything besides the Sermon preached before the House of Lords on Nov. 5, 1678, and printed at their request?

Lethrediensis.

[Besides the 5th of November Sermon, Bishop Lamplugh published *Articles of Visitation and Enquiry*, 4to., Lond., 1677, and a Fast Sermon on Luke xiii. 5., 4to., 1678. He was afterwards Archbishop of York.]

## Replies.

### ANTHONY BACON AND SIR HENRY WOTTON.

(2nd S. iii. 121.)

J. S. is right. I had not seen Dr. Birch's note on the case of Anthony Bacon, when I sent "The Two Bacons" to *Bentley's Miscellany*; but now that I have seen it, I must own myself unable to accept with the apparently entire credence of J. S. the conclusion on a difficult case, of one, who, being a laborious and useful compiler and investigator of historic documents, was described by Dr. Johnson (no unfriendly critic) as a man on whose otherwise "lively faculties a pen in hand seemed to act with *torpedo*-like effect."

I own I did not write with any misgiving as to the truth of Wotton's story; nor, as I think must be seen from my paper, in any *readiness* to receive injurious impressions of the memory of "the Bacons," though giving over Anthony to the odium which such a story, *if true*, must attach to his character. The case, as now put by J. S., resolves itself into one of "cause and cross cause" between A. Bacon and Sir H. Wotton. In acquitting the former of rascality, we must, I think, convict the latter of wilful falsehood: I can see in the case no room for the compromising verdict suggested by J. S. To pronounce Bacon "innocent" and Wotton "credulous," would be a good-natured "triumph-to-neither-party" judgment; but it appears to me that neither the circumstances nor position of the parties will admit of such a result, and that there is no "*mezzo termine*" between writing down Bacon villain, or Wotton liar!

J. S. seems to me to argue as if no one but Lord Henry Howard, whose credit he disparages, could have been Wotton's informant as to the particulars of a private conversation between him and Essex. Does not J. S., in this conclusion, strangely overlook Wotton's own position as the trusted secretary of that Essex of whom it was said that "had his eye been as open to enemies as his ear to friends, he had been cautious"? In the confidence of this open nature, Wotton was so "inward," that when ruin came, though consciously innocent, he was obliged to save himself by flight from the vortex which engulphed his fellow secretary, *Cuffe*, with his luckless master. It appears to me that J. S. might well extend his sound conclusion, that "*the only authentic report of such an interview as that in question must be had from one of the parties*," a little further, and with no violent presumption conclude that Wotton had the details, *not* from Lord H. Howard, but from Essex himself.

That the papers of Anthony Bacon show "not the least traces of such an affair as this," seems to me just what might have been expected. Those who plunder the mail do not preserve the letters

from which they have extracted cheques; and no bad man wittingly registers his own baseness. The negative evidence derived from this fact reminds one of the well-known offer of a culprit charged with horse-stealing to produce "twenty witnesses who *did not see him steal the horse*." But, unluckily, the evidence of one who *had seen him do so* outweighed them all, with judge and jury.

The inference against A. Bacon's being a "provident character," and thence of his being an unlikely person to wring hush-money from his patron, seems to me scarce to rest on firm ground; on the contrary, I should be disposed to argue parsimony from his very explanation of the cost of "coaling Essex house for four summer months." Again, might not free-handedness and extravagance account for his extortion as well as avarice? What his pecuniary position might have been may be doubtful; but the sketch in Lloyd's *Worthies* informs us, that it was his death which first placed his brother Francis in easy circumstances. He had at least a "life estate" in *Gorhambury*, which fell not to Sir F. Bacon until his "dearest brother Anthony's death."

As to Wotton's feelings towards his kinsman, while the truth of such a story as he tells would fully account for the "disgust" he is said to have felt to Anthony Bacon personally, it does not seem to have disturbed his friendly relations with the rest of the family. I cannot see any probability that the "kinsman" selected to pen the elegant and eulogistic epitaph for one brother's tomb would be likely to lend easy belief, or exercise malignant invention, to defame the character of the other. The string of suppositions produced by J. S. to account for the "probable origin" of the story, in which he introduces one man wondering at — a second guessing at—a third! repeating—some idle gossip,—and credulous Wotton believing, and *thereon* committing himself to a deliberate and circumstantial calumny,—seems to me to involve the most violent improbability of all! A. B. R.

Belmont.

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### "TREATISE OF THE BENEFIT OF CHRIST CRUCIFIED."

(1st S. ix. 321.; x. 384. 406. 477.; 2nd S. i. 351.)

Vergerio (quoted by Schelhorn, *Amœnit. Hist. Eccles.*, vol. i. p. 444.) says:

"*Reginald Pole*, the British Cardinal, and the intimate friend of Morone, was esteemed the author of that book, or *partly so*; at least it is known that he with *Flaminio*, Priuli, and his other friends, defended and circulated it."

In confirmation of this statement I subjoin an extract from a notice which appeared some months ago in *The Guardian*, of a *Report of the Trial and Martyrdom of Pietro Carnesecchi, sometime Secretary to Pope Clement VII., and Apostolic Protonotary;* translated and edited by the Rev. R. Gibbings:

"The present publication, from a MS. in the Dublin University Library, is a kind of sequel and companion to one of much wider interest, namely, the celebrated treatise *De Beneficio Christi*, republished lately in English by Mr. Ayre, and still more learnedly by Mr. Babington, and assigned by them, in accordance with general belief, to Aonio Paleario. The process of Carnesecchi incidentally, but, as it appears to us, conclusively, disproves this supposed authorship. And partly on this account Mr. Gibbings seems to have been originally led to the idea of publishing it. The elaborate and ingenious argument of Mr. Babington appears to be precisely of that character which establishes a fair presumption in default of direct testimony, but which cannot weigh one grain against contrary facts. Paleario describes a book of his own in 1542, as written in that year, and as containing in general matter similar to that of the treatise. The treatise itself is also known (from Vergerio) to have been largely current at Venice for six years prior to 1549, and Mr. Babington obtained an edition printed in that city in 1543. Certainly, on this showing, Paleario's book and the treatise may have been, and in default of further evidence we should have said probably were, identical. But, unfortunately for the theory, it is conclusively shown by the articles against Carnesecchi that the treatise was current at Naples in 1540. All the circumstances also, and the scanty original evidence, point much more strongly to persons in the position of Cardinal Pole and Flaminio, whom Mr. Gibbings suggests as the probable authors, than to so comparatively insignificant a person as Paleario, who could hardly be said to be, in 1550, high in favour with the Pope and his Ministers.

"Another literary question, once much debated, and noticed by Roscoe, seems also to be set at rest by this document — viz. the (Romanist) orthodoxy of Flaminio himself, and the view taken of it by the Papal authorities. Flaminio and his writings are treated throughout the document as indisputably heretical; and the document is the printed record of the Inquisition."

It would much enhance the value of "N. & Q." as a book of *reference*, if every subject *of real interest and importance*, once taken up in its pages, were *followed up* as opportunities occur. No such subject admitting of further elucidation or illustration should be considered as finally dropped; but, according as time and research bring new matter to light, it should be noted and *put on record* in the pages of the same work in which the subject was started. Eirionnach.

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### RESUSCITATION OF DROWNED FLIES.

(2nd S. iii. 127.)

Mr. Riley does not seem to be aware that this subject had engaged the attention of the eminent American philosopher and politician Dr. Franklin. I have a copy of an edition of his *Life and Works*, Bungay: Printed and published by Brightly and Child (n. d.), in which, at p. 322., there is a communication entitled "Observations on the prevailing Doctrines of Life and Death," addressed to a M. Dubourg, and from it I make the following

extract. The doctor suggests the singular idea of "transporting from distant countries those delicate plants which are unable to sustain the inclemency of the weather at sea," by burying them in *quicksilver!* and proceeds:

"I have seen an instance of common flies preserved in a manner somewhat similar. They had been drowned in Madeira wine, apparently about the time when it was bottled in Virginia, to be sent hither (to London). At the opening of one of the bottles, at the house of a friend where I then was, three drowned flies fell into the first glass that was filled. Having heard it remarked that drowned flies were capable of being revived by the rays of the sun, I proposed making the experiment upon these: they were therefore exposed to the sun upon a sieve, which had been employed to strain them out of the wine. In less than three hours, two of them began by degrees to recover life. They commenced by some convulsive motions of the thighs, and at length they raised themselves upon their legs, wiped their eyes with their forefeet, beat and brushed their wings with their hind-feet, and soon after began to fly, finding themselves in Old England, without knowing how they came thither. The third continued lifeless till sunset, when, losing all hopes of him, he was thrown away.

"I wish it were possible, from this instance, to invent a method of embalming drowned persons, in such a manner that they may be recalled to life at any period, however distant; for having a very ardent desire to see and observe the state of America an hundred years hence, I should prefer to an ordinary death, the being immersed in a cask of Madeira wine, with a few friends till that time, to be then recalled to life by the solar warmth of my dear native country. But since in all probability we live in an age too early and too near the infancy of science, to hope to see such an art brought in our time to its perfection, I must for the present content myself with the treat, which you are so kind as to promise me, of the resurrection of a fowl or a turkey-cock."

Robert S. Salmon.

Newcastle-on Tyne.

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The following account of the resuscitation of a scorpion, after having been *drowned* in spirit, may prove interesting to Henry T. Riley, and may be the means of inducing some of your numerous foreign correspondents, who may have no difficulty in procuring other specimens, to make further experiments in respect to the resuscitation of insects.

Some years since I possessed a small scorpion, procured from amongst logwood brought over in a vessel from Honduras. Having kept the insect for some weeks, and becoming tired of my strange pet, I determined to destroy it, and, with this intention, it was put into a tumbler containing spirit. After some minutes had elapsed, and the scorpion appearing to be dead, it was taken out of the spirit, and put upon the warm mantel-piece to dry, as it was desirable that the specimen should be preserved. On the following morning the scorpion had disappeared, and, after some search, it was discovered in a corner of the room, certainly none the worse, but apparently much the better, for its immersion. It was again put into spirit, and having been kept there for *half an hour*, it had apparently ceased to exist. Upon being taken out of the tumbler it was quite soft and limp; but, upon being put into a box, and kept in a warm place, it again revived, and was very active and angry. The spirit made use of was ordinary whiskey. The *body* of the scorpion was completely immersed, but the *tail* was not so; and I noticed that, as the insect remained at the bottom of the tumbler, the tail gradually drooped over towards the back, but that immediately the poison-point came in contact with the surface of the spirit, the scorpion appeared to suffer much pain, and the tail was jerked violently out of the liquid. This occurred several times, but as the insect became exhausted, its efforts to retain the tail above the spirit were less frequent, and at length ceased entirely. Fras. Brent.

Kingston-upon-Hull.

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I never observed the fact of drowned flies being resuscitated, but I have often when a boy practised a similar experiment on *fleas*. When caught, they were thrown into a basin of water; where, after struggling some time on the surface, they would sink to the bottom, and lie there motionless and apparently dead. It was the plan to leave them so for several minutes, probably a quarter of an hour; and then take them out, and lay them on a dry cloth. In a short time they used to revive invariably. With regard to Henry T. Riley's experiments with flies, it would be desirable to know whether they actually sunk to the bottom; for if they did not, their drowning might be only partial. My fleas sunk, and showed no signs of life till, some little time after, they were taken out of the water. Of course good care was taken that they never finally escaped with life.

F. C. H.

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As flies drown in consequence of the liquid stopping up the breathing holes in the abdomen, it is easy to conceive that any dry absorbent powder, by collecting to itself the moisture, and so opening the breathing pores, would contribute to the restoration of insect life, and that the warmth of the sun would make the process more rapid, and therefore more efficacious. P. P.

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### LOLLARDS, ORIGIN OF THE TERM.

(2nd S. ii. 329. 459.)

It will tend to elucidate this subject somewhat, if it can be ascertained with any degree of certainty what was the family name of Walter Lollard, the founder of the sect called "Lollards." With this view I have selected the testimony of various writers who have given accounts of Lol-

lard and his followers. In a *Brief View of Ecclesiastical History*, published at Dublin about thirty years since, I find him spoken of as

"Walter Raynard, *sometimes called* Lollard, at first a Franciscan, afterwards having embraced the doctrine of the Waldenses, preached the Gospel, and was burnt at Cologne in 1322. He disseminated his opinions among the English."

I put this account first as giving fair ground for the inference that Lollard was a "sobriquet" rather than a family name. However, in a former number of "N. & Q." (for Mar. 27, 1852), one of your correspondents, "J. B. McC.," in an inquiry "Where Lollard was buried, and what became of his bones," * quoting from Heda, mentions a "Matthæus Lollaert" therein referred to "as the founder of the sect of the Lollards," and he suggests that "the form of the name *Lollaert* would make it more probable that Lollard was a Dutchman, which agrees very well with the account that he preached in Germany." In the *Dict. Univ.* of Paris his name is given "Lollard or Lolhard," and his followers are called "Lollardistes." In a note on the "Lowlardes' Tower" in Stow, reference is made to the derivation from Lolium, and the occurrence of "Loller" in Chaucer, going on to say, — "*while* in *Ziemann's* '*Mittel-hach Deutsches Worterbuch*,' *we find Lol-bruoder*, *Lolhart*, a lay brother." — *Survey of London*, W. J. Thoms' edit., 1842. p. 138.

In the *Encycl. Britann.*, art. "Lollards," it is stated, after the mention of the current opinion that the sect derived its name from Walter Lollard —

"Others think that Lollard was no surname, but merely a term of reproach applied to all heretics who concealed the poison of error under the appearance of piety. . . . . Abelly says, the word Lollard signifies 'praising God,' from the German 'loben,' to praise, and 'Herr,' Lord; because the Lollards employed themselves in travelling about from place from place singing psalms and hymns.

"Others, much to the same purpose, derive 'Lollhard,' — lullhard, lollert, lullert (as it was written by the ancient Germans) from the old German word *Lallen*, *lollen* or *lullen*, and the termination *-hard* with which many of the High Dutch words end. *Lollen* signifies 'to sing with a low voice,' and therefore 'Lollard' is a singer, or one who frequently sings, and in the vulgar tongue of the Germans it denotes a person who is continually *praising God* with a song, or singing hymns to his honour. The Alexians or Cellites were called 'Lollards,' because they were public singers who made it their business to inter those who died of the plague, and sang a dirge over them in a mournful and indistinct tone as they carried them to the grave. The name was afterward assumed by persons that dishonoured it. . . . . In England the followers of Wickliffe were called 'Lollards' by way of reproach, from some affinity there was between some of their tenets, though others are of opinion that the English Lollards came from Germany."

*Webster* favours the derivation from "*lallen* — *lollen*," to prate or sing, deriving "loll" from the same source, which last idea is more strikingly given by Dr. Johnson, who states under "Loll,"—

"Of this word the etymology is unknown: perhaps it might be contemptuously derived from *Lollard*, a name of great reproach before the Reformation, of whom one tenet was that *all trades not necessary to life were unlawful*."

Bailey, after alluding to Walter Lollard, quaintly adds, "others" (derive the name) "from lolium, cockle or darnel, as being tares among the Lord's wheat," the origin of which is quoted in Lyttleton (*Hist. Eng.*), who says:

"Whence the appellation of Lollards arose is matter of doubt. Perhaps the words of Gregory XI. may furnish a clue that will lead us to the origin of the name. In one of his bulls against Wickliff he censures the clergy for suffering *Lolium* or darnel to spring up among the wheat, and urges them to aim at the extirpation of this *lolium*."

He afterwards adverts to the more reasonable opinion that the Wickliffites derived the name of "Lollards" from their resemblance to the sect founded by Walter Lollard. The learned Dean of Westminster, in his *Study of Words*, classes the term with those of *cagot*, *roundhead*, &c., suggesting, however, that it may have been derived from Walter Lollard. The queries I would wish to put are these:

1. Was the real name of Walter Lollard, Raynard, as given in the above extract?

2. When did the term arise, and are we to attribute its application to the Wickliffites as a term of reproach, according to the tenour of Pope Gregory's bull?

I see that one of the publications of the Camden Society has reference to this question.

Henry W. S. Taylor.

* The misprinting of "buried" for burned in this article tends rather to obscure the sense of the writer, who evidently alludes to the current belief that Lollard was burned (not buried) alive at Cologne.

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### PAINTERS' ANACHRONISMS.

(2nd S. iii. 65. 115.)

The anachronisms mentioned by your correspondents are of two kinds widely differing. To mention all, or nearly all, examples of the first, I mean those before A.D. 1500, would be impossible, for all the paintings before that date were *necessarily* one anachronism. Nothing was known of antiquities or archæology, and so men painted their pictures (the books of the unlearned) in such a way as to bring the subject before their spectators in the most lively manner then possible, and so dressed the persons in the ordinary dresses of the time. This kind of anachronism, so far from being a fault, has been of infinite service, not only in determining the dates of MSS., but in illustrating the manners and customs of various ages

which would otherwise have been lost to us. There is also in it a beautiful simplicity and naturalness well according with those primitive times. The second class, of which the Dutch pictures especially afford innumerable examples, cannot be too severely reprobated; they sprang, not from simplicity, but base vulgarity, coarseness, and not unfrequently obscenity. The introduction of portraits is common to all times and places, *e.g.* the Duke of Bedford as Gabriel in the *Bed. Missal;* King Henry VIII. as David in his Psalter; Rubens' wife, &c. &c. My principal reason for writing this is to point out that even as late as Queen Elizabeth's times our great writers, especially Shakspeare, committed as many anachronisms as the old painters. Thus we find in *Julius Cæsar*, "The *clock* has *stricken three*." 2. Night caps (?). 3. "As if it were *doomsday*." 4. Coriolanus speaks of "Hob and Dick." 5. In Troilus and Cressida, *Aristotle* is mentioned. 6. Ulysses speaks of *Milo*. 7. Thersites talks of a "*sarcenet* flap for a sore eye," and of a *shoeing horn*. He also speaks of a "*potatoe*" finger, and lastly of a *parrot*. 8. Pandarus speaks of a "galled goose of Winchester." 9. In Pericles, we have "pistols" and "a tennis court." 10. In *Julius Cæsar*, "plucked up his doublet." 11. In *King John*, "*cannons*' malice," and "*bullets* wrapped in fire" —"swifter spleen than *powder*," than *powder* can enforce, with many others too numerous to set down. J. C. J.

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Surely your correspondents do not flatter themselves they ever saw from an *old* master a correct historical painting! All such paintings, except the subjects be comparatively recent, and the scene laid in very well-known countries, *must of necessity* be full of blunders and anachronisms, in costume, in architecture, in furniture, in vegetation, &c. The only reason we are not always struck by this is because we generally know no better than the painter did. Works of art must therefore be criticised as such, and we must not expect from old masters a degree of accuracy which only modern literature has put within an artist's reach. The red and blue blankets in which it is customary to clothe the Virgin and the Apostles, the Roman armour in which Egyptian, Ninevite, and Israelitish warriors are usually depicted, and the mediæval armour and fancy costume common in New Testament subjects, are quite as ridiculous as any of the anachronisms quoted by your correspondents; and the paintings wherein they occur may nevertheless be among our most glorious treasures of art. Northcote's scenes from Shakspeare perhaps carry error in costume as far as error can go; but the subject had been so little studied in his day, that it is hardly fair to laugh at him. Nowadays such blunders would be quite unpardonable, but an artist only merits ridicule when he might have known better had he taken the proper trouble. The difference between fair and unfair criticism is well illustrated by your correspondent's mention of Cigoli's painting Simeon at the *Circumcision* in a pair of *spectacles*. Every Bible reader knows the difference between the Circumcision and the Presentation, and Cigoli as a son of the Church ought to have known that the 1st of January is not the same as the 2nd of February. Therefore, *if* the writer meant to point out the anachronism of putting in Simeon at the Circumcision at all, his criticism is a fair one (provided Cigoli has really made the blunder imputed to him). But spectacles are emblematic of old age: Cigoli had probably no means of ascertaining when they first came into use, and more probable still, he did not know that some commentators deny that Simeon was an *aged* man at all; and therefore to object to the spectacles is a piece of hyper-criticism. P. P.

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## Replies to Minor Queries.

*Epitaph on an Infant* (1st S. xi. 252. 347.) — The author of the epitaph commencing, —

> "Beneath a sleeping infant lies,
> To earth whose ashes lent," &c.

was the Rev. Samuel Wesley, Usher of the Westminster School, whose satirical piece on Curll was given in the last volume of "N. & Q." The epitaph occurs in his *Poems*, 2nd edition, 1743, p. 42. J. Y.

*Stone Pillar Worship* (1st S. v. 121.; vii. 383.; viii. 413.) —

> "The Chinese anciently offered oblations to their deities on the summits of hills and on rude altars of unhewn stone; and even now, though the altar may glitter in all the gorgeousness of gilding and elaborate workmanship, a large loose stone is placed at each corner.
>
> "On comparing these with the high places and unhewn altars of the Pentateuch, and with the monoliths and Druidical memorials of the primitive European races, we may infer, that all have a common origin, however dimly traceable in the withdrawing glooms of Antiquity." — John Locke, *Lectures on the Chinese Empire*, reported in *Limerick Chronicle*, Dec. 1841.

Anon.

*St. Bees' College* (2nd S. iii. 112.) — Most probably there is no record of the parentage and schooling of St. Bees' men, and assuredly there *ought* to be none. That college educates for the Church young men whose social position and small means exclude them from the universities, and many a pious and useful man has thus been added to the ministry, whose usefulness would by no means be increased by the publication of his parentage. Unfortunately a St. Bees' man generally proclaims his rank quite sufficiently by the breadth

of his Cumbrian dialect, and with his *law* instead of *low*, and his *low* instead of *law*, his *jy* and his *peaze*, and his marvellous Scripture names, is too often an awful fellow to "sit under." True he does not talk of Victoria*r* our Queen, nor christen your daughter Emma*r* Ann, as a Cockney would do, because in "the provinces" we *can* connect two vowels without an *r* between them. But if a little more attention was bestowed on English reading and elocution both at St. Bees' and elsewhere, many a good man would escape the ridicule his vulgarisms bring upon him. P. P.

*Query about a Snail* (2nd S. iii. 11.) — I am almost inclined to think that the words here given by Mr. Halliwell may bear reference to the *Laidly Worm*, a fabulous monster which, in remote times, is said to have devastated the county of Durham, slaughtering men, women, and children, and setting armed troops at defiance. It is, I believe, supposed by antiquaries at the present day that by the word *worm* a serpent or dragon was meant; but it is not improbable that the author of the *Kalender of Shepherdes* may have understood the word in a somewhat more literal sense, and by a stretch of the imagination adapted the story to a Snail. The histories of the county of Durham will give further particulars; and it is possible that some of the traditions may have represented it under the form of a snail.

Henry T. Riley.

*Quotation wanted:* "*We've wept, we've bled,*" *&c.* (2nd S. iii. 128.) — Anon will find the line, but not exactly as he gives it, in Cowley's *Discourse concerning the Government of Oliver Cromwell.* Works, 8th ed. fol. London, 1693. p. 60. The whole stanza is as follows:

"Come the Eleventh plague rather than this should be,
Come sink us rather in the Sea —
Come rather Pestilence and reap us down;
Come God's Sword rather than our own.
Let rather Roman come again,
Or Saxon, Norman, or the Dane,
In all the bonds we ever bore,
We griev'd, we sigh'd, we wept; we never blushed before."

The lines were quoted in the House of Commons with great effect, if I recollect rightly, by the late Sir Robert Peel in repelling a violent personal attack made on him by William Cobbett.

E. A. D.

*Bokenham Family* (2nd S. iii. p. 12.) — There are buried in the church of Weston Market, co. Suffolk, 1. Richard Bokenham, Esq., Sept. 2, 1721, aged 80; 2. Lady Catherine Berners, of Berners, relict of R. B. Esq., Nov. 29, 1743, aged 89. The name Bokenham (under the forms Bokingam, Buckingham) frequently occurs in the parish register, as early as, if not earlier than, 1628: in that year (March 12) was baptized "Walsingham Buckingham, the sonne of Mr. Wiseman Buckingham." J. B. Wilkinson.

*Devonshire anti-Cromwellian Song* (2nd S. iii. 68.) — More than forty years ago I heard a variation of the verse given by Royalist, which ran thus:

"We'll bore a hole through Aaron's nose,
And in it put a string,
Then lead him to the horse's pond,
And straightway throw him in."

There was more, which I forget; but this was sung at the time in mockery of Methodist hymns, possibly, too, of the puritanism of Cromwell.

F. C. H.

*Trafalgar Veterans* (2nd S. iii. 78.) — The Rev. Henry Bellairs mentioned by N. L. T. as having been a midshipman on board the "Victory" at Trafalgar, was actually on board the "Spartiate," 74, in that action, and was wounded. He held a commission afterwards, it is true, in a Light Dragoon regiment; but your correspondent has omitted to mention the remarkable fact that the reverend veteran fought at Waterloo as well as at Trafalgar. S. H. M.

Hodnet.

*Amulet* (2nd S. iii. 113.) — The Lat. *amuletum* is without doubt from the Arabic *hamā-īl*, a small kur'an, suspended from the neck as a preservative; also a necklace of flowers; pl. of *himālat*, lit. taking upon oneself; undertaking for; also a sword-belt, from *hamala*, to carry (portavit *onus in dorso*), whence *hammāl*, a porter. The Arabs may have used both the sing. and pl. to signify the same, and the Latin word may have come from *himālat*. R. S. Charnock.

Gray's Inn.

*Imps* (2nd S. ii. 459.)—In Devonshire this name is applied to the "suckers or shoots from the roots of trees." A friend of mine, who wished to improve the fences of some property he had purchased, was told by his labourer, "he must dig up all the *imps*, root out all the *mutes* (decayed stumps of old trees), and clear off all the *witches* (young elms.") W. Collyns.

*Deer Leap* (2nd S. iii. 47. 137.) — I believe there were two things to which the term deer leap, or — as it was more commonly called — buck leap, was applied.

It was generally applied to a narrow strip of land adjoining to, and running round the outside of, the paling or fence of an ancient park. The breadth of this strip was the distance which it was supposed a deer could leap at one bound; and hence its name was derived.

The remains of what was said to have been part of the buck leap of Shirley Park, Derbyshire,

existed within my memory along the side of one field. There had evidently been a very broad and deep ditch next the park, the earth from which had been thrown up, and formed a mound on the outside of this ditch, and beyond the mound there was another much smaller ditch. The distance between the two ditches, as far as I remember, might be some seven or eight yards. Probably there had been a paling running along the middle of the larger ditch. This is no uncommon mode of fencing parks at present.

The other kind of buck leap is where the owner of a park, which adjoins a forest or chase, has a right to have buck leaps in his boundary fence. These are made by digging a hole along the boundary some six or seven feet deep, and building a wall on the side next the forest or chase up to the level of the ground. The ground in the park is gradually sloped upwards from the bottom of the wall to the level of the park. The result is, that a deer can leap from the forest or chase into the park, but cannot leap back again. It is in fact a deer trap.

I have heard that such buck leaps as these have existed from time immemorial in Wolseley Park, which adjoins to Cauk Chase, Staffordshire.

C. S. Greaves.

*Early Caricatures* (2nd S. iii. 128.) — Three of those inquired after by J. F. are mentioned in Wright's *England under the House of Hanover*, viz. "European Races," vol. i. p. 165.; "The Reason," i. 181.; and "The Funeral of Faction," i. 184. Most likely the two others are also mentioned, but have escaped my notice. The allusions are to politico-historical matters which could hardly be condensed within the limits of an "Answer to Minor Queries." J. Eastwood.

*Queen Mary's Signet Ring* (2nd S. iii. 146.) — It appears from the following letter to *The Times*, Dec. 1853, that fac-similes of this seal were sold to sightseers at Holyrood:

"I read with interest your able article of the 30th of November, in which you show that the British Sovereign is empowered by the Act of Union to 'settle the arms and flag question as he or she might best think fit.' But are you aware that Queen Mary, the mother of James I. King of Great Britain, actually bore the arms of Scotland in the second quarter, as borne now, when she assumed the arms of England in defiance of Queen Elizabeth? They are so engraved upon a signet ring 'from the collection of the late Earl of Buchan,' as certified upon the little boxes containing fac-similes of the seal, and sold to all sightseers at Holyrood Palace.

"I recollected mine by chance, and enclose an impression of the seal, by which you will see that the arms of England and France are placed in the first and fourth quarters of the shield; those of Scotland in the second quarter, and those of Ireland in the third quarter.

"Did Queen Mary thereby intend to insult her own subjects and ancient kingdom, or did she act according to the usages of heraldry in days when its laws were strictly defined and observed?

"If any of your readers can instance other seals of Q. Mary in which the same arrangement of arms is observed they may perhaps calm the indignation of the gallant Scots, and will certainly oblige A Tyro in Heraldry.

"Dec. 14, 1853."

As this communication gives some information respecting the seal in the late Earl of Buchan's collection, it may be worth preserving in connexion with Henri's letter from "A Constant Reader." R. W. Hackwood.

*Twins, Martin Heifer, Free-martin* (2nd S. iii. 148.) — I have often heard it stated that a girl twin with a boy would never be a mother. I know of no case to prove this, but have repeatedly had twin calves, and in every instance, perhaps half a dozen, the female, when twin with a bull, has not only been barren, but has grown more to resemble the ox than the cow. The horns have been larger and the bone coarser. Twin heifers, according to my experience, have always been prolific. But I have been told on good authority that in rare instances the Free-martin does breed.

The name Martin, or Free-martin, is, I fancy, derived from St. Martin, perhaps from the beef being, as it is to this day, considered better than ordinary ox beef it was especially kept for Martinmas, a great feast with our ancestors, and the commencement of the slaughtering season when salt meat was the only winter supply. As a proof of the feasting on St. Martin's day, I give an extract from Lord Molesworth's account of Denmark, p. 10., 1694.

"Seldom taking fresh fish, and scarce any flesh unless on some extraordinary festivals, as on St. Martin's Eve, when each family in Denmark, without fail, makes merry with a roasted goose for supper."

Black puddings were with us much used at Martinmas. See *Antiquities of the Common People*, p. 355. A. Holt White.

Your correspondent will find much interesting matter on this subject in John Hunter's celebrated paper on the "Free-Martin" in the *Philosophical Transactions* for 1779. It is reprinted, with some additional notes, in Mr. Palmer's edition of his *Works*, 4 vols. 8vo., Lond. 1837.

Vincent Sternberg.

*Solomon's Judgment* (2nd S. i. 270.) — Some time since one of your correspondents desired to know a parallel to Solomon's Judgment. One occurs in *Gesta Romanorum*. Three youths to decide a question are desired by their referee, the King of Jerusalem, to shoot at their father's dead body. One only refuses; and to him, as the rightful heir, the legacy is awarded.

In Harl. MS. 4523. is a similar story told as occurring in the kingdom of Pegu: one woman's child is carried away by an alligator; she and another mother claim a child; they are desired to pull for it; the infant cries, and one instantly

quits her hold, and the judge awards the child to her.

The former incident was frequently quoted in the pulpit. The Emperor Claudius (*Suetonius in Claud.*, c. xv.), when a woman refused to acknowledge her son, ordered them to be married. The mother confessed her child at once. Probably this is the incident for which the inquiry was made. MACKENZIE WALCOTT, M.A.

*Fashions* (2nd S. iii. 33.) — A correspondent asked for some notices of fashions in dress, &c. I therefore send a few notes on the subject.

A Merry Andrew wore a laced hat in 1714. (*Spectator*, 572.)

In 1793–4, pantaloons, cropped hair, and shoe-strings, the total abolition of hair powder, buckles and ruffles characterised the men, while ladies exhibited heads rounded à la Victime, à la Guillotine. (Wraxall's *Memoirs*, i. 142.)

The fashion of ladies of quality taking Brazil snuff in church is mentioned in *Spectator*, 344.

In 1692 gentlemen wore a neckcloth called Steenkirk, so called from being first noticed at that battle; for a similar reason a famous wig in 1706 was called Ramilies. (*Ib.* 335.)

Whiskers were not worn in 1712. Ladies rode in hat and feathers, coats and periwigs. (*Ib.* 331.)

They beat drums under a bridegroom's windows at the same period. (*Ib.* 364.)

Colours in dress marked the politics of the wearer. "The spirit of party did not blend with the colour of Burke's apparel; he rarely or never came to the House in Blue and Buff." (Wraxall, ii. 275.)

Fox used to attend the House when a young man in a hat and feather; but in 1781 usually wore a frock coat and buff waistcoat, the uniform of Washington. (*Ib.* ii. 229.)

Rigby was dressed in a dress suit of purple, without lace or embroidery, close buttoned, with his sword thrust through the pocket. (*Ib.* ii. 214.)

MACKENZIE WALCOTT, M.A.

"*Thanks be to Thee, O Lord*" (2nd S. iii. 155.) — I may state that in the Scottish episcopal churches in the diocese of Aberdeen, it is very generally done, the precise words used being "Thanks be to thee, O God, for this Thy glorious Gospel."

In the late Bishop Terry's edition of a Scotch Prayer-Book, published in 1849, these words are inserted in the rubric. This Prayer-Book is not regarded as authoritative, but in this and some other points the rubric may be taken as a fair test of the existence of this catholic practice in the Scotch churches. J. R.

Aberdeenshire.

"*The Essay on Man*" (2nd S. iii. 3.) — Will M. C. A. be kind enough to say through "N. & Q." if the pagination of part i., and epistles 2. 3. and 4. of *The Essay on Man*, is continuous from 1. to 80., and at the same time give a copy of the Advertisement at the end of the 4th Epistle, as noted in the second paragraph of his article.

S. WMSON.

*Traditions through few Links* (2nd S. ii. *passim.*) — Sir Walter Scott, in a letter to Lady Stuart, thus writes of his mother:

"As she was very old, and had an excellent memory, she could draw without the least exaggeration or affectation the most striking pictures of the past age. If I have been able to do anything in the way of painting the past times, it is very much from the studies with which she presented me. She connected a long period of time with the present generation, for she remembered, and had often spoken with a person who perfectly recollected the battle of Dunbar, and Oliver Cromwell's subsequent entry into Edinburgh."

THRELKELD.

Cambridge.

*Mayors re-elected* (2nd S. ii. 384. 477.; iii. 19. 99. 159.) — The following is a list of the lord mayors * of London, who have held office for more than three years:—

| | A.D. | Times. |
|---|---|---|
| Henry Fitz-Alwyn | 1189-1212. | 24 |
| Robert Serle | 1217-22. | 6 |
| Richard Reuger | 1223-6. | 4 |
| Roger le Duc | 1227-31. | 5 |
| Andrew Bokerell | 1232-7. | 6 |
| Richard Hardell | 1254-8. | 5 |
| Thomas Fitz-Thomas | 1262-5. | 4 |
| Gregory Rokeslie | 1275-81. | 7 |
| Rauf de Sandwitch | 1286. 88-93. | 6 |
| Sir Johan Breton | 1294-7. | 4 |
| Johan Blount | 1301-7. | 7 |
| Nicholas Faryndone | 1308. 13. 20. 3. | 4 |
| Hammond Chyckwell | 1319. 21-2. 24-5. 27. | 6 |
| Johan Lewkyn | 1348. 58. 65. 6. | 4 |

Since 1366 several lord mayors have served a second, and some few a third year; but there is not a single instance, I believe, of one having been re-elected for a fourth time. (See Haydn's *Dictionary of Dignities.*) MERCATOR, A.B.

*Mistletoe, how produced?* (2nd S. iii. 60.) — P. J. F. GANTILLON will be probably disappointed with the result of his experiment last Christmas, as the berries of the mistletoe are not generally ripe before March or April.

W. E. M. is disposed to think that the seed is never dropped in the muting of birds; but I believe it is well known in Herefordshire, that the berry of the mistletoe is a favourite food of the *missel*-thrush (*Turdus viscivorus*). Indeed, it is thought, from the fact of the glutinous pulp of the berry being sometimes made into a kind of bird-lime, that the proverb — "Turdus malum sibi

* To be accurate I should say "fourteen mayors and one lord mayor," for it was not until the year 1354 that the prefix of "lord" was granted by Edward III. to the chief magistrate of the city.

cacat" — has taken its rise from the missel-thrush eating the fruit of the mistletoe.

There are about twenty kinds of trees in England to which the mistletoe will attach itself, and the best plan to propagate the plant is to crush a ripe berry on the *under* surface of a branch of the tree on which it is desired to grow it. In twelve months the radicle will have got firm hold, and then the green leaves will begin to show themselves. W. T.

*Allusions in Epistle to Sir John Hill* (2nd S. iii. 127.) — It is to be lamented that owners, and still more that borrowers, of books should scribble impertinences on the margins. The only ground which the annotator in this case could have had for writing "Cheyne" and "Foote" was, that one was a dramatist and the other a physician. In the *Symposion*, when Pausanias has finished his speech, Aristophanes, whose turn is next, is seized with a fit of hiccups, and asks Eriximachus to prescribe for him, and to change places in speaking. Eriximachus consents, and tells him to hold his breath, to gargle his throat with water, and should these fail, to take something to tickle his nose, — ἀναλαβών τι τοιοῦτον οἵῳ κνήσαιο ἂν τὴν ῥῖνα, πτάρε, — which will be a certain cure. I need not say that the "τι" was not a "pinch of snuff."

The "saint" is Chrysostom:

"Quanto id firmius, et clarius ad Atticam vim et elegantiam loquendi, quâ pollet Aristophanes, ostendendam, quod maximum Orientis lumen, Johannes Antiochenus, cui illud nomen aureum Chrysostomi posteritas dedit, hoc auctore uti, et magistro faciendæ et poliendæ orationis non recusarit. Ferunt enim hunc illius comœdias duodetriginta, cum supersunt nobis undecim duntaxat, lectitisse studiose, atque etiam pulvillo, cum dormitum iret, subjecisse; perinde quasi ac deponeret tantum scriptorem e manibus quam tardissime, et primo quoque tempore repeteret intermissam lectionem. Ex quo dupliciter imitatione et exemplo profecerit; primum ut acer plerumque ac vehemens esset in notandis et perstringendis moribus, mulierum præsertim; deinde ut perbene Græce loqueretur, faciliusque ac solutius, quam ceteri, verbis explicare sententias." — F. Vavassor, *De Ludicrâ Dictione*, p. 80., Paris, 1658.

H. B. C.

U. U. Club.

*Showing the White Feather* (1st S. v. 309.; 2nd S. ii. 79.) — Why should the custom instanced by J. P. give rise to the application of the above expression to *cowards?* — unless we suppose that pilgrims were accounted cowards in a chivalric age: Gamecock's answer seems to come nearer the truth. It is well known that fear will turn a man's hair white.

"My hair is grey, but not with years,
Nor turned it white in a single night,
As men's have done from sudden fear."

So also we read of a case where the face of a black cat, after she had been worried by a dog, turned perfectly white. Fowls' feathers have done the same. Might not the expression have come naturally from this circumstance? Threlkeld.

Cambridge.

"*Quack,*" *Derivation of* (1st S. v. 347.; 2nd S. iii. 17.) — May not the word *quacke*, in Mr. Kingsley's extract from *Hollinshed*, mean *quake* or *ague?* An ague-doctor must have had much employment, and if successful, great renown, in those days of fens, marshes, and undrained land.

Stylites.

*Homeric Verse* (2nd S. iii. 107.) — Has not your contributor somewhat murdered the wit of this line by substituting θεοὶ for νέοι, as opposed to ἄνδρες?

*Freshmen* would be the very class to adopt the slang appellation of Μὰψ for old Nicholson, while the older men, ἄνδρες, would consider it undignified. At least I have always heard the line quoted with νέοι, and not θεοὶ.

Excepting on the occasion when degrees are conferred in the Senate House, I know not when the term θεοὶ would be applicable to Cambridge students. They then rival "the gods" of a theatre without doubt. J. C. O.

*Epitaph* (2nd S. iii. 107.) — The magniloquent epitaph which Dr. Doran sends you from Wolverhampton is almost rivalled by the following upon Mr. John Bolton, a clock and watchmaker (deceased 1821), which I copied several years ago in the churchyard of St. Margaret, Durham:

"Ingenious artist! few thy skill surpast
In works of art, yet death has beat at last!
Though conquer'd, yet thy deeds will ever shine,
Time can't destroy a genius large as thine."

W. D. Macray.

*Marriage by Proxy* (2nd S. iii. 150.) — Heylin says that the Arch-Duke Maximilian by proxy married Anne Duchess of Bretagne, "which marriage he consummated by a ceremony in those days unusual." When was it *usual?*

"For his ambassador, attended with a great Train of Lords and Ladies, bared his leg unto the knee, and put the same within the sheets of the Duchess, taking possession thereby of her Bed and Body."

But she was afterwards married to Charles VIII., his "divines" holding —

"That this pretended consummation was rather an invention of Court than any way firm by the laws of the Church."

R. W. Hackwood.

*How do Oysters make their Shells?* (2nd S. ii. 228.; iii. 158.) — Your correspondents Mr. H. White, and R. W. appear to entertain the opinion that the shells of oysters are formed by the lime contained in the sea-water. By referring to Roget's *Bridgewater Treatise* they will find a very interesting chapter "On the Structure and Formation of the Shells of Mollusca," correcting their

idea, and giving information too valuable to allow of its being abridged for your pages. H. J.

Handsworth.

*Leaning Towers and Crooked Spires* (2nd S. iii. 18.) — Respecting the crooked spire of Great Yarmouth church, now pulled down, a facetious friend and antiquary, who remembers it standing when he was a boy, says that traditionally it became awry as follows. The ladies of Great Yarmouth were in ancient times, long since immemorial, distinguished as being as chaste as Aspasia; however, at length a nymph of immaculate purity presented herself for the hymeneal altar, when the spire was so much delighted and surprised, that it involuntarily made an obeisance out of compliment to the fair virgin, and never afterwards resumed its upright position again. Jocosus.

"*The Oxford Sausage*" (2nd S. ii. 332.) — My copy of the *Oxford Sausage* has a date; it runs:

"The Oxford Sausage, or Select Poetical Pieces, written by the most celebrated Wits of the University of Oxford, adorned with Cuts engraved in a New Taste, and Designed by the Best Masters.

'Tota merum Sal.' — Lucr. iv. 1156.

London, printed for J. Fletcher & Co., at the Oxford Theatre, in St. Paul's Church Yard, and sold by the Booksellers of Oxford and Cambridge, 1764, pp. 203."

The table of contents occupies six pages. The collection is a very good one; it would, however, be considered in these days rather too free.

S. Wmson.

*Brickwork, its Bond* (2nd S. iii. 149.) — I more than suspect that Trowel is no bricklayer, and mistook a wooden house faced with mathematical tiling for one of brick. These tiles were much in use some years since, especially near the sea. Many specimens may be seen at Brighton of the black glazed tile. The corners of a house so built always betray it. A. Holt White.

*The First Brick Building in England* (2nd S. iii. 95.) — Your correspondent, Dr. Doran, is in error when he names a castle of the reign of Henry VI. as the earliest brick building in the kingdom. The art, which had been lost since the time of the Romans, is said to have revived at least half a century sooner than the above date, viz. in the time of King Richard II., and Kingston-upon-Hull claims the first specimens of the revived art. Sir Micael de la Pole repaired and strengthened the town wall with towers of brick; these no longer remain; but the transept of Trinity Church, also of the same material, is considered the oldest brick building, not Roman, in Britain. I refer your correspondent to *The Parliamentary Gazetteer*, art. "Kingston," and to Tymms' *County Topographer*, vol. vi., which are my authorities. R. L.

Gt. Lever.

*Göthe's Paganism* (2nd S. iii. 69.) —

"Die Orthodoxen waren ungehalten gegen den alten Heiden, wie man Göthe allgemein in Deutschland nennt; sie fürchteten seinen Einfluss auf das Volk dem er durch lächelnde Dichtungen, ja, durch die unscheinbarsten Liederchen, seine Weltansicht einflösste; sie sahen in ihm den gefährlichsten Feind des Kreuzes, das ihm, wie er sagte, so fatal war wie Wanzen, Knoblauch, und Tabak; nemlich *so ungefahr lautet die Xenie*, die Göthe auszusprechen wagte, mitten in Deutschland, ein Lande wo jenes Ungezeifer, der Knoblauch, der Tabak, und das Kreuz, in heiliger Allianz überall herschend sind." — *Zur Geschichte der neuern schönen Literatur in Deutschland*, von H. Heine, Th. 1. p. 114., Paris, 1840.

"So ungefahr lautet die Xenie," rather indicates a conclusion drawn by Heine from the *Xenie* generally, than a passage to be quoted. If there is such it has escaped my notice; but the *Xenie*, though pleasant reading, are seldom read continuously. The indexes to Boas's and Saupe's editions are of titles and names only. This is not a reply to J. T. N.'s Query, but it may suggest the track on which one may be found. H. B. C.

U. U. Club.

*A Leading Coach: Hobby Groom* (2nd S. iii. 68.) —May not this expression be held to signify a carriage, the horses of which were *led* by grooms in state liveries, for the purpose of conferring additional dignity upon the royal personages for whose use the equipage was designed? Of the etymology of the term "bottle groom" I am ignorant; but, as according to Bailey the word *hobby* signifies a "mare," it would not be difficult to comprehend the duties of a groom with this prefix to his name. John Pavin Phillips.

Haverfordwest.

The hobby groom seems to have been a servant kept in the royal stables, as a mounted messenger, to be despatched on any necessary occasion or emergency. When George III. was seized with that afflictive malady which caused so much concern to his loyal subjects, he was, Nov. 29, 1788, removed from Windsor to Kew; and a few days after the following extract from the *London Chronicle* appeared in that paper:

"Kew, Friday Night, Dec. 5, 1788,
½ past 10 o'clock.

"Hurst, the *hobby-groom*, is this moment sent, as fast as possible, to bring Mr. Dundas (the medical gentleman attending his Majesty) from Richmond."

Theta.

*Thirty Years' War* (2nd S. iii. 148.) — I beg to inform your correspondent J. X. H. that in my copy of the *Geschichte des dreissigfährigen Kriegs*, published at Stuttgart and Tübingen, 1850, the following are the words attributed to Gustavus Adolphus at the battle of Lützen:

"Ich habe genug, Bruder, suche du nur dein Leben zu retten."

E. J.

Lampeter, Cardiganshire.

*Tyburn and Banbury* (2nd S. iii. 92.) — Your Note in regard of "Banbury" standing as an equivalent of "Puritan" in the passage from Sir Thomas Overbury, is at variance with Beesley's *History of Banbury*, p. 458., where reference is made to a newspaper of 1641 in Lord Spencer's library at Althorp, which has the following passage: "Since the memorable execution of Tinkers in this towne, no severity of any itinerant Judge hath been filed upon our records." May not Tyburn and Banbury, therefore, have been regarded as synonymous by Sir Thomas Overbury? Possibly some of your readers may be able to give some account of the circumstance referred to. The execution must have taken place long prior to the date of the newspaper aforesaid, 1613 being the year of Sir Thomas's death. FORESTARIUS.

*J. George Holman* (2nd S. iii. 172.) — Allow me to correct an error into which MR. LOWNE has fallen, and also one in your reply to his Query. First, Holman was not a contemporary of Garrick as an actor; the latter left the stage in June, 1776, and died in January, 1779. Holman made his first appearance on any stage on the 25th April, 1785. The character was Romeo, the place Covent Garden. The *debutant* was named (in a prologue, spoken by Hull) as a young Oxonian. You are wrong in supposing that graceful, but over-zealous Holman left England in 1810. His last season was at the Haymarket, in 1811, where, during the month of August, he played Jaffier to his daughter's Belvidera, Lord Townly to her Lady Townly, Horatio to her Calista (*Fair Penitent*), Osmond to her Angela (*Castle Spectre*), Zorinski, and finally, his last appearance on the English stage, Faulkland to his daughter's Julia, on the 12th September, for the benefit of Mrs. Gibbs. Of about a dozen characters of which he was the original representative, only two, Harry Thunder in *Wild Oats*, and Harry Dornton in *The Road to Ruin*, are known to modern playgoers. J. DORAN.

*Inscriptions on Bells* (2nd S. iii. 147.) — In Fox's *Monks and Monasteries* occurs the following:

"Great Tom of Christchurch had this inscription not long since remaining upon it: '*In Thomæ laude resono* BIEN BOM *sine fraude.*'"

R. W. HACKWOOD.

"*Cow and Snuffers*" (2nd S. ii. 20.) — I believe the farce that JUVERNA alludes to, and where he will find "Looney McTwolter," and his song, is *The Review, or The Wags of Windsor*, a musical farce in two acts, by George Colman, Jun. I. K.

*Meaning of "Two Turkeyses and London Drapers"* (2nd S. iii. 168.) — In my edition of Camden's *Remains* (the fifth), dated 1637, the passage appears as quoted by MR. LOWER. A young lady (Miss Ellen) suggests as a solution the comparison of *two turquoises* together; or as "the London Drapers," Messrs. Swan and Edgar, or Hodge and Lowman, for instance, would compare Coventry ribbons with Lyons manufacture, or *a love* of a Genoa velvet with Spitalfields. S. H. H.

St. John's Wood.

## Miscellaneous.

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W. H. P., N. L. T., J. B., GROCER. *Received (with thanks), but their communications have been anticipated by other Correspondents.*

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### LOCALITY OF THE ABDUCTION OF QUEEN MARY.

A paper on this debated point was lately read before the Society of the Antiquaries of Scotland by Mr. R. Chambers. The question is, whether the Queen was seized by Bothwell at the Almond River, seven miles from Edinburgh, or at the suburb of Fountainbridge (formerly called Foulbriggs), close to the city: it has been thought by the cavalier writers, Crawford, Goodall, and Agnes Strickland, that if the latter locality could be established, collusion between Bothwell and Mary would appear much less likely than in the other case.

Mr. Chambers showed that all contemporary writers placed the occurrence at the Almond River, which Mary had to cross on her way from Linlithgow to the capital. Buchanan says, "Bothwell waited for her at the Almond Bridge, as they had agreed, and took her, not against her will, to Dunbar." Lord Herries, a partizan of the Queen, says, "He stayed at the Almond Bridge till she came up." Robert Birrell, a citizen of Edinburgh, speaks in his *Diary* of the occurrence taking place "at the bridge of Cramond," which is a bridge across the Almond, though not on the Linlithgow road. Sir James Melville, who was in the Queen's company on the occasion, only says, "in her back-coming, betwixt Linlithgow and Edinburgh," a phrase manifestly suitable to a spot nearly midway between the two places, but not to one close to the termination of the journey. An anonymous *Chronicle of the Kings of Scotland*, printed by the Maitland Club, gives "the brig of Awmont" as the place. There is also a *Diary of Occurrents* printed by the same club — the work of a well-informed contemporary — and here the locality is very clearly laid down, "between Kirkliston and Edinburgh, at ane place callit the Briggs." As there is still a place called the Briggs close to the Bridge of Almond on the Linlithgow road, it becomes evident that the last writer contemplated the same spot with Buchanan, Lord Herries, and the author of the *Chronicle* above-mentioned; only stating it more precisely.

This spot was described by Mr. Chambers as very suitable for the purpose. It is in a tongue of land formed by the junction of the Gogar water with the Almond; so that Bothwell, coming from Hatton, where he spent the previous night, had the Queen and her little party at a great advantage, as she could not escape in the other direction without the risk of drowning in one or other of these two streams. The place, moreover, was so marshy as to be till lately called the Foulmyre. The Queen could not have left the narrow causeway forming the road, without being stuck in a bog.

Most writers of Scottish history have been content to follow the contemporary authors above quoted. On what grounds, it will be asked, have Crawford, Goodall, and Strickland, set forth a different locality? The single dictum of the Latin act of parliament for Bothwell's forfeiture, which states the event as having happened "*ad pontes vulgo vocatos foulbriggis.*" The western suburb of Edinburgh was called Foulbriggs in the last century; and it is, without hesitation, assumed as the place referred to by the statute, which Miss Strickland triumphantly declares to be a document paramount to all others.

In Mr. Chambers's paper, the words of the act of parliament were read in conformity with all the other contemporary authorities. *Pontes* is simply the Latin, according to the style of that day, for *Briggs*, the place on the Almond. In the same style, a Latin description of Lothian of Charles I.'s time was quoted by Mr. Chambers as stating that the Gogar joins the Almond "*a pontibus orientalibus*," that is, at Easter Briggs, one of the farm-houses at the place. The vulgar name of *Foulbriggs* he holds as casual, with reference to the former condition of the ground, and as still shadowed in the term Foulmyre. Such names are very liable to be repeated in Scotland, and it is not therefore surprising to find that it was applied, a century and a half later, to a dirty suburb of Edinburgh, notwithstanding that it is a place without bridges. The pretensions of *that* Foulbriggs to be the scene of the abduction are the less plausible from the fact that it is not situated upon the road from Linlithgow, and could not be reached by a party travelling on that road, without their turning back from a certain point by a different route.

What Mr. Chambers held as fixing the Almond locality beyond question was a quotation he adduced from a document equally authoritative with the act of parliament, namely, a remission under the Privy Seal, granted on the 1st of October, 1567 (five months after the event), to Andrew Redpath, in Deringtowne, for "art and part of treasonably coming in company with James Earl of Bothwell, and umbesetting the Queen's way on her return from the burgh of Stirling to the burgh of Edinburgh, *near the water of Almond.*" With a contemporary state document of such a character speaking so clearly on the point, and to the same purport with all contemporary writers, friends as well as enemies of the Queen, the act of parliament may well be interpreted to the same purport, if it can feasibly be done, as Mr. Chambers has shown to be the case.

It would therefore appear that this attempt to make a point in favour of Queen Mary is for the mean time a failure. ANON.

### LAW'S PHILOSOPHICAL WRITINGS.

Referring to the conclusion of the article ("N. & Q." 2nd S. i. 515, 516), I now give the proposed Abstract of Mr. Law's philosophical writings (vols. ii. and iii. of *Introduction to Theosophy*), which may be said to constitute an essential preliminary study to the Works of Jacob Böhme. These pieces, (with those contained in the preceding volume) are what our popular religious writers designate "Law's Mystical Writings," though the logical and philosophical student will consider them simply to contain a familiar yet strict *demonstration* of the true faith and practice of the Christian Religion, — not from the gospel revelation of the Old and New Testaments, but *from the ground and mystery of the eternal Nature itself, originally opened and revealed by God in Behmen*, as asserts Mr. Law. So that, whosoever shall become acquainted with, and have but sufficient intellectual ability, honesty of purpose, and patience, to read and duly examine such revelation, — be he who he may, Hindoo, Mahomedan, Jew, or Christian unbeliever, — he will be forced to yield himself a convert to the doctrine, if not to the practice, of the true Christian Faith. And thus, it is maintained, was the groundwork laid by Divine Providence, (*i. e.* by a *counterpart gospel* of natural religion,) for the introduction of the intellectual alien nations out of their patriarchal religious philosophy, into the evangelical fold of Christianity. Whence also has proceeded the radical, universal refinement of philosophy and theology among the western nations.

"Book V. — *The Appeal: or the Fundamental Doctrines of Christianity Demonstrated.* (Forming a Practical Guide to the Science of True Metaphysics.)

"*Chapter* I. — Of creation in general. Of the origin of the soul. Whence will and thought are in the creature. Why the will is free. The origin of evil solely from the creature. This world not a first immediate creation of God. How the world comes to be in its present state. The first perfection of man. All things prove a trinity in God. Man hath the triune nature of God in him. Arianism and deism confuted by nature. That life is uniform through all creatures. That there is but one kind of death to be found in all nature. The fallen soul hath the nature of hell in it. Regeneration is a real birth of a divine life in the soul. That there is but one salvation possible in nature. This salvation only to be had from Jesus Christ. All the rationalist's faith and hope proved to be false.

"*Chapter* II. — Of eternal and temporal nature. How nature is from God, and the scene of his action. How the creatures are out of it. Temporal nature created out of that which is eternal. The fallen angels brought the first disorders into nature. This world created to repair those disorders. Whence good and evil are in everything of this world. How heaven and hell are the foundation, or generate the whole of this world. How the fire of this world differs from eternal fire; and the matter of this world from the materiality of heaven. Eternal nature is the kingdom of heaven, the beatific manifestation of the triune Deity. The Deity is mere love and goodness. How wrath and anger came to be ascribed to God. Of fire in general. Of the unbeginning fire. Of the spirituality of fire. How fire comes to be in material things. Whence the possibility of kindling fire in the things of this world. Every man is, and must be, the kindler of his own eternal fire or spiritual life.

"*Chapter* III. — The true ground of all the doctrines of the gospel discovered. Why Adam could make no atonement for his sins. Why and how Jesus Christ alone can make this atonement. Whence the shedding of blood for the remission of sins. What wrath or anger it is, that is quenched and atoned by the blood of Christ. Of the last sufferings of Christ. Why and how we must eat the flesh and drink the blood — of the universal heavenly body or nature — of Jesus Christ.

"Book VI. — *The Spirit of Prayer, or the Way to Regeneration. In Three Parts.* — (Being a Popular Treatise of the Art of Reconstituting the Dislocated Principles of Man's Threefold Life, or Nature, in their Original created Order, Relations and Subserviency. According to the Grounds established in the preceding Book V.)

"Part First. *Chapter* I.—The indifference and insensibility of men in general to their eternal interests. The original state of man as the son of God, or central child of the total divine and astral nature. His unavoidable trial and his fall. The groundwork commencement of his redemption. His real nature and state by reason of sin: how it differs from that of the fallen angels. The means of his salvation, or recovery of the Light and holy Spirit of God. The *new birth* not a figurative expression, but a real, living process, or moral transmutation and vegetation. The whole chapter being a familiar discourse of matters preparatory to the *spirit of prayer.*

"*Chapter* II. — In what salvation, or the regenerate life consists, namely, in the *manifestation of the nature, life and spirit of Jesus Christ in the new inward man.* The means of attaining such a state lie in faith, or the right direction and earnest working of the will. How the ground or *principium* of faith, which is a seed of "Christ," called in scripture the "seed of the woman," or the "engrafted word," lies graciously implanted in every soul. Its opening, awakening and developement, the only way of salvation. The tokens by which the regenerate life discovers itself. All depends on adherence to it (as the *place* or centre of God to us), and removing all impediments of earthly lusts away from it. The infallible truths by which we may be assured that our dependance is well grounded. The abandonment of *self*, and the true nature and worth of self-denials and mortification. No activity of our own of any avail to salvation. The only way is the *desire of the soul wholly turned to God.* [The further elucidation of these points will be found in the last dialogue of the hereafter following treatise of the "Spirit of Love."]

"Part Second [the argument being set forth in the form of *Dialogues*, between (1.) *Theophilus*, a learned sage, and master of the science contained in the writings of Jacob Böhme, surnamed *centralis philosophus*, (2.) an *academic*, or scholastic-theologian and metaphysician, (3.) a plain, *unlettered, common-sense christian*, and (4.) a *rationalist*, or natural moralist — whether Deist, Unitarian, or modern *Swedenborgian.*]

"*Dialogue* I. — Introduction, on the vanity of spiritual knowledge where there is no earnest devotion. Mystical or spiritual books only useful as calls to the renunciation of self, and the cultivation of the new life. The nature of *self* described, and the necessity of its complete oblation or *death* demonstrated. —— The actual grounds of this necessity here shown to be in the nature of things, and not in the arbitrary provisions of God's providence. How the Will of the creature stands between God and Nature, as the only opener of all good and evil. Its turning to God in true faith, or fixed imagination and earnest desire, the

means of bringing heaven into the soul; that is, of attaining to the paradisical birth of the soul's life. The accordance of these doctrines with the Scripture. One only death and one only life throughout all nature. Vindication of the 'Appeal.' [This discourse, which involves an elucidation of the writings of Böhme, deferred to another occasion; when *Theophilus* proposes to describe the *true nature and end of those writings, and the right use and manner of reading them.* The concluding Fifth and Sixth Dialogues of this Book will accordingly be found to be devoted to that object.]

"*Dialogue* II. — The philosophy of the gospel doctrine of redemption and salvation continued. How Adam stood in his state of perfection, or creation. The gradual fall or declension of his Will, through earthly imagining. The division of Adam (the spirituo-corporified idea, or Virgin Image of God, Nature and All Things, eternal and temporal,) into a male and female, (like the created earthly animals, *Gen.* i. 25—27.). The fall consummated, whereby the inward eternal nature of man became diabolic, and the outward astral, ferine, gross, and bestial. The means of human recovery, by the promised redeemer, or pregnated covenant of the 'seed of the woman.' —— The argument for the *renunciation of self* and the *world* resumed, (from the first dialogue), on the rational ground of this philosophy. In what consists the great apostacy, 'the sin of all sins, and heresy of all heresies.' Hours and forms of prayer considered.

"*Dialogue* III. — The difficulty attending the total conversion of the heart to God. The whole life of the fallen nature to be parted with, and yet no possibility in man of doing it. The omnipotence of the love of God, and how it overcomes all evil and opposition, when the heart turns to God, in a right understanding and faith. How this love has followed and inspired man from the beginning, as the 'Immanuel' or *seed of Jesus-God*, treasured in the ground of every soul. The beginning of salvation, by the awakening and contest of this holy virgin seed. The new creature formed, or the *spirit of divine love* born and working in man. How this spirit is procured and known, so as to avoid delusion. The prayer or respiration of this spirit, the only genuine devotion. No other spirit in man [therefore no speculation or reasoning, however transcendental,] works to salvation. The consistency of this doctrine with free will. Prayer the continual and habitual state of the Will, according as it works with the Spirit of God, or the spirit of the world and its own selfish nature, fallen from God. All the soul's goodness, or growth in holiness, dependent on the continuity and earnestness of the will-state, faith or desire (as given up to God). The outward expression of prayer justly discriminated. How far manuals of devotion, or set forms of prayer, are profitable. The degrees of prayer, or steps of the spiritual life, (to its *attainable* perfection, the state of *Jesus glorified*, *Philip.* iii. 12—15.). Why the 'drawing' or *magnetism* of the Holy Spirit (*John*, xii. 32.) is the source of every aspiration to unite with the goodness and holiness of God. How this Spirit (or life of the one eternal element, the universal heavenly body of *Jesus-God*), is known by the pure, free, unbounded goodness, patience, meekness and love, which it inspires. These tempers in man, as the *aim of his life*, the certain effects of the Holy Spirit's presence and influence; and an evidence to him of his being in the process of regeneration or way to eternal beatitude.

(*To be continued.*) Anon.

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### ETYMOLOGIES.

*Quarry.* — This term of the chase, which seems to have perplexed our lexicographers, is in reality nothing more than the simple Anglifaction (if I may coin the term) of the French *curée*, which signifies the portion of the hunted and slain deer or other game which was given to the dogs, the whole carcass, if, as in the case of a hare, it was abandoned to them. Now Bulloker, in his *English Expositor* (8vo., 1616), as quoted by Malone and others on Shakspeare, says: "A *quarry* among hunters signifieth the reward given to hounds after they have hunted, or the venison which is taken by hunting." We may see that the meaning is somewhat extended here; and it is extended still further by some of our Shakspearian critics, who make it "a heap of dead game," resting chiefly, I suppose, on —

> ". . . . . To make a *quarry*,
> With thousands of these quartered slaves, as high
> As I could pike my lance."
>
> *Coriolanus*, Act I. Sc. 1.

But here *quarry* is used in its original sense, the meaning being, he would make one huge *curée* of them; the Homeric αὐτοὺς δὲ ἑλώρια τεῦχε κύνεσσι. It seems to be used in Bulloker's second sense in—

> "Were on the *quarry* of these murdered deer
> To add the death of you."
>
> *Macb.*, Act IV. Sc. 3.;

while in —

> "And Fortune on his damned *quarry* smiling,
> Showed like a rebel's whore."
>
> *Macb.*, Act I. Sc. 2.

I am absolutely certain that *quarry* is not the poet's word, and it is pitiable to see the efforts of critics to make any sense of it. Why not here, and elsewhere, honestly confess that the text is corrupt, sometimes hopelessly so, and not out of a superstitious reverence for the blunders of the old printers make Shakspeare write as no man in his senses ever wrote. Forsooth he calls Macdonwald's *living* soldiers a *quarry*, because they were destined to become a *prey* to his enemies, *i. e.* a heap of dead game. I do not think, moreover, that the word for which *quarry* now stands referred to the rebel's men; it was rather to something belonging to himself, such as *projects*, *treason*, *banners*, *colours*, *&c.*, none of which could be asserted to be the right word, any more than *quarrel*, which Johnson proposed. If I were an editor, I would of course leave *quarry*, but give my opinion that the case was nearly hopeless. Indeed, the copy of this scene seems to have come to the printer in a very imperfect state; for though *quarry* may be the only word in it that is not the poet's, yet several lines seem to have been illegible. Thus, in the place we are noticing, who on earth can make sense or grammar of —

> "Till he faced the slave;
> Which ne'er shook hands, nor bade farewell to him
> Till he unseamed him," &c.?

For this is the reading of the folios. Surely there must be at least a line and a half lost after

*slave*, and *victory*, or some such word, was probably the antecedent to *which*.

But *quarry* is used in a third sense, the only one to be found in our ordinary dictionaries, namely, that of the living game, the object of pursuit. This seems to have originated with Spenser, that perverter of words from their true meaning: for he has —

> "Whilst they together for the *quarry* strove."
> *F. Queene*, vi. 2. 20.,

meaning the lady. In this he was followed by Milton in —

> "Sagacious of his *quarry* from afar,"
> *Par. Lost*, x. 281.,

and then by Akenside and other poets.

*Bale.* — This is another perplexity to lexicographers. To me it has always seemed to be merely another form of *bane:* for *l* and *n*, it is well-known, are commutable, *ex. gr. infantile*, *infantine*. There is little difference of sense between *baleful* and *baneful*, much less than between *borne* and *born*, which were originally the same, the latter referring to gestation, while now it is confined to parturition.

The mention of *bale* induces me to notice another passage of Shakspeare. In *Hamlet* (Act I. Sc. 4.) the text is —

> ". . . . The dram of *eale*
> Doth all the noble substance, *of a doubt*
> To his own scandal."

Here *eale* is, beyond doubt, a mere misprint for *evil*, or for *ill*. In our ordinary editions, however, the word given is *base;* whence Delius, who is bringing out an edition of Shakspeare in Germany, has, as he probably thinks very cleverly, given *bale* as the true reading. Would any born Englishman have done so? I think not. As for *often dout*, the usual correction for *of a doubt*, I simply reject it. Thos. Keightley.

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### INEDITED LETTERS OF DR. FRANKLIN.

I enclose you copies of two letters of Dr. Franklin, which do not appear ever to have been printed; they seem to be leaves out of his letter book, the drafts or copies of the letters sent. The erasures and interlineations in No. 10. are as in the original, which is in my possession. You will perhaps think them worth preserving by printing them in your valuable periodical.

W. C. Trevelyan.

Wallington.

"No. 10.

"Dr. Franklin presents his best Respects to Lord Stanhope, with many Thanks to his Lordship and Lord Chatham for the ~~Favour of~~ Communication of so authentic a Copy of the Motion. Dr. F. ~~who~~ is ~~is full of~~ fill'd with Admiration of ~~the wisdom~~ that truly great Man. He has seen in the Course of Life, ~~seen~~ sometimes Eloquence without Wisdom, and often ~~sometimes~~ Wisdom without Eloquence; ~~but never~~ in the present Instance he sees both united; and both, as he thinks, in the highest Degree possible.

"Craven Street, Jan. 23, —75."

This appears to relate to Lord Chatham's motion (Jan. 20) for an Address to his Majesty for recalling the troops from Boston.

"No. 19.

"Grafton Street, Feb. 20, 1775.

"Not having had a convenient opportunity to talk with Lord Hyde until this morning, on the subject I mentioned when I had, my worthy friend, the pleasure to see you last, I now give you the earliest information of his Lordship's sentiments upon my proposition.

"He declares he has no personal objections, and that he is always desirous of the conversation of Men of Knowledge. Consequently, in that respect, would have a pleasure in yours. But he apprehends, that on the present American contest, your principles and his, or rather those of Parliament, are as yet so wide from each other, that a meeting merely to discuss them, might give you unnecessary trouble. Should you think otherwise; or should any propitious circumstances approximate such distant sentiments, he would be happy to be used as a channel to convey what might tend to harmony, from a Person of credit, to those in power.

"And I will venture to advance, from my knowledge of his Lordship's opinion of Men and things, that nothing of that nature would suffer in the passage.

"I am, with a sincere regard,

"Your most obedt Serv.

"Howe."

Addressed —

"To Doctor Franklin."

(*Draft of Answer.*)

"No. 20.

"Craven Street, Feb. 20. —75.

"Having nothing to offer on the American Business in Addition to what Lord Hyde is already acquainted with from the Papers that have passed, it seems most respectful not to give his Lp the Trouble of a Visit, since a mere Discussion of the Sentiments contained in those Papers is not in his Opinion likely to produce any good Effect. I am thankful, however, to his Lordship for the Permission of Waiting on him, which I shall use if anything occurs that may give a Chance of Utility in such an Interview.

"With sincere Esteem and Respect, I have the honour to be, my Lord,

"Your Lordship's most obedt

"huml Servt,

"B. F.

"Lord Howe."

From the originals in the possession of Mrs. Alex. Wyndham, Westlodge, Blandford, Dorsetshire.

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### MEMORIAL OF WILLIAM TYNDALE.

In the library of St. Paul's Cathedral (13 D. 21.) is a copy of *Sermones discipuli de tempore et de sanctis, una cum promptuario exemplorum*, printed Argentinæ, 1495. In the very full and complete

account of that library, which is given in Mr. Botfield's *Notes on the Cathedral Libraries of England*, 1849, 8vo., p. 315., this is termed "a very curious volume," and a copy is given of a MS. inscription made in it: but, among several minor discrepancies, that copy contains one error which is of importance, as it misrepresents the name of Tyndale's father. The following transcript is more exact:

"Orate charitatiue pro aīa Joħis tyndall qui dedit hūc librū cōuentui de grenwycħ frm̄ minorū de obsuancia [*to which is added, by a second hand*] die ꝑfessionis sui filii fr̄is Willmi Anno dn̄i 1501."

William Tyndale was born at Hunt's Court, Nibley, Gloucestershire, the third son of John Tyndale, *alias* Hytchins, of that place, about the year 1477. In the memoir of him, by Mr. Geo. Offor, prefixed to Bagster's edition (1836) of Tyndale's New Testament of 1526, it is related that —

"The ordination of William Tyndale took place at the conventual church of the priory of St. Bartholomew in Smithfield, on the eleventh day of March, 1502, by Thomas, Suffragan Bishop of Pavaden, by authority of William Warham, Bishop of London; and [he] was ordained priest to the nunnery of Lambley, in the diocese of Carlisle. He took the vows, and became a friar in the monastery at Greenwich in 1508. We are indebted to the Rev. R. H. Barham, of St. Paul's, for the discovery of a memorandum in Latin, peculiarly interesting in tracing the history of Tyndale. It is on the title-page of the *Sermones de Herolt*, a small folio, printed in the year 1495, in the cathedral library: 'Charitably pray for the soul of John Tyndale, who gave this book to the monastery of Greenwich of the observance of the minor brothers, on the day that brother William, his son, made his profession, in the year 1508.'"

Mr. Offor found a confirmation of the identity of this William Tyndale with the Reformer in a passage of his preface to the *Parable of the Wicked Mammon*, 1528, in which he mentions "one Jerome, *a brother of Greenwich also*." But "the monastery of Greenwich of the observance of the minor brothers" is a very unintelligible translation of the true designation of the convent at Greenwich; which was one of the few houses in England of Friars minors, or Franciscans, of the stricter or reformed rule, called *de Observantia*, or Recollects.

J. G. N.

## Minor Notes.

*Books Burnt.* — Poor Tom Durfey! who would have expected to have seen his witty works enshrined in the martyrology of books,— a punishment no doubt owing to his attachment to the Tory interest. It appears that the members of the renowned Kit-Cat Club requested their founder to bake some mutton-pies with Durfey's *Works* under them. On one occasion the club complained that the pies were never baked enough, when Christopher Kat, the pastrycook, swore that Durfey's *Works* were so cold that the dough could not bake for them.

J. Y.

*Spare Moments: a Hint to Husbands.* — As all bonnets take, it is admitted, *five minutes* to put on, and as in practice it is found that most of them require considerably *more* than that time, "husbands in waiting" will do well to follow the example of the Chancellor D'Aguesseau, who, finding that his wife always kept him waiting a quarter of an hour after the dinner bell had rung, resolved to devote the time to writing a book on jurisprudence, and putting the project in execution, in course of time produced a work in four quarto volumes.

R. W. Hackwood.

*A Cure for Sea-sickness.* — A French passenger once crossing the Channel from Boulogne, having been surprised midway by certain premonitory sensations, which it may be well not to depict too vividly in your pages, was heard to pour forth, 'midst a torrent of ejaculations, the unavailing lament that, as "'Britannia ruled the waves,' she had'nt *ruled* them this time a little *straighter!*" which reminds me of a very simple remedy for sea-sickness announced some days since by *The Press* newspaper as the discovery of a Dr. Landerer, a medical man at Athens. Those of your readers who may have the misfortune to be troubled with rebellious stomachs might be inclined, when seized with the revolutionary symptoms, to adopt the *antidote* prescribed in the following paragraph: —

"His remedy is to give from ten to twelve drops of chloroform in water. The chloroform in most cases removes nausea, and persons who have taken the remedy soon become able to stand up, and get accustomed to the movement of the vessel. Should the sickness return, a fresh dose is to be taken. It was tried on twenty passengers on a very rough voyage from Zea to Athens, and all, with the exception of two, were cured by one dose. The minority, two ladies, were able to resist the feeling of illness on taking a second dose."

I do not know if *recipes* are admissible in your columns; but, if *prescription* carries with it any right, the above may be allowed to claim insertion in "N. & Q."

F. Phillott.

*Dr. Watts and Nash's "Pierce Pennilesse."* — Few of your readers will have forgotten the lines in *The Sluggard*, —

——— "So he on his bed
Turns his sides, and his shoulders, and his heavy head.
'A little more sleep and a little more slumber.'"

I am almost tempted to think that Dr. Watts, when he penned these lines, had the following passage from *Pierce Pennilesse* running in his mind:

"The third is swine, drunk, heavy, lumpish, and sleepy, and cries for a little more drink and a few more clothes."

Henry T. Riley.

## Minor Queries.

*Sir John Trenchard.* — Can any of your readers explain upon what grounds it is that Macaulay characterises Sir John Trenchard, one of William III.'s Secretaries of State, as "a Taunton man, animated by that spirit which had, during two generations, peculiarly distinguished Taunton"? His monument in Bloxworth Church, co. Dorset, states him to have been "of the ancient family of the Trenchards in Dorsetshire;" and the pedigree in Hutchins asserts that he was the second son of Thomas Trenchard, Esq., of Wolveton in that county. C. W. Bingham.

*First Actress and First Scene.* — Is it a fact that the first woman appeared, and that the first scene was introduced on the English stage in the same play (Sir W. Davenant's *Siege of Rhodes*), although not precisely at the same time, — the lady being Mrs. Coleman, who represented "Ianthe" in 1656, and the scene used at the opening of the Duke's Theatre, Lincoln's Inn Fields, 1662? R. W. Hackwood.

*Poverty and Nobility.* — In the *History of the Gwedir Family*, by Sir John Wynne, London, 1770, p. 94., is the following curious passage:

"It is an ancient received saying that there is no poverty but is descended of Nobility; nor no nobility but is descended of Beggary."

It strikes me this is copied from some old author, and I am desirous, if it be so, to be informed where the original may be found. Theta.

"*Forge.*" — Query, derivation as used in boat races? Fuit.

*Stamp Duty on Baptisms.* — A stamp duty of threepence on every baptism registered took place Oct. 2, 1783, as I find recorded in the register of St. John's, Clerkenwell. How long was this impost persevered in? And have notices of it been observed in other parish registers? J. G. N.

*Spider-eating.* — The elder D'Israeli says (*Introduction of Tea, Coffee, and Chocolate*) that "Mons. Lalande and one or two humble imitators of the modern philosopher, were epicures of this stamp." Is it known upon what authority this statement is made? and who were the other spider-eaters here alluded to? It would also be curious to know on what grounds they justified a practice so truly repulsive; according to ordinary notions at least. Henry T. Riley.

*Augustine's "Sermons."* — Could any correspondent give me information about the exact date of an edition of Augustine's *Sermons*, of which I have a fine copy in folio, unfortunately wanting the title. It is splendidly printed in Gothic type, and probably belongs to 1490—1510; but the characteristic feature of the book is a Latin poem placed after the ample Index, by Sebastian Brant, giving a succinct biography of the Saint; and another shorter poem or epigram, "ad commendationem operis," ending thus (he is addressing the reader): —

"Crede mihi dices auratum jure beatum
Solem; qui talem presserat ære librum;
Sed nos humanam laudem non quærimus,
Qui dator est vitæ præmia ille digna dabit."

The meaning of the two verses beginning "Crede mihi," &c., is by no means superfluously clear to me. Lethrediensis.

*Monogram of Christ, and Coins of Constantine.* — Coins of Constantine the Great are continually figured, having on the reverse the well-known monogram of Christ. The editor of Bohn's edition of Gibbon says (vol. ii. p. 353.), "no genuine coins of Constantine have been found with Christian emblems." Is this true? and if so how is it proved? I have a coin of Constantine in brass, with the monogram upon the standard supported by two soldiers. I can vouch for it that this coin was found on the site of a Roman station, because I found it myself many years ago. I have others with Pagan emblems, but only one with the monogram. Will some numismatic correspondent kindly say how the matter may be cleared up? B. H. C.

*Tom Thumb's Piebalds.* — Where do Tom Thumb's small piebalds come from? They have no appearance of being Shetlanders. P. P.

*The Speaker's Mace.* — I am credibly informed that on the top, or crown, of the mace which lies before the Speaker of the House of Commons, when that august assembly is sitting, the initials C. R.* are very prominently displayed. This leads me to inquire which of the Charleses is meant. If they apply to the Martyr, Charles I., on what occasion was the new mace first used? If C. R. denotes Charles II., the query naturally arises, When was it made, and what became of that mace, famous in English history, which caused Cromwell, when dissolving the Long Parliament, to utter the well-known sentence, "Take away that bauble?" If this is the "bauble mace," is it known when it was restored to the House of Commons, and in whose custody it had been until such restoration? Civis.

*Pulpit Cushions.* — It is stated by a contributor to the *Gent. Mag.*, Nov. 1780, p. 527., that he was at the small church in Foster Lane, when the voice of the preacher (he officiating for the first

[* The initials C. R., which occur five times — once on the flat crown of the mace, and once on each of its four sides, can only apply to Charles I. We expect shortly to lay before our readers some "Notes" on the subject of "the Maces" of both Houses. — Ed. "N. & Q."]

time), being very weak, and the listener dull of hearing, he could not distinguish a single sentence, though he "bended forward over the side of the pew, and removed his wig from his ear." But the preacher finding the cushion inconvenient he put it aside, after which the writer says he "heard every subsequent sentence and word of the discourse distinct and plain." The very same thing occurred the next time the person preached, and with the like effect. The third time he went to the church, the cushion being used, the preacher's words were all lost to him!

Cushions are now getting out of fashion, and if they are such an hindrance to the hearing of the word, the sooner they are got rid of the better.

One would like to know whether any thing similar to the above has been noticed by others.

H. T. Ellacombe.

Rectory, Clyst St. George.

*Early Mention of Tobacco.* — Decker, in his *English Villanies* (as quoted by the elder D'Israeli, *Usurers of the Seventeenth Century*), has the following passage:

"What apothecarie's shop he resorts to every morning, or in what tobacco-shop in Fleet-Street he takes a pipe of smoke in the afternoon."

In what book is the *earliest* mention made of tobacco smoking as a prevalent habit? exclusive of the story of Sir Walter Raleigh and the tankard of ale. The habit of smoking tobacco must have become somewhat general when Shakspeare wrote his later plays; but not the slightest allusion to it, so far as I remember, can be traced in any of his works.

Henry T. Riley.

*Sir Isaac Newton and the smoking of Tobacco.*— In the Tobacco Controversy carried on in the medical publication *The Lancet*, it is stated by two medical men that Sir Isaac Newton was a smoker of tobacco. One says he was "an *extravagant* smoker," the other that he was "a *great* smoker."

What evidence is there for these assertions? I have lately read the Memoirs of the late Sir Isaac Newton by Sir David Brewster, where tobacco is only mentioned once, and that in the 2nd volume, p. 410., where it says,

"When Sir Isaac was asked to take snuff or tobacco, he declined, remarking, '*that he would make no necessities to himself.*'"

John Higgin Cotton, F.R.S.

Nottingham.

*Archbishops Abbot and Sheldon.* — I should feel much obliged for any information respecting Archbishop Abbot and his descendants, especially his son George, who defended Caldicote House for the Parliament.*

[* See "N. & Q.," 1st S. x. 384., where it is doubted whether George Abbot, who defended Caldicote House, was in any manner related to the archbishop's family.]

Also for information respecting Archbishop Sheldon, and his nephew, Sir Joseph Sheldon, who is mentioned in the novel of *Old St. Paul's*.

If any of your correspondents will kindly notice my request, and forward information to me, I should esteem it a very great favour, as I am desirous of learning what I can of these prelates.

J. Virtue Wynen.

Hackney.

*The Ball and Cross of St. Paul's.* — I should esteem it a favour if you could furnish me with any particulars relating to the erection and expense of the ball and cross of St. Paul's Cathedral, when and by whom the same were constructed, and how raised to their present position? * F. S. A.

The Holt, Tranmere, Cheshire.

*Imitative Ancient Ballad.* — Many years ago, in the course of a conversation on modern imitations of old ballad poetry, I heard it stated by a person very well read on such subjects, and acquainted with one of those concerned in the imposition, that the late Mr. Surtees, the Northern Topographer, was the author of several modern ballads, as well as the well-known one which he prevailed on Sir Walter Scott to publish as ancient in the *Lay of the Last Minstrel*. One in particular was mentioned and recited that had also deceived Scott, and had, I understood, been printed as a genuine antique in one of his works. I have, however, searched them for it in vain, and all collections of ballads I have from time to time had access to, with a like result. The only fragment I can remember is the first two lines. The asterisks supply the place of the name, now forgotten:

"Pray for the soul of Sir * * * * * * * * * *
Pray for the soul of the murdered Knight."

The scene of the poem lies in the north of England, I think in the city of Durham. I am anxious to procure a perfect copy.

Edward Peacock.

Manor Farm, Bottesford, Brigg.

*Chalk Sunday.* — In the west of Ireland nine-tenths of the marriages that take place among the peasantry are celebrated the week before Lent, and particularly on Shrove Tuesday, on which day the Roman Catholic priests have hard work to get through all their duties. On the first Sunday in Lent it is usual for the girls slyly to chalk the coats of those young men who have allowed the preceding festival to pass without having made their choice of a partner; and "illigible" young men strut about with affected unconsciousness of the numerous stripes which decorate their backs,

[* The ball and cross, it will be remembered, were taken down, re-cast, and gilt, in 1821, when the cathedral was repaired.]

while boys just arrived at manhood hold their heads higher, and show tokens of great satisfaction, if any good-natured lass affixes the coveted mark.

D. R. F.

*Butler and Chatterton.* —

"One of the Chaplains of the Bishop of Exeter has found a line of Rowley in Hudibras." Horace Walpole to Cole, June 19, 1777. — *Historical and Literary Curiosities*, by Charles John Smith.

Can any one of your readers direct me to the line, or inform me who was the chaplain? Has the letter from which the above extract is taken been published in any of the collections of Horace Walpole's *Correspondence?** H. J.

Sheffield.

*Rastell, and Methwold or Methold.* — MS. Diary of events between 1631 and 1635. At the end of a MS., written *temp.* Car. I., is a diary of some events between these years in the handwriting of a person unknown. A clue may be afforded by the following extracts, which seem to show that he was brother-in-law to persons of the name of *Rastell* and *Methold* or *Methwold*, viz.:

"I write to my brother *Rastell* the 24th March, 1631."

"I write to my brother *Methold*, President of the East Indies, into the Downes, 27 March, 1633, of the comittment of Sir Maurice Drummond, Usher of the Privy Chamber, for some affront to the Earl of Carlile."

The MS. in 1648 belonged to "Onslow Gardyner," as is indicated by the autograph on a fly-leaf. Can any of your correspondents throw light upon the subject? G.

*Alteration of Climate and Progressive Variation of the Seasons in England.* — I should feel indebted to any of your correspondents who would refer me to data on this subject. Allusions bearing upon the point in chronicles or letters before 1600 would be especially valuable.

Vincent Sternberg.

*The Letters of Abelard.* — In an old number of the *Quarterly Review* (No. cxvi., April 1837), is a notice of the "Original Letters, Manuscripts, and State Papers," collected by W. Upcott; and among the letters of eminent persons of early times it states that the above contained "a small collection" of Peter Abelard's Letters, "of inestimable value in showing us the state of learning and of education at the same period." Now I would ask, was the above a published work, or merely a miscellaneous and inedited collection? No vestiges of them are to be found in the British Museum, and I have been informed that they were probably disposed of by sale at the collector's death. Can any of your learned readers, who with me are disposed to consider Abelard as a "Representative Man," give any clue to the *habitat* of these most precious documents? Ardens.

[* This Query, which appeared in "N. & Q." 1st S. x. 326., remains unanswered. The letter is printed in Walpole's *Letters*, edit. 1840, vol. v. p. 466.]

## Minor Queries with Answers.

*Pascal's Letters.* — Can you give me the explanation of the following letters, used by B. Pascal as subscription to his third letter?

"E. A. A. B. P. A. F. D. E. P."

L. G. R.

[In M'Crie's edition of *The Provincial Letters*, 1847, occurs the following note to Letter III.: "In Nicoll's edition this letter is signed with the initials E. A. A. B. P. A. F. D. E. P., which seem merely a chance medley of letters, to quiz those who were so anxious to discover the author." Under the difficulty, however, perhaps a guess may be allowed. The letter concludes, "Tell all our friends the news of the censure, and love me while I am, E. A. A. B. P. A. F. D. E. P.," *id est*, Et Ami Affectionné, Blaise Pascal, Ami Fidèle, Devoué Et Parfait.]

*Old Work on Chess.* — Has the following black-letter 12mo. ever been reprinted? Is it scarce, or of value?

"The Pleasaunt and wittie Playe of the Cheasts renewed, with Instructions both to learne it easely and to play it well. Lately translated out of Italian into French; And now set furth in Englishe by James Rowbotham. Printed at London by Rowlande Hall for James Rowbothum, and are to be sold at hys shoppe vnder Bowe churche in Cheape syde, 1562."

It has 108 pages, and is illustrated with diagrams. Any information about it will oblige

Henry Kensington.

[The bibliography of this work is curious. The earliest practical writer on chess is Lucena, whose treatise, entitled *Arte breue, e introduccion muy necessaria para saber jugar al Axedres, con ciento y cincuente Juegos de partido*, Salamanca, 4to., was published about 1495. This work was copied by Damiano, who published a treatise at Rome in 1512, entitled *Libro da imparare giuocara a Scacchi*, &c., 4to., which was translated into English by James Rowbotham in 1562. Another edition of the English translation was printed by Thomas Marshe in 1569. In 1813, Mr. J. H. Sarratt also translated the works of Damiano, Rui Lopez, and Salvio, on the Game of Chess. It is a curious fact that Damiano's work was in its turn copied without acknowledgment by D. Antonio Porto. Rowbotham's translation sold for 4*l.* 14*s.* 6*d.* at Towneley's sale. Cf. Lowndes's *Manual* and *Penny Cyclo.*, art. Chess.]

"*The Catalogue of Honor.*"—Who is the author of the following work: *The Catalogue of Honor, or Tresury of True Nobility peculiar and proper to the Isle of Great Britaine.* London, printed by Wm. Jaggard, 1610, fol.? Is it a rare work, and what may be its value? D. Lloyd.

[This work was originally commenced by Robert Glover, Somerset Herald, and completed by his nephew, Thomas Milles, Customer of the port of Sandwich, and Keeper of Rochester Castle. A MS. in the Bodleian Library has the following remark: "I, Peter Le Neve,

Norroy, doe think to be the original MS. of the printed book, called Milles's Catalogue of Honor, printed 1610." In most of the impressions extant, a portion of the letter-press at p. 403. is cancelled: it contained an account of the natural children of Charles Blount, Earl of Devon. The large paper copies of this work are very rare; and if in good condition have sold for more than 20*l.*]

*Members for London, their Precedence in the House of Commons.* — In a little 12mo. volume, the title-page of which is as follows,

"Reports of Speciall Cases touching severall Customs and Liberties of the City of London. Collected by Sir *H. Calthrop*, Knight, sometimes Recorder of *London*, after Attorney-General of the Court of Wards, and Liveries. Whereunto is annexed divers Ancient Customes and Usages of the said City of London. Never before in Print. *London*, Printed for *Abel Roper*, at the Sun against St. *Dunstan's* Church in *Fleet-Street*. 1655."

Among many other MS. notes I find the following:

"The members for ye city of London have a right to sit on the right-hand immediately next to the Speaker's chair in the House of Commons; and on the first day of every new parliament they appear in the house in their gowns of aldermen and exercise that privilege. They are the only members of that house who have precedence."

Did this practice ever exist? Has it been discontinued? and if so, when? J. G. Morten.

[In Mr. May's very admirable work *On the Law and Practice of Parliament*, p. 165., we are told: "In the Commons no places are particularly allotted to members; but it is the custom for the front bench on the right hand of the chair to be appropriated for the members of the Administration, which is called the Treasury or Privy Councillors' bench. The front bench on the opposite side is also usually reserved for the leading members of the Opposition who have served in high offices of state; but other members occasionally sit there, especially when they have any motion to offer to the House. And on the opening of a new Parliament, the members for the city of London claim the privilege of sitting on the Treasury or Privy Councillors' bench." And in a note Mr. May adds: "In 1628 a question was raised, whether the members for the city of London were 'Knights;' but there appears to have been no decision. — *Com. Journals*, i. 894."

*Shake-bag.* — I shall be glad if any of your correspondents can give me particulars of this game. I presume it to be one particular variety of cock-fighting, but shall be glad of particulars, or references as to where I can get the information.

L. J.

[In *A New Dictionary*, by Jon Bee, Esq. (*alias* J. Badcock), it is stated that a "*Shake-bag* match, in cock-fighting, is the fighting adventitiously, or guessing at weights and pairing, while the fowls are still in their respective bags."]

## Replies.

### MASON'S SHORT-HAND: THOMAS GURNEY.

(2nd S. iii. 150.)

Mason's system of short-hand was very popular in its time, and superseded Rich's. It forms the basis of Mr. Gurney's system, which is still used in the Houses of Parliament. As Gurney's name does not appear in any biographical dictionary, I send what information I have been able to gather respecting him. He was born in 1705, being son of John Gurney and Hannah Young, his wife. He practised the art of short-hand writing at London, in which he became very expert, and for many years wrote the *Sessions Paper*, containing reports of the trials at the Old Bailey. In 1753 he published his system of short-hand, which soon became very popular, and ran through many editions. It is still used by the parliamentary reporters, and is generally considered the best that has yet appeared ("N. & Q.," 1st S. viii. 589.). There are portraits of Mr. Gurney prefixed to various editions of his *Brachygraphy*, and underneath, the following arms: Per fesse or and az., 3 pallets counterchanged. *Crest.* On a ducal coronet, a lion's head. He died June 22, 1770, leaving by his wife Martha Marson, a son Joseph, who followed the profession of his father, and gave the public a new edition of the *Brachygraphy*. He died at Walworth in 1815, leaving a son John, who received the honour of knighthood, and became one of the barons of the Exchequer. The Messrs. Gurney still hold the appointment of short-hand writers to both Houses of Parliament, and also, I believe, to the Government.

A new edition of Gurney was published in 1824, by Charles Green. The system is fully noticed in the *London Encyclopædia.*

Your correspondent will find in several works on short-hand a brief history of the art. Harding's edition of Taylor contains a list of writers on the subject from 1588 to 1828, derived from the MSS. of Mr. Benjamin Hanbury, a contributor to "N. & Q.," who has made extraordinary collections concerning short-hand. He may also consult the notes to Oldys's "Life of Peter Bales," in the *Biographia Britannica.* As to the short-hand of the ancients consult Smith's *Dict. of Gr. and Rom. Antiq.* art. "Notæ, Notarii;" *Reliquiæ Baxterianæ; Justus Lipsius de Notis et Notariis Veterum.* Thompson Cooper.

Cambridge.

### CHRIST AND THE SULTAN'S DAUGHTER.

(2nd S. iii. 163.)

"Do you know the story
Of Christ and the Sultan's daughter?
That is the prettiest legend of them all."

"Where did Longfellow get this?" inquires Eirionnach. I am acquainted with three different versions of it. One in Flemish, *De Soudans Dochter*, quoted by Hoffmann in the *Horæ Belgicæ;* another in Swedish beginning,

"*En hednisk Konungsdotter bäld*
*gick ut en morgenstunde,*" &c.;

and a third, in German, which occurs in the first volume of the "Wunderhorn," the most poetical of all, and the version, no doubt, which Longfellow had in view, commencing —

"Der Sultan hatt' ein Döehterlein
Die war früh aufgestanden,
Wol um zu pflücken Blümelein
In ihres Vaters Garten."

I shall attempt a translation of it, adhering as close to the original as possible:

"The Sultan's little daughter rose, and left her father's towers,
And wandered forth at early morn, to view the little flowers.

"And as she looked the flowers upon, all glitt'ring in the dew,
'Ah, pretty flowers,' the maiden thought, 'would I your master knew!

"'He must a mighty master be, a Lord of might and worth,
Who makes to grow, in lovely bands, these flowers upon the earth.

"'Oh, in my heart I love him deep, and should he hither wend,
I'd leave my father's halls, and go his garden-flowers to tend.'

"There came to her at midnight hour a man in glorious sheen:
'Wake up, wake up, my fairest maid, love lights my heart I ween!'

"Quick from her bed the maiden rose, and to her window hies,
Saw Jesus there, her dearest love, all glorious in her eyes.

"She op'd to him with joyfulness, and bent her to the earth,
And bade him friendly welcome, like one of noble birth.

"'From whence comest thou, O fairest youth? from whence, O youth so fair?
Within my father's realms is none, that with thee may compare.'

"'Thou, fairest maid, hast thought of me, within thy father's bowers,
Out of my father's realms I've come; I'm master of the flowers.'

"'Oh Lord, my Lord, how far from hence doth thy father's garden lie?
There I shall go his flowers to tend, for ever and for aye.'

"'My garden lies in Eternity, far, far from hence away;
With a bridal crown I'll crown thee there, with a rosy wreath array.'

"From his finger he took a ring of gold — a ring so bright to see,
To the Sultan's daughter he gave it, and asked her his bride to be.

"And when she pledged her love to him, his wounds began to flow:
'O love, why is thy heart so red? My love hath wrought thee woe!
Why is thy heart so red, and whence these blood-drops on thy hands?'

"'For thee my heart is red, for thee the blood-drops that you see;
I had them when for thy dear sake I died upon the tree.

"'My Father calls, now haste thee bride! long, long for thee I've sought!'
In Jesu's love she trusted, and her bridal crown hath bought."

I have endeavoured to accomplish in this translation accuracy rather than elegance. The Flemish version is far more circumstantial, and is rather lengthy; but has hardly the poetic worth of the German one. NOSSEK.

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ENGLISH CURRANTS AND FOREIGN CURRANTS, A PUZZLE TO THE GREEKS AS WELL AS TO THE ENGLISH.

(2nd S. iii. 148.)

If Mr. Riley will look into Dodven's *History of Plants*, translated in 1578, he will find that seedless grape of the Levant, which, as growing in England, is supposed to be the Corinthian grape degenerated, described as "the beyond-sea gooseberry." It is certain, however, that the white and red currant (*Ribes*) grow naturally in many places, not only in England but in Scotland. Aiton, in his *Hortus Kewensis*, considers this *Ribes* a native production; and the black currant is also supposed to be a native product of Britain. The general term currant, "grappe de Corinthe," would seem to point, nevertheless, to the quarter from whence it was originally derived. Johnson accepts this as a "probability:" Pardon asserts it as a fact. The currant tree is said to have been first planted in England in 1533. The hawthorn currant tree (*Ribes oxyacanthoides*) was introduced from Canada, in 1705. But leaving to better qualified correspondents to settle the question of the native place of the *Grossularia* and *Ribes* (the latter includes the red, white, and black currants, and the purple gooseberry), allow me to make a note on the astonishment and perplexity which have for ever embarrassed the much-troubled Greeks, touching the use made by the English of the currants bought by them in Zante and Cephalonia. It was so two centuries ago, and the Greeks are still labouring under the perplexity. Fynes Moryson, in his gossiping *Itinerary*, printed in 1617, — a book so amusing that all the dull and solemn dogs barked themselves hoarse at it, — says:

"Delight for sweetings hath made the use of corands of Corinth so frequent in all places and with all persons in England, as the very Greeks who sell them wonder what we do with such great quantities thereof, and know not how we should spend them except we use them for dying or to feed hogs."

So at the present moment the Greeks, whose currants are purchased by none but English merchants, imagine that Englishmen must necessarily

eat them, or die. They take us for a nation that exists on plum-pudding, and respect us more for that supposed fact than for our nationality. Mr. Bowen, in his *Mount Athos* (1852), states that if England lost its taste for currants, Greece would be ruined. These are cultivated all along the northern shore of the Peloponnese, from Patras to Corinth. At the convents where the traveller tarried, the monks would talk of nothing but the price of their staple produce. "How many inmates are there in the monastery?" we asked. "Three hundred," they replied; "and how much do you think grapes will fetch this year in England?" "Is your library in good order?" "No; but our grapes are of excellent quality." "May we see your church?" "Certainly; we hope you will recommend us to the English merchants at Patras," &c. Fynes Moryson does not state the amount of the fruit imported into England in his time; the average annual quantity now imported reaches, in round numbers, *half a million hundredweight!* No wonder the Greek cultivators take us for a nation of pudding-eaters. J. Doran.

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Mr. H. T. Riley inquires whether the elder D'Israeli is correct in stating that the currant-bush was transplanted to England at the period when our commerce with Zante was first opened in the reign of Henry VIII.?

As D'Israeli names that island, which is one of the nurseries of the description of vine which produces the small grapes imported into this country under the name of currants, he may possibly have meant that in the reign of Henry VIII. an attempt had been made to grow that particular vine in Great Britain.

But if, misled by similarity of name, he supposed that the currant-bush, properly so called, which is common in our gardens, was introduced from Zante, it is a mistake. It belongs to the order of *Grossulariæ*, and genus *Ribes*, and is indigenous in the temperate regions of Northern Europe, Asia, and America. But the currants of commerce are the fruit of a genuine vine, which grows chiefly in that part of Greece bordering the Gulf of Corinth; whence the designation *currants*, being a corruption of the French name, "raisins de *Corinthe*." J. E. T.

Warwick Square, S.W.

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"The currants of commerce, the produce of Zante and Patras," are not *currants* at all; they are *grapes*. They were first known in this country as "grapes of Corinth," or "Corinthes." In the seventeenth century they were always called "Corinthes," a name which has been corrupted into "currants." Time was when I was prized as I deserve; citron, meat, and condiments of the best were associated with me. I was thoroughly aristocratic, fit to tickle the gastronomic glands of the most lordly gathered round their wassail bowl at Christmas. I am a poor, vulgar, seedy thing now, and I hardly wonder that your correspondent should turn to his Withering, and expect to find my fruit under the old familiar genus *Ribes*. Immortal Jack Horner would take no pains now to pull out his "plumb" in triumph, nor feel the least "cocky" at his find. But look into my lady's receipt-book in the time of good King Charles, and you will find that nothing less classical or less aristocratic than "Corinthe," and the richest of condiments, entered into the spicy soul of Mince Pie.

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## PRESIDENTS OF THE ROYAL COLLEGE OF PHYSICIANS OF LONDON FROM 1518 TO 1857.

(2nd S. iii. 169.)

A complete Series of the Presidents of the Royal College of Physicians, from the foundation of that learned body by K. Henry VIII. to the present time, has been long a desideratum to those interested in the history of the progress of medicine in this country. No such list has ever been published, and I believe I am correct in stating that no attempt has heretofore been made to compile one from official records.

Having had occasion, in the preparation of the Roll of the College (a MS. now in the library), to institute a careful search of the Annals from 1518 to the present time, I am enabled to supply the information asked for by your correspondent: and I avail myself of the opportunity now afforded to place on record, in the pages of "N. & Q.," an authentic List of the Presidents of the College, compiled from the Annals, and verified by other documents among the archives.

William Munk, M.D.

Finsbury Place, March 5, 1857.

1. 1518-24. Thomas Linacre, M.D., Patav. incorp. Oxon. Obiit 20 Oct. 1524.
   The Founder and first President of the College.
   1525. Uncertain.
2. 1526. Thomas Bentley, M.D. Oxon. (?), 1518.
3. 1527-28. Richard Bartlot, M.D. Oxon., 1508 (?). Obiit 1556, æt. 87.
   1529-30. Thomas Bentley, M.D. Vide No. 2.
   1531. Richard Bartlot, M.D. Vide No. 3.
   No records from 1531 to 1540.
4. 1541-43. Edward Wotton, M.D. Patav. incorp. Oxon.
   1525. Obiit 5 Oct. 1555, æt. 63.
5. 1544. John Clement, M.D. Obiit 1 July, 1572.
6. 1545-46. William Freeman, M.D. Oxon., 1521.
7. 1547. John Burgess, M.D. Obiit 1550.
   1548. Richard Bartlot, M.D. Vide No. 3.
8. 1549-50. John Fryar, M.D. Cantab. (?). Obiit 21 Oct. 1563.
9. 1551-52. Robert Huick, A.M. Oxon., M.D. Cantab. incorp. Oxon., 1566.
10. 1553-54. George Owen, M.D, Oxon., 1527, Obiit 18 Oct. 1558.

11. 1555-60. John Caius, M.D. Patav. 1541 ; incorp. Cantab. 1544 (?). Obiit 29 July, 1573, æt. 63.
12. 1561. Richard Masters, M.D. Oxon., 1554.
1562-63. John Caius, M.D. Vide No. 11.
1564-67. Robert Huick, M.D. Vide No. 9.
13. 1568. Thomas Francis, M.D. Oxon., 1554.
14. 1569. John Symmges, M.D. Oxon., 1554. Obiit 7 July, 1588.
15. 1570. Richard Caldwell, M.D. Oxon., 1554. Obiit 1585.
1571. John Caius, M.D. Vide No. 11.
1572. John Symmges, M.D. Vide No. 14.
No records from this until 1581.
16. 1581-84. Roger Giffard, M.D. Oxon., 1566. Obiit 27 Jan. 1596-7.
17. 1585-88. Richard Smith, M.D. Cantab. Obiit 1599.
18. 1589-99. William Baronsdale, M.D. Obiit 1608.
19. 1600. William Gilbert, M.D. Cantab. Obiit 1603.
20. 1601-3. Richard Forster, M.D. Oxon., 1573. Obiit 1616.
21. 1604-6. Thomas Langton, M.D. Cantab. Obiit 1606.
22. Oct. 25, 1606 to 1608. Henry Atkins, M.D. Obiit 21 Sep. 1634.
23. 1609-11. Sir William Paddy, M.D. Lugd. Batav. Oxon. incorp. 1591. Obiit Dec. 1634.
24. 1612-14. Thomas Moundford, M.D. Obiit 1630.
1615. Richard Forster, M.D. Vide No. 20.
Apr. 9. 1616-17. Henry Atkins, M.D. Vide No. 22.
1618. Sir William Paddy, M.D. Vide No. 23.
1619. Thomas Moundford, M.D. Vide No. 24.
25. 1620. Richard Palmer, M.D. Cantab.
1621-23. Thomas Moundford, M.D. Vide No. 24.
1624. Henry Atkins, M.D. Vide No. 22.
26. 1625-27. John Argent, M.D. Cantab. Obiit May, 1643.
27. 1628. John Giffard, M.D. Oxon. Obiit 1647.
1629-33. John Argent, M.D. Vide No. 26.
28. 1634-40. Simeon Fox, M.D. Obiit 20 Apr. 1642.
29. 1641-44. Othowell Meverell, M.D. Lugd. Batav., 1613. Cantab. incorp. 1616. Obiit 13 July, 1648.
30. 1645-49. John Clark, M.D. Cantab. Obiit 30 Apr. 1653.
31. 1650-54. Sir Francis Prujean, M.D. Cantab. Obiit 23 June, 1666.
32. 1655-66. Sir Edward Alston, M.D. Cantab. Incorp. Oxon. 1626. Obiit 24 Dec. 1669.
33. 1667-69. Francis Glisson, M.D. Cantab. Obiit 1677.
34. 1670-75. Sir George Ent, M.D. Patav. 1636. Incorp. Oxon., 1638. Obiit 13 Oct. 1689, æt. 85.
35. 1676-81. Sir John Micklethwait, M.D. Patav. 1638. Incorp. Oxon. 1648. Obiit 28 July, 1683, æt. 70.
36. 1682. Thomas Coxe, M.D. Patav. 1641. Incorp. Oxon., 1646. Obiit 1685.
37. 1683. Daniel Whistler, M.D. Lugd. Batav., 1645. Incorp. Oxon., 1647. Obiit 11 May, 1684.
38. 1684-87. Sir Thomas Witherley, M.D. Cantab. 1655. Obiit 23 March, 1693-4.
39. 1688. George Rogers, M.D. Patav. Incorp. Oxon., 1648.
40. 1689-91. Walter Charleton, M.D. Oxon., 1642-3. Obiit 24 April, 1707, æt. 87.
41. 1692-93. Thomas Burwell, M.D. Lugd. Batav. Incorp. Oxon.
42. 1694. John Lawson, M.D. Patav. 1659. Incorp. Cantab. Obiit 21 May, 1705.
43. 1695. Samuel Collins, M.D. Patav. 1651. Incorp. Oxon. 1652. Obiit 11 Apr. 1710, æt. 93.
44. 1696-1703. Sir Thomas Millington, M.D. Oxon., 1659. Obiit 5 Jan. 1703-4, æt. 75.
45. 1704-7. Edward Browne, M.D. Cantab., 1663. M.D. Oxon., 1667. Obiit 28 August, 1708, æt. 64.
46. 1708. Josias Clerk, M.D. Cantab., 1666. Obiit 8 Dec. 1714, æt. 75.
47. 1709-11. Charles Goodall, M.D. Cantab., 1670. Obiit 23 Aug. 1712.
48. 1712-15. William Dawes, M.D. Lugd. Batav. et Cantab., 1682.
49. 1716-18. John Bateman, M.D. Oxon., 1682.
50. 1719-34. Sir Hans Sloane, Bart., M.D. Aurant. et Oxon. diplomate, 1701. Obiit 11 Jan. 1752, æt. 92.
51. 1735-39. Thomas Pellett, M.D. Cantab., 1705. Obiit 4 July, 1744.
52. 1740-45. Henry Plumptre, M.D. Cantab., 1706. Obiit 26 Nov. 1746.
53. 1746-49. Richard Tyson, M.D. Cantab., 1715. Obiit 3 Jan. 1749-50.
54. Jan. 19, 1750. James Jurin, M.D. Cantab., 1716. Obiit 22 Mar. 1750, æt. 66.
55. 1750-53. William Wasey, M.D. Cantab., 1723. Obiit Apr. 1757, æt. 62.
56. 1754-63. Thomas Reeve, M.D. Cantab., 1732. Obiit 3 Oct. 1780, æt. 80.
57. 1764. William Battie, M.D. Cantab., 1737. Obiit 13 June, 1776.
58. 1765-66. Sir William Browne, M.D. Cantab., 1721. Obiit 10 Mar. 1774, æt. 82.
59. 1767-74. Thomas Lawrence, M.D. Oxon., 1740. Obiit 6 June, 1783, æt. 72.
60. 1675-84. William Pitcairne, M.D. Oxon. (dipl.), 1749. Obiit 25 Nov. 1791.
61. 1785-90. Sir George Baker, Bart., M.D. Cantab., 1756. Obiit 15 June, 1809, æt. 88.
62. 1791. Thomas Gisborne, M.D. Cantab., 1758. Obiit 24 Feb. 1806.
1792-93. Sir George Baker. Vide No. 61.
1794. Thomas Gisborne, M.D. Vide No. 62.
1795. Sir George Baker. Vide No. 61.
1796-1803. Thomas Gisborne, M.D. Vide No. 62.
63. 1804-10. Sir Lucas Pepys, Bart., M.D. Oxon., 1774. Obiit 17 June, 1830, æt. 88.
64. 1811-12. Sir Francis Milman, Bart., M.D. Oxon., 1776. Obiit 24 June, 1821, æt. 75.
65. 1813-19. John Latham, M.D. Oxon., 1788. Obiit 20 Apr. 1843, æt. 82.
66. 1820-43. Sir Henry Halford, Bart., M.D. Oxon., 1791. Obiit 9 Mar. 1844, æt. 78.
67. 1844-56. John Ayrton Paris, M.D. Cantab., 1813. Obiit 24 Dec. 1856, æt. 72.
68. Jan. 5, 1857. Thomas Mayo, M.D. Oxon., 1818.
The present President of the College.

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### JAMES HOWELL, ESQ.: "EPISTOLÆ HO-ELIANÆ."

(2nd S. iii. 167.)

F. K. asks for information respecting this voluminous writer.

There is a memoir of him in Wood's *Athenæ Oxonienses*, vol. ii. p. 265., which is accompanied with a catalogue of his works. Wood says of Howell, —

"His writings, having been only to gain a livelihood, and, by their dedications, to flatter great and noble persons, are very trite and empty; stolen from other authors without acknowledgment, and fitted only to please the humours of novices. . . . . I have never met with any of his larger works, except the collection of *Familiar Epistles*, which, however they may evince him a man of considerable erudition, are certainly replete with absurd

and unnatural conceits, new created phrases, &c. . . . . Many of these letters were not written until the author of them was in the Fleet, and purposely published to relieve his necessities." . . .

Wood allows, however, that Howell had —

"A singular command of his pen both in prose and verse; and that Lloyd mentions him with respect, as the author of many works much admired on their first publication, and as the friend of Sir Kenelm Digby, and other distinguished characters."

An article in the *Gent.'s Magazine*, 1795, p. 726. says:

"Howell wrote no less than fifty different works; most of them were written while the author *was confined in the Fleet Prison*, for debts occasioned by prodigality. They principally consist of translations from the modern languages, and of pamphlets relative to the Civil Wars, in which we find him writing on both sides, now a Republican, now a Royalist."

Granger describes Howell as —

"Master of more languages, and author of more books, than any Englishman of his time, having published more than One Hundred Volumes, besides his *Londinopolis*. . . During the Civil Wars, after having been Member of Parliament, he was *committed to the Fleet for his loyalty*, and compelled to write for a subsistence."

I find another note among my papers, to which I have not appended any authority, but I transcribed it nearly twenty years ago from some authentic document, which states that —

"At the Restoration Howell was appointed Historiographer, which post he enjoyed until 1666, when he died, and was buried in the Temple Church, where a monument is erected to his memory."

The letters contained in the *Epistolæ Ho-Elianæ* extend over a period of thirty-seven years, the earliest bearing the date April 1, 1617, and the latest that of St. Innocents' Day (Dec. 28, 1654). The first letter from the Fleet Prison is dated March 26, 1643; and a letter dated Nov. 20, 1643, gives an account of his committal to that prison; various letters from the Fleet occur during 1644, 1645, 1646, 1647, and 1648, and the last letter from thence is dated Aug. 9, 1648. I quote from the edition of 1754. The first edition is said to have been published in 1650; if so, additions were made to subsequent editions. There was an edition printed in 1726, in 8vo., and called the ninth edition; that of 1754 was the eleventh.

Pishey Thompson.

Stoke Newington.

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The inquiry in "N. & Q." respecting Mr. Howell's writings put me in mind to refer to the above work, which in itself throws considerable light upon the characteristics of the age in which Mr. Howell lived. My copy (edition of 1737) is made more valuable by the many marginal notes which a relative of mine, an antiquary, has made in it, respecting the life of the author, and the pedigrees, &c., of those to whom his letters were written, as well as references to legends and contemporaneous incidents.

Allow me, however, to make an inquiry through the columns of "N. & Q." respecting a curious history related by Mr. Howell. On pp. 247–8, I read:

"As I pass'd by St. Dunstan's in Fleet Street, I stepp'd into a Lapidary or Stone-cutter's shop . . . . and casting my eyes up and down, I spied a huge marble with a large Inscription upon it."

And then follow the epitaphs of four persons — John Oxenham, his sister Mary, his son James, and his mother Elizabeth, of all whom it was said that when near death "a bird with a white breast was seen fluttering about" their beds. A marginal note, which is an extract from the *Gentleman's Magazine*, Jan. 1794, adds:

"Lately died at Exeter, at the age of 80, Mrs. Elizabeth Weston, relict of S. Weston, eldest son of Stephen, sometimes Bishop of Exeter. Mrs. E. Weston was the youngest daughter of William Oxenham, Esquire, of Oxenham. The last appearance of the bird mentioned by Howell and Prince is said to have been at Mrs. E. Weston's eldest brother's death-bed."

Has there been any subsequent narration of the appearance of this bird at the death-beds of the Oxenham family? Is the tombstone to which Mr. Howell refers still to be seen anywhere?

On pp. 417–8 of the *Epistolæ Ho-Elianæ* is a letter devoted exclusively to an enumeration of the medicinal qualities and "various virtues" of tobacco.

Varlov ap Harry.

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ON FOLLOWING THE MASS.

(2nd S. iii. 167.)

I will answer, to the best of my power, the three Queries of W. C.

1. When was the Missal first translated into English for the use of the laity? *Answer*. The entire Missal was first translated into English by the Rev. Mr. Cordell of Newcastle-upon-Tyne. This was published in 4 vols., the Latin being given throughout with the English, in the year 1738. But it is mentioned in the Preface that before this the Daily Mass had often been translated into English, and reference is made to the works of Mr. Gother, first printed in a collected form in 1718, who published the Mass in English.

2. What is the date of the first English Prayer-Book containing devotions adapted to the Sacrifice. *Answer*. The oldest Manual I possess is dated 1728; but there is no doubt that this was little more than a reprint of the Prayer Book long before in use among English Catholics. Mr. Gother's works comprise *Instructions and Devotions for hearing Mass*, which contain three methods; the first for beginners, the second "for well-instructed," and the third "for the more

advanced." In the second of these, the whole of the Ordinary and Canon of the Mass is given in English; but whether the translation is Mr. Gother's own, or copied from some older version, I have no means of ascertaining. He must have composed these Devotions in the latter part of the seventeenth century, as he died in 1704. It is well known that the Hymns in our Prayer-Books, from the Latin of the Mass and Vespers, were translated chiefly by Dryden and Pope. The usual version of the *Dies Iræ* was by Lord Roscommon.

3. How was the Mass followed by the laity before the Missal was translated for their use, or before Prayer-Books containing Devotions for Mass, were written or compiled? *Answer.* The faithful had their *Prymers*, *Hours*, or Prayer-Books in English; and it is to be presumed that they recited various offices and prayers out of them, while assisting at the Holy Sacrifice. It is true that they did not contain any regular set Prayers for Mass; but we occasionally find in them devotions for parts of the Holy Scripture. Thus we find in an edition of the *Hours* of 1507, a form "To answere the preest atte masse whan he sayth, *Orate pro me fratres;*" "A prayer atte gyvyng of pax;" "A prayer tofore thou receyve the sacrament; another whan thou hast receyved it;" "Prayers to the sacrament atte levacion" (the elevation). When it is borne in mind that very few in those days could read, we must conclude that they were sufficiently instructed to join their intentions with the priest, and to accompany him with vocal prayers according to their devotion. F. C. H.

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### COLONEL RICHARD NICOLLS, CONQUEROR OF NEW YORK IN 1664.

(2nd S. iii. 166.)

A Query from a correspondent in America has induced me to look out the paper I send you, which contains some account of the life and family of Colonel Richard Nicolls. For further information as to his family I must refer your correspondent to the forthcoming number of the *Topographer and Genealogist.* F. N.

"Those who have read the amusing history of New York by Mynheer Knickerbocker, or any other account of the *origines* of the greatest city of the western continent, are aware, that some two centuries ago it was the principal settlement in the Dutch plantation of New Netherlands, and that upon its conquest by the English it surrendered its name of New Amsterdam in honour of James, Duke of York, to whom the province, or rather the liberty to conquer it, had been granted by Charles II. They may, perhaps, also remember that the person who established the Anglo-Saxon pre-eminence in this portion of America was Colonel Richard Nichols. I have collected the following notes relating to this gentleman, who played so conspicuous a part in American history.

"Richard Nicolls (in spelling a name so variously written I shall adopt the orthography used by himself) was the fourth son of Francis Nicolls, who is described in a pedigree of the family entered in the Heralds' College in 1628, as 'of the Middle Temple, one of the Squiers of the Bath to Sir Edward Bruse, and lyeth buried at Ampthill, co. Bedford.'* His mother was Margaret, daughter of Sir George Bruce of Carnock, Knt., the lineal ancestor of the present Earl of Elgin, and younger brother of Sir Edward Bruce, the favourite servant of James I., and his Master of the Rolls.† Richard Nicolls was born in the year 1624, probably at Ampthill, at which place his father was buried in the same year. Ampthill great park was a royal chase, the custody of which was granted, in 1613, by King James I. to Thomas Lord Bruce, whose son, Robert Bruce, was created in 1664 Viscount Bruce of Ampthill, and Earl of Aylesbury. In the seventeenth century the Nicollses were for many years lessees of Ampthill Park under the Bruce family, and resided at the Great Lodge, or Capital Mansion, as it is called in the Survey of 1649.‡ Here Richard Nicolls passed his boyhood under the charge of his mother, who survived her husband, and remained a widow until her death in 1652. He had two brothers, who survived their father, the one, Edward, ten years, and the other, Francis, five years older than himself. His only sister, Bruce, was thirteen years of age at the time of his birth, and was married shortly after to John Frecheville (son and heir apparent of Sir John Frecheville of Staveley, co. Derby, Knt.), who, in 1664, was created Baron Frecheville of Staveley. She died in 1629, without issue, at the age of eighteen.§

"The breaking out of the civil war in 1642 found Richard Nicolls at the university, where, if we can accept the testimony of the epitaph on his monument in Ampthill church, he acquired some distinction in his studies. He was not permitted however to pursue this career; but in 1643, at the youthful age of eighteen, he was called away to take part in the civil war, which was then actively waging. As might be supposed from his connexions, the sympathies and affections of Richard Nicolls were engaged on the royal side. His mother was one of a family — itself connected with the royal line — which had been caressed and enriched by King James. His uncle, Dr. William Nicolls, a dignitary of the English Church, was indebted to the favour of King Charles for his preferments, having been presented in 1623 to the living of Cheadle in Chester by Charles, Prince of Wales and Earl of Chester, to whom the presentation had fallen by lapse, and was advanced in 1644 to the Deanery of Chester.

"Richard Nicolls joined the royal forces, in which he received the command of a troop of horse. Each of his brothers commanded a company of infantry on the same side, and distinguished himself by his devotion to the royal cause; but the favour which their services gained them was more honourable than advantageous. They shared the exile of the royal family, and following their banished king in his wanderings, Edward, the elder brother, died at Paris, and Francis at the Hague. During the period following the death of King Charles, when the royal family remained in Paris, Richard Nicolls was attached to the service of James Duke of York, whose attendants, as we learn from Clarendon, shared in a more than ordinary degree in the distresses, and also in the

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* Edward Bruce, second Lord Bruce of Kinlop, was made a Knight of the Bath at the creation of Henry Prince of Wales in 1610. Collins's *Peerage*, Earl of Aylesbury.

† Pedigree, 1628. ‡ Lysons's *Bedfordshire*, p. 38.

§ *Collectanea Top. et Gen.*, vol. iv. p. 5.

disorder and faction, which prevailed in the banished court.* In the spring of 1652, the Duke of York obtained the permission of his brother and his council to join the army under the Marshal Turenne, then engaged in the war of the Fronde. Richard Nicolls accompanied him †, and had thus an opportunity, to adopt the words of the Cardinal Mazarin in proposing to the queen to send her son to the wars, of 'learning his *mestier*, under a general reputed equal to any captain in Christendom.' ‡ The duke afterwards served upon the other side under Don John of Austria and the Prince de Condé, and we may conjecture that he was followed throughout these campaigns by Nicolls, who on the return of the royal family to their country in 1660, was appointed one of the gentlemen of the bedchamber to the duke.

"In 1664, war with Holland being then imminent, the king granted to his brother the Duke of York, the country in North America then occupied by the Dutch Settlement of the Netherlands. The grant to the Duke of York is dated the 12th of March, 1664, and it comprises Long Island, and 'all the land from the west side of Connecticut river to the east side of Delaware bay, and the islands known by the names of Martin's Vineyard or Nantucks, otherwise Nantucket.' § Part of this tract was conveyed away by the duke to Lord Berkeley of Stratton and George Carteret of Saltrum, co. Devon, by lease and release dated the 22nd and 23rd of June, 1664, ‖ and received the name of New Jersey from its connexion with the Carteret family.

"Letters patent were issued on the 25th of April, 1664, appointing Colonel Richard Nichols, Sir Robert Carre, Knt., George Cartwright (Carteret?), esq., and Samuel Maverick, esq., Commissioners, with power for them, or any three or two of them, or the survivors of them, of whom Col. Richard Nichols, during his life, should be always one, and should have a casting vote, to visit all the colonies and plantations within the tract known as New England, and 'to heare and determine all complaints and appeales in all causes and matters, as well military as criminal and civil, and proceed in all things for the providing for and settleing the peace and security of the said country according to their good and sound discretion, and to such instructions as they or the successors of them have, or shall from time to time receive for us in that behalfe, and from time to time to certify us or our privy council of their actings and proceedings touching the premisses.' ¶

"The instructions furnished to Colonel Nicolls respecting his proceedings with the Dutch, required him to reduce them to the same obedience with the king's subjects in those parts, without using any other violence than was necessary to those ends; and if necessary, 'to use such force as could not be avoided for their reduction, they having no kind of right to hold what they are in possession of in our unquestionable territories, than that they are possessed of by an invasion of Us.' **

"The expedition under Nicolls set sail from Portsmouth in June, 1664. It consisted of four frigates, and about 300 soldiers. Colonel Nicolls, on board the 'Guyny,' arrived at Boston on the 27th July, and required assistance towards reducing the Dutch. The council of the town agreed to furnish 200 men, but the object was effected by Nicolls before this force joined him. On the 20th August, his force being now collected at Long Island, Nicolls summoned the Dutch governor to surrender. Stuyvesant, the governor, would willingly have defended the town, but there was no disposition in the burghers to support him; and a capitulation was signed on 27th by Commissioners on each side, and confirmed by Nicolls. * In the course of the next months, Sir Robert Carr and Col. Carteret reduced all the remaining Dutch Settlements in the New Netherlands.

"Upon the reduction of New Amsterdam, Nicolls assumed the government of the province, now called New York, under the style of 'Deputy-Governor under his royal highness the Duke of York of all his territories in America.' The American authorities are generally agreed that his rule, though somewhat arbitrary, was honest and salutary. English forms and methods of government were gradually introduced: and in June, 1665, the Scout, Burgomasters, and Schepens of the Dutch municipality were superseded by a mayor, aldermen, and sheriffs. His administration lasted three years, and his mode of proceeding is thus summed up by William Smith, the historian of New York:—'He erected no courts of justice, but took upon himself the sole decision of all controversies whatever. Complaints came before him by petition; upon which he gave a day to the parties, and after a summary hearing, pronounced judgment. His determinations were called edicts, and executed by the sheriffs he had appointed. It is much to his honour, that, notwithstanding all this plenitude of power, he governed the province with integrity and moderation. A representation from the inhabitants of Long Island to the General Court of Connecticut, made about the time of the Revolution, commends him as a man of an easy and benevolent disposition; and this is the more to be relied upon, because the design of the writers was, by a detail of their grievances, to induce the colony of Connecticut to take them under its immediate protection.' † In a letter to the Duke of York, dated Nov. 1665, Colonel Nicolls thus expresses himself: 'My endeavors have not been wanting to put the whole government into one frame and policy, and now the most factious republicans cannot but acknowledge themselves fully satisfied with the way and method they are in.' ‡

"Nicolls returned to England in 1667, and resumed his position in the Duke of York's household. In 1672 war was again proclaimed against the Dutch. The distinction between the land and sea services was not then established, and several landsmen volunteered to serve in the fleet, which was commanded by the Duke of York, the Earl of Sandwich, and the Count D'Estrées. Among these volunteers were several of the Lord High Admiral's household, and among their number Colonel Richard Nicolls. In the engagement which took place at Solebay, on the 28th of May, 1672, in which Lord Sandwich lost his life by the blowing up of the ship which he commanded, Colonel Nicolls, with Sir John Fox, the Captain of the 'Royal Prince' in which he sailed, and several others of the volunteers, was also killed. § His age at the time of his death was forty-seven.

"Colonel Nicolls left no legitimate issue, and, I believe, was never married. His will, dated the 1st of May, 1672, on board the 'Royall Prince' at the Nore, was proved by his executors in the Prerogative Court of Canterbury in

* *Clarendon History*, bk. xiii.

† I state this on the authority of George Chalmers's *Political Annals of the United Colonies*, p. 573. I do not know where he gained his information.

‡ *Clarendon*, bk. xiii.

§ Smith's *History of New York*, p. 14.

‖ *Ibid.*

¶ Hutchinson's *History of Massachussets*, vol. i. App. 15.

** Hazard's *Hist. Collect.*, vol. ii. 640.

* See this at length in Smith's *Hist. of New York*, p. 26.

† Smith, *History of New York*, p. 36.

‡ Cited from New York Papers, iv. 6., and Chalmers, *Political Annals*, p. 599.

§ Kennett, p. 314.

the following June. He desires to be buried at Ampthill, and alms to be given to the parishes through which his funeral would pass, and a marble monument to be erected to his memory, with an inscription mentioning his father and mother, his brother William, and his brothers Edward and Francis, the one dead at the Hague, the other at Paris during the late usurpation; and his executors might add what they pleased about his own services in America and elsewhere. He prays his executors to be 'earnest solicitors with his Highness for the money due to him.'

"His executors fulfilled his injunctions by erecting a white marble monument to his memory in the north-east corner of the chancel of Ampthill Church, in the upper part of which the cannon ball which caused his death is enclosed, with the words '*Instrumentum mortis et immortalitatis.*' The inscription on the monument is long, and may be read in Pennant's *Journey from Chester to London*, Appendix, p. 447."

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### RELIABLE.

(2nd S. iii. 155.)

I am sorry to say I am not convinced by P. First I will reply to his questions, the last first, and then the other will explain itself. What does "quid credas aut cui credas" mean? Terence himself shall explain — "Tibi credo hoc." So that the meaning of "quid credas" is, *In* what to rely upon *some one* not expressed, the accusative not depending on the verb at all, but on a preposition understood, as in the Greek accusative πλήττομαι τὴν κεφαλήν, and so we find, in place of this accusative, a genitive "Cui *omnium rerum* credit," which means *in all things*. I still therefore affirm that credo does not *properly* mean to believe at all without a dative or preposition after it expressed or understood. But this is not all: credo *certainly never* means to believe a person except when followed by a dative or preposition. We, however, use "credible" of witnesses as well as facts, which is precisely the same as saying "reliable." I will now add a few examples, 1st of analogous words; 2nd of irregular words; 3rd of English words ending in "ble" with an active signification — there are so many in English that it would be impossible to give them all:

1st. Medicabilis; of persons.
Navigabilis; capable of being sailed (in), which is just as absurd as relied (on).
Laughable; to be laughed (at).
Accountable; to be accounted (for).
Acquaintable; to be acquainted (with).
Available; to be availed (of).
Batable; to be bated or fought (for), and so debateable; to be debated (about).
Habitable; to be dwelt (in).
Indictable (offence) (for which) we may be indicted.
Companable; fit to be companied (with), (unless it is active). Chaucer, *vid.* Richardson.
Indispensable; to be dispensed (with).
Disposable; to be disposed (of).
Infallible proofs; by which we cannot be deceived, or it may be active, &c. &c.

2nd. Capable, Accustomable, Actionable, Advantageable, Clergyable, Serviceable, Charitable, Fashionable, &c. &c.

3rd. Accordable, Agreeable, Alliable, Comfortable, Conducible, Sensible, Chanceable, Communicable (person), Compatible, Concordable, Conformable, Conscionable, Conversable, Delectable, Durable, Irascible, Reasonable, Stable, Passible, Passable, Responsible, &c. &c.

And yet we are told that words ending in "ble" are always synonymous with passive infinitives. The English of the whole matter is, that our language is *alive*, and so shows its life by invention of new words, which are sure to be distasteful to some people who will call them "newspaper slipslop," and the like; just as if some of the noblest writing did not come out in the gigantic English newspapers, which do, and must, influence our language as much as our other writers. J. C. J.

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## Replies to Minor Queries.

*Speech addressed to Charles II.* (2nd S. iii. 148.) — I presume that the Declaration to which Clericus (D.) refers is one a copy of which now lies before me, forming part of a volume with this title: —

"Recueil de quelques Pieces ci-devant publiées. En faveur de ceux de la Religion Reformée en France. Avec la Declaration du Roy du 28 May, 1669. Contenant ce qui doit etre observé par ses Subjects de la Religion Reformée."

This volume is in 12mo., and has no name of place or printer, nor date; but probably was printed about 1670–80. It contains a short preface "au Lecteur," an index of thirteen pieces collected in the volume, followed by the documents themselves, with separate titles and paging. First comes a decree against the "enlevement des enfans protestants," made in 1665; next the Edict of Nantes, and its supplemental articles; and, thirdly, one with this title —

"Declaration du Roy en faveur de ses subiets de la Religion pretenduë Reformée. Confirmative des Edicts de Pacification, Declarations, Reglemens et Articles à eux cy-deuant Accordez. Donné à Paris le 8 Juillet, 1643. Et Verifié en Parlement le 3 Aoust 1643."

The last piece in the book is —

"Declaration du Roy contenant ce qui doit estre d'oresnavant observé par ceux de la Religion Pretenduë Reformée. Verifiée en Parlement le 28 May, 1669."

This is the declaration alluded to in the first title-page, and is probably the one respecting which Clericus inquires: it makes 16 pages in all (including title), and consists of a preamble, of 49 articles, and the verification. Perhaps your correspondent would like to see the book; if so, let him say. For my part, I am anxious to know more of the contents of the MSS. to which he refers, as they might be very useful to M. Lièvre,

who is now writing a History of the Reformed Churches of Poitou; with which province, I need not say, Rochelle stood in very close relationship.

B. H. C.

*Ossian's Poems* (2nd S. iii. 28.) — A communication headed "Authenticity of Ossian's Poems," in which Dr. Johnson's insinuation is referred to, that "the *Translator would never show the original MS.*," has reminded me of the following curious letter, dated "Belfast, August 4, 1820," which I placed aside, long since, with other papers. I send the original document, yellow with age:

"On opening a vault where stood the cloisters of the old Catholic Abbey, at Connor, founded by St. Patrick, the workmen discovered an oaken chest, of curious and ancient workmanship, whose contents on being opened, proved to be a translation of the Bible into the Irish character, and several other manuscripts in that language. The box was immediately taken to the Minister of Connor, the Rev. Dr. Henry, who unfortunately did not understand the aboriginal language, and he sent it to Dr. Macdonald of Belfast, who soon discovered the MSS. to be the original of the Poems of Ossian, written at Connor, by an Irish Friar, named Terence O'Neal, a branch of the now noble Family of the Earl O'Neal of Shane's Castle, in the year 1463. The translations by Macpherson, the Scotchman, appear to be very imperfect; this is accounted for by the Scotch Gaelic language having no character in which to preserve the Poems they had borrowed from the sister country. The Irish Translations of the Poem, however, by Baron Harold, who dedicated the work to Edmund Burke, are nearer the original, for the wily Scot, Macpherson, to give them a greater air of antiquity, omitted all allusions to the religious subjects which the originals possess. The fixing of the scenes of the Poem at and round Connor, by the antiquarian Campbell, who travelled here a few years ago, gave rise to the digging and searching about the old Abbey and Castle, which has thus happily terminated in making, against his will, 'the Land of the Harp,' the birthplace of the author of the Poems of Ossian. I conclude in the words of Smollett: — 'Mourn, hapless Caledonia, mourn!'"

William John Fitz-Patrick.

Kilmacud Manor, Dublin.

*Cheer, Boys, Cheer* (2nd S. iii. 67.) — The song written by Lady Maxwell, to this tune, is called "The Soldier's Song." The first line and each of the lines of the chorus begins with the words, "Cheer, Boys, Cheer."

J. W. H.

Wigtoun, N. B.

*Double Hexameter* (2nd S. iii. 168.) — I have always seen the lines quoted thus:

"Qui Christum noscit, sat scit si cætera nescit:
Qui Christum nescit, nil scit si cætera noscit."

I believe they are St. Augustine's. They certainly savour strongly of his love of epigram and alliteration.

F. C. H.

*Workmen's Terms* (2nd S. iii. 166.) — If my memory does not mislead me, W. O. W. will find something like that which he seeks in Randle Holmes's *Academie of Armorie*.

M. L.

Lincoln's Inn.

"*Lorcha*" (2nd S. iii. 170.) — One would naturally look to the Spanish or Portuguese for this word, but in vain. In Chinese, a ship, or any vessel that navigates the water, is called *chuen*: whence, *ping chuen*, a ship of war; *seun chuen*, a small cruiser; *yang chuen*, a foreign ship; *ho-chuen*, a merchant ship; *pĭh tsaou chuen*, a junk (whence perhaps our word *junk*, thus, *chuen* junk), a *low chuen*, a short of fighting ships: and from *low chuen* may have been corrupted *lorcha*.

Mr. Cobden (in his speech in the House, Feb. 26), said —

"A vessel called a *lorcha*, a name derived from the Portuguese settlement at Macao, on the mouth of the Canton river, opposite to that where Hong Kong lies, and which merely means that it is built after the European model, not that it is built in Europe."

R. S. Charnock.

Gray's Inn.

Singularly enough, within half an hour after seeing this Query, I met with the reply to it in a paragraph of Mr. Cobden's speech last night in the House of Commons:

"Lorcha is a name derived from the Portuguese settlement at Macao, on the mouth of the Canton river, opposite to that where Hong Kong lies, and which merely means that it is built after the European model." — *Times* report, Feb. 27.

Mercator, A.B.

"*Carrenare*" (2nd S. iii. 170.) — I have not a copy of the work referred to in the Query, as to the meaning of the two lines in Chaucer:

"Go hoodless into the drie see," &c.

I do not understand the "drie see;" but the carrenare is the carnerie (charnel house): so the meaning of the lines must be something to this effect: that if any go unprotected into danger, he will come to the "dead house."

B. W.

*Meaning of* "*In*" (2nd S. iii. 169.) — *In* is not a prefix, as your correspondent supposes; the entire word *Inver*, or as it should be spelled, *Inbear*, and pronounced *Inver*, means pasture land on a river's bank, or at the mouth of a river. It means also a river in some cases, but then it should be written *inmar* or *inmara*, *i. e.* the junction of the river with the sea; the pronunciation is nearly the same as *Inver*.

Fras. Crossley.

*Bashett, Baskett, De la Bêche* (2nd S. ii. 416.) — In confirmation of my suggestion that these names may have originated in the old Norman *La besche* (the name probably of a prison functionary), I find mentioned by the elder D'Israeli, *Elizabeth and her Parliament*, a Mr. *Basche*, who held office in the Ship Victualling Department, 1566.

This is worth notice, as a nearer approach to what appears to be the origin of these names.

Henry T. Riley.

*Sunbeam passing unpolluted through Pollution* (2nd S. i. 114. 304. 442. 502.) — None of your correspondents, I think, have noticed a remarkable passage in Eusebius on this point, which is quoted by Bishop Pearson, and is thus introduced by him while treating of our Saviour's Passion, the subject of the Fourth Article of the Creed:

"Far be it from us to think that the Deity, which is Immutable, could suffer; Which only hath Immortality, could die. The conjunction with Humanity could put no imperfection upon the Divinity; nor can that Infinite Nature, by any external acquisition, be any way changed in Its intrinsical and essential perfections. *If the bright rays of the Sun are thought to insinuate into the most noisome bodies without any pollution of themselves*, how can that Spiritual Essence contract the least infirmity by any union with humanity?

"Ὡς οὐδ' ἡλιακοῦ φωτὸς πάθοιέν τι ἀκτῖνες τὰ πάντα πληροῦσαι, καὶ σωμάτων νεκρῶν καὶ οὐ καθαρῶν ἐφαπτόμεναι· πολὺ πλέον ἡ ἀσώματος τοῦ Θεοῦ δύναμις οὔτ' ἂν πάθοι τὴν οὐσίαν οὔτ' ἂν βλαβείη σώματος ἀσωμάτως ἐπαφωμένη."— Euseb. *Demon. Evang.* l. iv. c. 13.

Eirionnach.

*The Sin of Gehazi* (2nd S. iii. 169.) — Perhaps the following, from Thomas Aquinas (2a. quæst. C, art. 1.), may be sufficient for the satisfaction of your correspondent Mr. Eastwood:

"Ad quartum dicendum, quod Simon Magus ad hoc emere voluit potestatem spiritualem, *ut eam postea venderet*. . . . . Et sic illi, qui spiritualia *vendunt*, conformantur Simoni Mago in *intentione*: in *actu* vero illi qui *emere* volunt. Illi autem qui *vendunt* in *actu* imitantur Gehazi, discipulum Helisæi, de quo legitur, 4 Reg. V., quod accepit pecuniam a leproso mundato; unde *venditores spiritualium* possunt dici non solum Symoniaci, *sed etiam Giezitæ*."

J. Sansom.

*Vauxhall* (2nd S. iii. 120. 177.) — Mr. Foss, in his account of Faukes de Breaute (*Judges of England*, vol. ii. p. 256.), after stating that King John, in reward for his services, gave him in marriage Margaret, the widow of Baldwin de Ripariis, Earl of Albemarle, with the wardship of her son, Earl Baldwin, and the custody of his lands, proceeds thus:

"Part of these were in South Lambeth, where he built a hall or mansion-house, which was called by his name, and is termed Faukeshall, or 'La Salle Fawkes,' in 10 Edward I. It is mentioned in the charter of Isabella de Fortibus, Countess of Albemarle and Devon, and Lady of the Isle of Wight, dated in 1293, by which she sold her possessions to King Edward I."

Both Mr. Foss and Mr. Cunningham quote the *Archæological Journal*, vol. iv. p. 275., as their authority; and Mr. Cunningham adds, from Lysons, vol. i. p. 321., the several grants of the manor by the two succeeding kings, and how it came again into the possession of Edward III.

In the charter, dated August 4, 1363, by which Edward the Black Prince, by permission of his father, gave this property to the church of Canterbury, to found a chantry where two priests were to pray for his soul (which is copied in the Rev. Canon Stanley's *Historical Memorials of Canterbury*, pp. 128—131.), it is described "manerium nostrum de Faukeshalle juxta London." The estate is still held by the dean and chapter of the cathedral.

Mr. Booker may therefore be satisfied that it did not take its name from any family living in the reign of James I. D. S.

*Portraits of Bishops* (2nd S. iii. 148.) — I should recommend to An Ecclesiastic the works of Britton on several of the Cathedrals; Granger's *Dictionary*; Cassan's *Lives of the Bishops of Sarum, Winton, and Bath and Wells*; Skelton's *Oxonia Illustrata*. He will find it more difficult to ascertain the birthplaces of bishops than to discover their portraits. Evans in the Strand has a very complete set. Mackenzie Walcott, M.A.

*Anonymous Portraits* (2nd S. iii. 170.) — The portraits your correspondent has are:

No. 1., that of Paul Scarron; see it in his *Whole Comical Works*, translated by Mr. Thomas Brown, &c., 8vo., 1700.

No. 2., that of Joshua Sylvester, to be found in the *Diuine Weekes and Workes* of Du Bartas, translated by him, folio, 1641, with Vicar's lines; Corn. V. Dalen, Sculp. J. O.

*A Railway Query* (2nd S. iii. 111. 176.) — G. J. C. D. is a very awkward laughing-stock for J. L. C. or C. A., or any other smatterer of dynamical science. He can afford to let them laugh to their heart's content, for he is perfectly right in his mechanics, as they are entirely wrong. It is demonstrable that a train running from the North Pole southward, or from the South Pole northward, at usual railway speed, would be very soon off the rails. The only reason why no allowance is made by constructors of railways for the lateral pressure caused by the earth's diurnal rotation, as properly pointed out by G. J. C. D., is that where railways at present exist that pressure is very small compared with the oscillations of the train due to other causes. C. Mansfield Ingleby.

Birmingham.

"*Blindman's Holiday*" (2nd S. iii. 137.)—There is really nothing occult in "blindman's holiday," if people could but be persuaded of it. When it is too dark to continue one's daylight occupation, and not dark enough to justify candles, we lay aside the book, or pen, or brush, or needle, saying "It is blindman's holiday;" in other words, "I must now be idle because I cannot see to work." But the chatty, pleasant, little interval of twilight which follows surely bears no resemblance to the utter darkness of blindman's *all day*. The holiday, too, it must be remembered, ceases as soon as it is really dark enough to have the candles in.

P. P.

*Mistletoe, how produced* (2nd S. iii. 47. 153.) — About seven years since, as nearly as I can remember, I was induced by an article in the *Cottage Gardener*, to insert some seeds of the mistletoe, according to Mr. Holt White's recipe, under the bark of three or four apple-trees in my garden. I looked in vain for their germination from time to time, and had almost forgotten the circumstance, till your pages gave me a reminder, and I now find a vigorous young plant, some eight inches in breadth, on one of the trees, as the result of my proceeding.

It is by no means a common plant in this immediate neighbourhood, and I suspect there is no other specimen of it growing in my parish.

C. W. Bingham.

Bingham's Melcombe, Dorchester.

*Almshouses recently founded* (2nd S. ii. 189. 300. 439.; iii. 39.) — There are some almshouses on Enfield Highway, Middlesex, which were "erected and endowed," as the inscription on a stone tablet tells the passer-by, "by Mr. Charles Wright, for the support of six poor women, A.D. 1847."

Mercator, A.B.

*Door Inscription* (2nd S. ii. 238.) — Over the gate of the Duke of Argyle's house, —

"Dux Cumbriæ nobis hæc otia fecit."

*King's Anecd.*, 84.

Mackenzie Walcott, M. A.

*Tailor's Gravestone* (2nd S. iii. 66.) — We have now got to the real solution of the mystery. Fleur-de-lis is, in books of fifty years old and more, very generally written, flower-de-*luce*. In Scotland, louse is pronounced *loose*, — thence the pun.

P. P.

*St. Germain Lords* (2nd S. iii. 112.) — I am not aware of any published or MS. list of these creations; but in Mr. Riddell's work on *Peerage and Consistorial Law* I see reference made to the discovery by Mr. Turnbull (an eminent genealogical barrister of Lincoln's Inn) of an original patent of the English barony of Cleworth by James, in favour of his favourite counsellor, John Earl of Melfort, dated August 7, 1689. Along with this grant, never heard of previously, Mr. Turnbull it seems had found an original pardon by James to the same earl, dated at St. Germain, June 23, 1694. See Riddell, ii. 963.

H.

Temple.

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## Miscellaneous.

### NOTES ON BOOKS, ETC.

Lord Stanhope and Mr. Cardwell, the Trustees of the Papers left by the late Sir Robert Peel, have just completed the more immediate object of their appointment by the publication of the second volume of the *Memoirs by the Right Honourable Sir Robert Peel, Bart., M.P., &c.* Part II. *The New Government*, 1834-5. Part III. *Repeal of the Corn Laws*, 1845-6. As may be supposed the greater interest will be found in the latter portion of this volume; treating, as it does, of the second occasion on which Sir Robert Peel felt himself in the position of being compelled to a course of conduct at direct variance with the opinions "adopted at an early period of his public life" — "opinions generally prevalent at the time among men of all parties, as to the justice and necessity of protection to domestic agriculture," — but which opinions he was now to renounce, and treat as nought. One thing is clear, however, from these papers, that, although unconsciously perhaps to Sir Robert Peel himself, those views and opinions were gradually undergoing great modifications; and when the failure of the potato crop, in 1845, forced him as the First Minister of the Crown to cast about for the means of averting as far as possible the impending calamity, it is not difficult to trace the course of reasoning by which his mind was converted to the doctrines of another school. But we have nothing to do with politics. The volume presents the vindication of a great man for his conduct at a great crisis. It will of course be regarded as more or less satisfactory, as the reader considers more or less important the then condition of the country, or the consequences of the breaking up of the great Conservative party. One thing, however, it will do, and that very effectually. It will show, not only on the part of Sir Robert Peel, but on the part of all the eminent men who figure in the volume, the high principles which govern the conduct and mark the character of English statesmen. The public will, we have no doubt, receive the work with great satisfaction, and will look forward with anxiety to the promised selection from his Correspondence, "written with all the unreserve of personal regard or official connexion."

From politics to poetry is a wide step, yet one we must take, that we may call the attention of our readers to a new reprint, by Messrs. Washbourne, of Percy's *Reliques of Ancient English Poetry*. We believe these three volumes, edited by the learned Bishop of Dromore, have done far more than any other book that was ever produced to create a love for our English ballad poetry: and that as long as such a taste remains, this publication will retain a foremost place in every library. In the present edition, "The Wanton Wife of Bath," the subject of some recent communications to this journal, has been restored.

From one reprint to another. Mr. Russell Smith has just added to the valuable series of reprints which he is producing in a neat form, and at a very moderate price, under the title of *Library of Old Authors*, a reprint of *Aubrey's Miscellanies*. This little volume, with the portrait and memoir of Aubrey and useful index, will be prized by all who know how valuable are the jottings of "John Aubrey" on the matter of old English Folk Lore.

Dear old Westminster — by which we mean Westminster proper, the united parishes of St. Margaret's and St. John's, where Caxton set up the first printing press erected in England, — has signalised itself by being the first of the metropolitan districts to establish a Free Library. Tuesday evening saw it opened by a meeting presided over by Vice-Chancellor Sir W. Page Wood, and which was addressed by the President, by Mr. Ewart, the originator of these Free Libraries, Mr. Helps, the Rev. W. Cureton, and by many of the ratepayers; but by none more effectively than by the Rector of St. John's, the Rev. J. Jennings, who declared that many as were the sermons preached in the two parishes, none were so good or so effective as the consistent Christian life of their excellent chairman. The meeting passed off admirably, and we trust that the invitation for donations of books and money to the Westminster Free Library will be liberally answered.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Swift's Letters, 8vo. London, 1741.
The Aldine Magazine. Royal 8vo. All published.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Messrs. Bell & Daldy, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentleman by whom they are required, and whose name and address is given for that purpose:

Burgess, Rev. R., Topography and Antiquities of Rome. 8vo. Lond. 1831.
Quatremere de Quincy, Vies des Architectes, &c. 8vo. 1830.
Wanted by *Rev. A. Taylor, M.A.*, 3. Blomfield Terrace, Paddington. W.


## Notices to Correspondents.

*Among many articles of great interest which we have been compelled to postpone until next week we may mention* Professor De Morgan *on* Lord Halifax, Mrs. Burton, and the New Atalantis; *the* Rev. Henry Walter *on the* Time of our Saviour's Birth; *answers to* Demonological Queries, &c.

Books Wanted. *We must limit the space allotted to these wants. The lists from our bookselling friends are getting too long and too numerous. Those we have received from them this week would fully occupy one whole page.*

A Constant Reader (Temple) *will find much information respecting* The Crescent *in the* 7th, 8th, 10th, *and* 11th Vols. of our First Series.

W. D. H. *We do not believe that the* Catalogue of Satirical Medals *mentioned in* "N. & Q.," 1st S. ii. 347. *has yet appeared. We should be glad to know how soon it may be expected.*

The Translator of Madame de Crequy *is thanked; but we expect shortly to have the question as to Dr. Bull's claim to the authorship of* "*God Save the King*" *definitively settled by* Dr. Gauntlett *and* Mr. Chappell.

E. L. C. (Beveridge) *will find the* Christmas Play of St. George *as performed in Cornwall, in Sandys'* Christmas Carols, Ancient and Modern, p. 171. *It is no doubt a descendant of the old Mysteries.*

H. Godwin. *The Latin drinking song beginning*—

"Meum est propositum in tabernâ mori,"

*forms a portion of a longer poem,* "*Confessio Golice,*" *printed in* The Latin Poems commonly attributed to Walter Mapes, *edited by Mr. Wright for the* Camden Society *in* 1841. *See Introd.*, pp. xix. *and* xlv. *and* pp. 71—5.

H. T. Bobart *will find the lines he is in search of in George Colman's* Broad Grins.

H. T. B. *Lady F. Hastings. See* "N. & Q.," 1st S. iii. 443. 522.; iv. 44. 92. 108. 160.

Senex C. *Fraser's, Blackwood's, Bentley's, the* New Monthly, *all admit anonymous tales.*

B. W. *is thanked for his communication on* The Great Sacrifice, *but he will find that he has been anticipated in the present number.*

Errata.—2nd S. iii. 200. col. 1. l. 47., *for* "Bien Bom" *read* "Bim Bom."

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*LONDON, SATURDAY, MARCH* 21, 1857.

## THE NEW SCHEME FOR THE PUBLICATION OF MATERIALS FOR OUR NATIONAL HISTORY.

The Chancellor of the Exchequer, true to his well-known love of literature, has found an opportunity, even in the midst of the present busy din of politics, to lay before Parliament the particulars of the Scheme "for the publication of Materials for the History of Great Britain previously to the Reign of Henry VIII.," submitted by the Master of the Rolls to the Treasury, and to which the Treasury has given a ready assent.*

As the papers are too long to be transferred bodily to our columns, we must content ourselves with extracting, for the information of our readers, the more important portion of them.

The correspondence opens with a letter from the Rev. Joseph Stevenson to the Chancellor of the Exchequer, dated Leighton Buzzard, Nov. 29, 1856, in which — after alluding to the proposal made by Mr. Hardy, the Rev. J. S. Brewer, and himself to the Government, in 1848, for the continuation of the series of our early historians, of which the first volume entitled *Monumenta Historica Britannica*, commenced by Mr. Petrie, had been finished by Mr. Hardy, — Mr. Stevenson states:

"The experience of twenty years devoted to the critical study of our early chronicles, convinces me that the sources of our national history are imperfectly known; that many of them are yet unprinted, and exist only in MSS. which are difficult of access; that of those which have been printed, the texts are often based upon imperfect and inaccurate copies; and that no satisfactory history of England can be written until the materials upon which it must be founded shall have been collected, systematised and published.

"Moreover, I would venture to call attention to the efforts which are now being made, not only in France and Germany, but even in the lesser states, for the publication of their respective historians. The French collection has now reached its 21st volume, and the German its 13th. Judging from the fact that 600 out of the 750 copies of the *Monumenta Historica Britannica* have already been disposed of, and that the publications of the English Historical Society (now dissolved) have met with such a rapid sale that many of them are now unattainable, it is probably not too much to assume that the undertaking, for which the aid of Her Majesty's Government is now solicited, would obtain from the public such encouragement as would repay a considerable portion of its expenses."

Mr. Stevenson then proposes that as Mr. Hardy and Mr. Brewer are now otherwise engaged, the work should be entrusted to his hands, and that, after the completion of the *Monumenta*, the work should be carried on in octavo volumes similar to those published by the English Historical Society.

This communication was by Treasury Minute of Dec. 2, 1856, referred to the Master of the Rolls for any observations he might have to offer; and it is in Sir John Romilly's reply to Sir Charles Trevelyan, dated the 26th January, 1857, that the particulars of the important step now resolved upon by the Government are to be found.

After remarking that "the Government of this country alone, amongst the Governments of modern civilised nations, has taken no steps to produce their early historical treasures, and render them known to the world," — Sir John Romilly proceeds to consider, I. What materials shall be published. II. In what manner they shall be published; and III. By whom, and under whose authority or responsibility, they shall be published.

As to the materials, Sir John Romilly speaks as follows:

"They may be described to consist of general and particular Histories, of Chronicles and Annals, of Contemporary Biographies, of Political Poems, of State Papers and Records, Proceedings of Councils and Synods, Private Letters and Charters, and the Public and Parliamentary Records. All these vary in degree of importance and authority. Some of these are originals, some partly original and partly compiled, and many are transcripts from originals, with occasional interpolations and additions. Of these various documents many are printed, but a still greater number, and particularly of the later and most stirring periods, such as the revolutionary era of Richard II. and the contests of the Houses of York and Lancaster, are still in MS.; and many of them in places little thought of, and rarely investigated by the historical student, such, for instance, as the office of the Town Clerk of the City of London. Such of these materials as are of the greatest value and of the greatest rarity should be first selected for publication. For this purpose, and having regard in the first instance only to this quality of rarity or accessibility for study, and their diffusion amongst those who are or may be qualified to make good use of them, the historical materials may be divided into two classes, the second of which may be subdivided into many divisions. In the first degree of rarity are works existing only in MS., which are not purchaseable, and only, if at all, to be consulted in public repositories and in public libraries, or libraries of a *quasi*-public character; such as the MSS. in the British Museum, in the University and College Libraries, in the Lambeth Library, and in the office of the Town Clerk of the City of London. These documents are practically wholly lost to the world."

After noticing the printed works of various degrees of rarity — such, for instance, as Hearne's publications, which are extremely difficult to complete — next the ancient Standard Collections, as those of Gale, Fell, Savile, Wharton, Camden, Twysden, &c.; the Chronicles and other Documents published by the English Historical, the Camden, and other Societies, and occasionally by a few spirited individuals, but which are obtainable only with difficulty — Sir John Romilly recommends "as tending much to the improvement of the knowledge of the early history of the country, and highly creditable to the Government, the publication of a selection of the most valuable of these materials."

When considering the mode and form in which these historical documents should be published, we are glad to see that the Master of the Rolls is decidedly opposed to that which is generally known as the plan of Dom Bouquet, which is, to divide the history into chronological periods, and to collect together all the documents which

* "Copies of Correspondence between the Master of the Rolls and the Treasury respecting the Publication of *Materials for the History of Great Britain* previously to the Reign of Henry VIII. Ordered by the House of Commons to be Printed, 9 March, 1857."

contain facts or information relative to the history of that period; and for this purpose to publish in one volume, or one series of volumes, only such parts of the Chronicles, &c., as relate to that period — a course which involves not only the separation of single chronicles into distinct parts, but the omission of all matter considered by the editor to be irrelevant. The objections to this system were never better stated than in the following passage by the Master of the Rolls:

"My own opinion is, that the objections to this plan are insuperable. To those who wish to read the ancient Chronicles for amusement, and without reference to any ulterior object, this plan renders them useless, because they appear in a divided or mutilated form. To those who wish to study these ancient Chronicles for the purpose of history, they are also useless to all those who think it necessary to judge for themselves whether the portions omitted have been properly rejected. The work so composed neither is nor professes to be a new edition of the works of ancient historians, but simply a collection of materials for history. But in truth it is only a collection of historical materials for the use of the person who has made the compilation; all other persons, unless they are content to surrender their judgment on this subject to the compiler, must read the rejected portions. It is not in truth the work of an editor editing the ancient documents, but it is the preliminary step of an historian towards writing a history of the period; invaluable for himself, but of little value to others. Another great objection to this plan is the time and labour necessarily consumed by it. It has required above 100 years to publish twenty-one volumes of the French Recueil, the last of which was published in the year 1855, and which includes documents no later than the year 1328, *i. e.* the beginning of the reign of Philippe de Valois. It has occupied from 1822 to 1848 to produce the single volume of the *Monumenta Historica Britannica.* The only advantage of this plan is to compress historical materials into a narrow compass; but this advantage vanishes if it do not supersede the necessity of consulting the originals."

And we think that our readers will agree with us that the following suggestions are so practical and so full of common sense, that if Sir John Romilly is only enabled to carry them out, the results will do him the highest credit, and reflect honour upon the country.

"The other plan is to select for publication under competent editors, but without reference to periodical or chronological arrangement, such of the materials I have above described as constitute the sources of British history, and which are most valuable and scarce, and to publish these without mutilation or abridgment. This is the plan which I beg to suggest to their Lordships to adopt in the manner I am about to point out. In making the selection of works to be published, the subject should be considered not as a mere antiquarian or black-letter undertaking, but as part of a national scheme for diffusing useful knowledge calculated to throw a great light on the history of this country. The works selected should be published whole, without mutilation or abridgment. As a general rule, the mode in which each Chronicle or monument of history ought to be edited and published should be that which would be adopted if it were an *editio princeps;* and for this purpose it should represent as correctly as possible the text derived from a collation of the best MSS. The editor should give an account of the MSS. employed by him, their age and peculiarities, together with a brief notice of the era when the author flourished, and of any chronological difficulties which exist; but, generally, should add no further note or comment, except as to the various readings. They should be published as separate works, but all uniform and in octavo, which is found practically to be the most convenient size. . . . . I am of opinion that the best mode of accomplishing it is to allot distinct and separate portions of these works to separate and distinct editors under the general direction and superintendence of the Master of the Rolls, in a manner similar to that adopted for the formation and publication of Calendars of the State Papers."

After considering, and we are happy to say rejecting, the proposal for the establishment of a Historical Board, of which some gentleman should be the Director, with a staff of editors and transcribers under him, Sir John Romilly suggests a far more simple, straightforward, and business plan. But we will give his own words: —

"The mode I should suggest would be, that the Master of the Rolls, with the sanction of their Lordships, should communicate with those literary gentlemen who, from their works, have shown themselves to be competent to undertake such a work, and that he should, in conjunction with them, select the works first to be edited and published. . . . . Each work to be published, as well as the editor of it, should, I think, be selected by the Master of the Rolls, upon consultation with such persons as he might consider best qualified to advise him in this matter. And the work, and the name of the gentlemen to be employed as editors, should be submitted to their Lordships for their approbation. The gentleman so employed should act as the editor of the work so selected, and should complete the task without superintendence on his own responsibility. He would have all the credit of the successful accomplishment of his task; and, as he would be actuated by a sincere and disinterested love for the subject, he might be safely trusted so to conduct the work. . . . . The work, as I have already stated, should, in my opinion, be printed in octavo, of a size and type to be approved of, without decoration or graphic illustration of any description except a *fac-simile* of a small portion of the MS. edited and published."

We only quote one further passage from the Letter of the Master of the Rolls, but it is one which we are sure will be perused with satisfaction by every reader of "N. & Q." It is that in which he proposes the publication of a Catalogue of the Materials for English History: —

"I am of opinion that it would be of the greatest value that a chronological catalogue of all the historical annals and pieces connected with the History of England should be prepared, in which all the information necessary for determining the historical value of each piece, not merely with regard to the facts of history, but also to the general progress of the country, social as well as political, should be added for the guidance of the reader. I think it of great importance that such a catalogue should be prepared; but it would not be necessary or proper, for that purpose, to delay the publication of the works which I have above suggested; both might go on simultaneously. But besides the value that would be derived from the formation and publication of such a catalogue, my reason for bringing the matter thus before their Lordships is, that Mr. Hardy, one of the Assistant Keepers of this Department, and the final editor of the *Monumenta Historica Britannica,* who has devoted his life to the study of English history, and who has collected a great amount of materials requisite for its elucidation, has devoted a large portion of his time towards the preparation and completion of such a catalogue as I have suggested, a large

portion of which is now ready for the press: from the portion of it which I have seen I believe it to be of considerable value."

The long and very sensible letter from which we have quoted, has produced a Treasury Minute, in which My Lords sanction the scheme, express their opinion "that the plan recommended is well calculated for the accomplishment of this important national object," — suggest, and the suggestion is unquestionably a very good one, "that the Preface to each work should contain, in addition to the particulars proposed by the Master of the Rolls, a biographical account of the author, so far as authentic materials exist for compiling one, and an estimate of his historical credibility and value; and finally adopt the suggestion of the Master of the Rolls for the publication of Mr. Hardy's Chronological Catalogue: and with reference to Mr. Hardy's declining to ask for any remuneration for the work, My Lords very properly remark, "that if, after the work has been completed, it should, in the estimation of competent judges, prove to be, as is expected, a contribution of great value towards the history of the country, a suitable gratuity might with propriety be allowed to Mr. Hardy as a special mark of the approbation of Her Majesty's Government."

Such is an outline of a plan which, if carried out in the same spirit in which it has been conceived, is destined to exercise a great influence on the progress of historical studies in England. Were we not justified when, on first announcing it to our readers, we pronounced it to be one which reflected infinite credit upon Sir John Romilly, who proposed it, and upon Sir G. Cornewall Lewis for the readiness with which he has adopted it?

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## Notes.

### LAW'S PHILOSOPHICAL WRITINGS.

(*Continued from* p. 203.)

"Part Third. *Dialogue* IV. — The whole foundation of the gospel, in the certainty of man's original perfection, his bestial-diabolic fall, and his redemption. The primeval fire and light, still lodged in the human soul. Salvation consists in the conscious reopening (or quickening) of this latent, supernatural, divine life. How it differs from any natural goodness, and yet must become a power of the life, even the 'life of our life, and the spirit of our spirit.' The doctrine of the fall, the best and only safe means for converting unbelievers. Its proofs not historical, but are lodged in human nature itself. (See also *Introduction to Theosophy*, Vol. I., Book I., pp. 39—62.) The possibility, occasion and manner of the fall, briefly sketched. The difference between the fall of mankind, and that of the *Luciferian* angelical hierarchy. The certain redemption of the former. Gospel christianity only its actual commencement, as involved in the glorification of Christ's humanity. (How *gospel christianity* stands distinguished from the *original, universal christianity*, which began with Adam, was the religion of the patriarchs, of Moses and the prophets, and of every *penitent* man, in every part of the earth, that had *faith* and *hope* towards God, to be delivered from the evil and vanity of this world.) [*End of Vol.* II. *Introd. to Theos.*]

*Dialogue* V. — [*Of the Way to Divine Knowledge and Understanding.* Being, (according to the intimation at the end of the *Second Dialogue*,) an *Introduction to the Philosophy of the Writings of* Bohemius.] Learned expositions of scripture, like religious opinions, utterly useless. The only purpose to be regarded in scripture, is its use in advancing the new birth of the divine life. Böhme the only original guide to the philosophy of this new life. The nature of Böhme's disclosures. For whom his works are intended, and by whom alone they can safely be consulted. The impossibility of searching into these things, — appertaining to the supernatural centre of the divine wisdom,—by mere earthly human reason. True apprehension derived from the Spirit of the supernatural* Deity, working in man's natural immortal life, as he works in eternal nature. Hence the only way to Divine knowledge, is the way of the gospel; which proposes the new birth, as the means of attaining to divine light and love. How the way to this birth lies wholly in the will. How the will of man rules (and forms) his own spiritual nature, as the will of God rules the eternal nature. The nature of this will, as proceeding from the latent divine life, or power of redemption in the soul. Faith, in the true Scripture sense, as it relates to salvation, nothing else than the working of this new engrafted divine power in the natural life of the soul.

"*Dialogue* VI. — Nature and God both known by their manifestation in the mind. In what the whole ground of religion consists. Nature and God both defined. The birth and generation of the properties of nature as set forth by Böhme. First form of Nature, with its three properties. Their beatification by the supernatural divine light and love. How they constitute the substantiality, or working powers of darkness, in which the hidden, superspiritual, supernatural Deity moves and shines, or becomes perceptible. The degrees by which they become materialised, [or how the supernatural, intellectual, free, magic Will of light, the Nothing and the All, introverts itself as *self-desire*, to seek and find itself, thereby compressing or contracting, as it were, its infinity of power, colour, virtue, into a *point*, or *centre of nature*; and how it thence proceeds centrally forward, pregnant with essentiality, into its own original extroverted infinite liberty, having completed the comprehension, sensation and manifestation of its own wonderful all-potentiality. Virgin Sophia.] In what state the original, eternal nature, or substantiality of heaven, was brought forth. Its fundamental constitution (as mere self-desire of omnipotence,) never intended to be known (experientially, but only ideally). The reason of its discovery, and the creation of temporal nature as a consequence of the fall. Into what elements, the upraised wrathful properties of the eternal nature by the fallen angels finally passed, by the controlling will or fiat of God, in the three first *circulations*, or 'days.' The comprehension of temporal nature in seven properties, (the electric forces). The place of the sun in their midst, or the Copernican philosophy opened from transcendental grounds. The end of temporal nature, and general review of the providential design connected with its origin, existence and termination. The philosophy of individual regeneration practically set forth. The birth of fire, or fourth form of nature† in regeneration. Admonition concerning the right use of the mystery revealed in Böhme.

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* By *supernatural* understand that which is within, without, above, or beyond even spiritual essentiality, or the eternal nature itself.

† This the actual opening of the supernatural divine *sci-entz*, wisdom or tincture in the soul's natural essences, whereby they become transmuted and exalted into essential light and a *spirit of love* (*v.* Preface to *Introduction to Theosophy*). Before this terrible, consuming yet vivifying transaction, (the true alchemic magistery, and a qualification of the philosophical artist or *magnetist*,) the soul is yet unregenerated in God, and therefore without divine

"BOOK VII. — *The Spirit of Love, or the Full Birth, Truth and Life of Regeneration.* In Three Parts. — Being in Answer to Two Objections against the Doctrine of the former Discourses, which represents the Deity as mere *love.*

"The Objections are thus expressed. *First*, That the doctrine of *pure* and *universal love* may be too refined and imaginary; because (says the writer,) 'I find, that however I like it, I cannot attain to it, or overcome all that in my nature which is contrary to it, do what I can; and so I am only able to be an admirer of that love which I cannot lay hold of. *Secondly*, Because I find so much said in Scripture, of a *righteousness* and *justice*, a *wrath* and *vengeance* of God that must be *atoned* and *satisfied*, &c., though I am in love with that description of the Deity which is given in these Discourses, as a being that is *all love*, yet I have some doubt whether the Scripture will allow of it.' Thus stand the objections, the Answers to which respectively occupy the First and Second parts of the present treatise. — The Third part is a practical evangelical application of the subject; and conclusion to the whole of the antecedent discourses.

"Part First. Answer to the First Objection: which is contained in a *Letter* from *Theophilus* to *Theogenes.* — The nature and perfection of the *spirit of love.* No man can participate in this spirit, until he lives freely, willingly, and universally according to it. Its indispensable necessity as the means of union between God and man. The state of nature and of man as deprived of the spirit of love by reason of the fall. The process of its recovery by *purification.* The fundamental reason of this process, opened out in a description of Nature, and its seven properties, as set forth by Behmen: — whence the origin of the Newtonian philosophy. The similitude of these properties in the nature and being of man. All evil the consequence of nature working in *self*, or in a state of separation from God. All good the power and presence of the supernatural Deity, dwelling and working in the properties of Nature. How his presence and the birth of the spirit of love are the same thing. Being a *spirit* of life, it can rise in one only way, and from one only cause. Its *birth*, by the kindling of the eternal fire, or opening of the supernatural light in the centre of (nature in) the soul, and consequent transmutation of the soul's natural life. Hence the truth and necessity of the Christian redemption, and the doctrine of *the cross*, (total denial and death to self).

"Part Second. Answer to the Second Objection. This set forth in *Two Dialogues*, between *Theophilus*, and *Theogenes* accompanied by a *Friend.*

*Dialogue* I. — The Deity, an infinite source of pure overflowing delight and joy. All nature and creature brought forth to manifest and rejoice in this divine love and happiness. Nothing can be in God which is not infinite and eternal. What wrath is in itself. It can be nowhere but in nature, and that in a state of disorder. The origin of wrath and evil, the same. In man at the disunion of his original two-fold life, of Deity and nature. All man's salvation and good from the manifestation of the life of the Deity in the soul. Perpetual inspiration essential to a life of goodness. The ground of salvation, the *inspoken word* of the divine nature. This, the subject of all revealed dispensations. The earthly self to be resisted and renounced. Wrath ascribed to God, because the creature has changed its state in nature, therefore must experience God as manifested in the generation of nature. How wrath originates in nature, though this a manifestation of the Deity. God and nature distinguished. Wrath kindled by the will of the creature, when it breaks or loses the union of the seven heavenly properties. The Deity, a supernatural governing love and wisdom, always seeking the restoration of lapsed nature and creature. The texts of Scripture confine the working of wrath to the powers of nature. Vengeance not allowed to man, because that a working with fallen nature. Only to God, who is supernatural.

"*Dialogue* II. — The atonement of the Divine wrath or justice, and the extinguishing of sin in the creature, only different expressions for one and the same thing. The analogy of scripture teaches this. The atonement, the one work of regeneration, rightly understood. The sufferings and death of Christ, the gracious effects of divine love and goodness. In what sense the justice and righteousness of God is satisfied thereby. Man's original righteousness from God, his law. No peace till this be perfectly restored, or satisfied. God's being all love does not abate the force of the scripture-denunciations of eternal torments (punishments so called) to those who live and die in sin. The popular doctrine of the vicarious suffering of Christ, erroneous; and opens a door either to superstition or to infidelity. (Christ's suffering and dying, nothing else but Christ conquering and overcoming all the false good and hellish evil of the fallen state of man. His resurrection and ascension into heaven, though great in themselves, and necessary parts of our deliverance, but the consequences and effects of his sufferings and death — his entering into possession of what he had obtained by them.) The necessity and efficacy of the sufferings and death of Christ, as that which qualified him to become a *common father* of *heavenly life* to all that *died* in Adam. Only acceptable to the love of God on that account. How we, by virtue of Christ's accomplished process, have victory over all the evils of our fallen state, and may rise to the glory of Christ. The Bible to be studied in this simple, adorable light.

"Part Third. Of the Art of '*Dying to Self*,' and attaining to the '*Spirit of Love.*' Or, of the Conversion of the Will with its imagination and desire, wholly to God. Being a Practical Conclusion to the preceding discourses.

"*Dialogue* III. — The practical ground of the spirit of love. The good and amiable of this natural life easily mistaken (by mere reasoners and transcendentalists), for the spirit of divine love in the soul. The danger of this delusion. The *doctrine*, and the *spirit* of love itself, two very different things. How we are to acquire the *spirit* of love. — The Scripture doctrine of *election* and *reprobation*, in its ground. The figures under which it is represented, *Cain* and *Abel*, *Esau* and *Jacob*, etc. Nothing elected but the 'seed' of the new man, or heavenly birth within us; all else reprobated to death. — Two ways of induction into virtue and holiness. One by rules and precepts, the other by the spirit itself, born in the soul; the former must precede the latter. What divine love is, and its effects within us. All that we are and have from Adam as fallen — *all* must be given up, if the *birth* of divine love is to be brought forth in us. All our natural contrariety to divine love must be lost and swallowed up in it, as darkness is unperceived in the light. This, the state of the first man previous to the fall. — Concerning darkness and light. The priority and glory of Light; as all power, colour, virtue. In itself invisible and incomprehensible, and only known by possessing darkness, or substantiality. Light immaterial, though materiality always with visible light. All light, whether in heaven or earth, only so much darkness illuminated. All nature and creature, as such, darkness; and therefore can only

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understanding, or quintessence of intellectual perception.— *Theosophian Colleges* are manifestly needful for the scientific culture of the divine plant or image in man, to its true paradisic glory or efflorescence — possessed of perfect clairvoyant understanding and consequent magic omnipotency. Therein should the divine discovery of *Animal Magnetism* be turned to its true and exalted account.

work according to the life or *powers of darkness*. Nothing evil or tormenting but that which nature or *self* does. Self or nature, the three properties of desire thrown into a fourth of wrath, through the loss or unattainableness of their only (supernatural) good. No possible deliverance from *self*, but by the new birth of the supernatural Deity of light in the soul. Desire, the ground of life, and all sensibility of life. How this manifest in outward nature, by *attraction*, with its essential properties. The relations of the visible world and all its productions to the invisible and hellish world. The way of escaping from, and abolishing all evil arising in the soul, or the art of *dying to self*. God must be and do ALL. The state of heart the perfect conviction of this truth induces, or the *spirit of prayer*. The *marriage-feast* of the soul and VIRGIN SOPHIA, or full birth of the *spirit of love*. The one simple way to attain this, as here shown, the one infallible way, because the will is the leader of the creaturely life. Christ having obtained an infinite power over the human nature, (by his process through it, from the centre to the circumference, and thence home again, thus completing and possessing the entire circuit and capacity of our being,) must sooner or later see all enemies under his feet.

"BOOK VIII. — A COLLECTION OF LETTERS. — Being Portions of the Correspondence of the Author of the Preceding Books, relating to Topics of Scientific and Practical Christian Doctrine. [*End of Vol.* III., *Introduction to Theosophy.*]

It now only remains, as a practical conclusion to the articles of "N. & Q.," on LAW, BÖHME, and FREHER * (with whom may be associated the honoured names of GICHTEL and FRANCIS LEE), to give the before mentioned advice of Mr. Law to an *academic* friend, as to the proper mode, and object to be had in view, in the study of the writings of the grand master of the central philosophy of Deity and Nature, BOHEMIUS, already described. Meanwhile, it is left for the reader of these several articles to consider, how *essentially necessary* such a philosophy as is described in them, must be to the devoted *gospel missionary*, if he would succeed in making converts of the wise, and learned, and influential in the centres of religion and philosophy of the eastern nations; which surely should be the grand aim of enlightened Missionary enterprise. ANON.

(*To be continued.*)

* ☞ The readers of "*Notes and Queries*," with their theological acquaintance, are informed that the substance of what has appeared in that Periodical, respecting the philosophy and writings of Jacob Böhme, Dionysius Andrew Freher and William Law, with other particulars concerning Mystical Divinity, (also as to the proper form of a new edition of the works of the above mentioned authors—for the information and guidance of some future worthy publisher,) has been collected together, arranged in due order, and printed in a separate Pamphlet for gratuitous circulation; which may be received by post, on the applicant sending his name and address to Mr. W. A. Browne, 24. Ludgate Street, London, inclosing two postage Stamps for the expences of transmission. The purport of the pamphlet being *A Guide to the peculiar Sciential and Experiential Knowledge needful to compose an Adequate and Suitable Biography of the Accomplished English Sage, Scholar, Wit, Divine, and Philosopher, William Law, for which an Editor is Required. Quis dignè scripserit.* — "Whom no pen can justify." *Gibbon.*

### ORIGIN OF "ROMEO AND JULIET."

We are told that the earliest known narrator of this tale was a Neapolitan named Masuccio (by the way, he must have had a surname, for Masuccio is merely Tommy,) who lived in the latter part of the fifteenth century. He made Siena, we are informed, the abode of the unhappy lovers. The tale was next told by Luigi da Porto, a native of Vicenza, under the title of "La Giulietta," but was not printed till 1535, some time after his death. It was he probably (I have not seen his work) that laid the scene in the neighbouring city of Verona, and made the lovers of the rival families of the Cappelletti and Montecchi of that city, mentioned by Dante. From him it was taken by Bandello, and through Boisteau, Brooke, and Paynter, it came to Shakspeare, who has bestowed on it undying existence.

There is no reason whatever for supposing it to be founded on fact; the different localities assigned to it seem to be sufficiently conclusive on that head. Whence then did it come? or are we to assign the invention of it to the aforesaid Masuccio? Mr. Douce saw a resemblance to the adventures of Abrocomas and Panthea in the romance of Xenophon of Ephesus. But the resemblance is very slight indeed, hardly greater than that between Macedon and Monmouth. The simple fact is, that the tale on which that of *Romeo and Juliet* is founded has always been before men's eyes, and known, I may say, to every person of any education; and yet for three centuries no one, as far as I am aware, has discerned the affinity. For my own part I can say that though I can hardly recollect the time when I did not know both tales, yet the resemblance never struck me till this present month of February, and that by the merest accident: so I claim no credit for the discovery.

Let, then, any one read the story of Pyramus and Thisbe in the fourth book of Ovid's *Metamorphoses*, and if he is at all versed in the theory of the origin and the transmission of fiction, he will see at once, and with hardly a possibility of doubt, that *Romeo and Juliet* is nothing but this tale transferred to Italy and the Middle Ages, with the necessary adjuncts and modifications. He will also perhaps greatly wonder, as I do myself, how so obvious a resemblance could have remained so long undetected. THOS. KEIGHTLEY.

### FOLK LORE.

*John Brompton's Description of Ireland.* — Under this head may well be classed credulous John Brompton's description of Ireland: when he speaks of its "Barnaces" birds like the greenwood "auks," which grow spontaneously from firlogs, and the mineral called iris which when set in

the sunlight forms a rainbow. He mentions that if any poisonous reptile is introduced it will at once die; that poisons lose their virulence on its happy soil; and even the sprinkling of its dust is certain remedy against poisonous worms. The cock, he adds, crows at twilight; and as daybreak occurs at third cock-crow elsewhere, here it follows the first. He rather demurs at the story of St. Patrick clearing the island of reptiles, &c.

To pass over his miserable caricature of Irish caricature, which we may class with his legends, he tells us of wicked old crones who transform themselves into hares which suck the cows dry, and worry the squires' harriers with a fruitless course: of witches, who make fat porkers of a ruddy hue from any thing that comes to hand, which they carry to market; and like such ill-gotten wares become wood or stone again on crossing water. Their longest existence does not exceed three days. One island, we are informed, is inhabited by immortals, who, when long bed-ridden, are transported in order to die; another isle never permits children to be born; and a third makes mummies of its deceased occupants. Then there is St. Patrick's Purgatory, with visions of the unseen world; and a lough one side of which is visited by spirits of good, and the opposite by imps of darkness. In an islet in Connaught the folks never bury, but leave their dead in open air, like the modern Australians. The loughs are really marvellous: in one if a man bathes he becomes grey-headed, but he has only to go to another, the waters of which would be a fortune to Mr. Rowland, for they are infallible specifics against such a calamity. One lake, however, he must take care to avoid, for if touched by man it deluges the adjacent province. Beneath the waters of another the fishermen can see the tall round towers of a guilty city submerged. At Glendalough the osiers of St. Kevin produce apples; and in Lagenia are the tame birds of St. Colman, which if any one injures, the aggressor will undergo condign punishment, and the streams become brackish. Other waters turn an ash into a hazel, and the reverse; others, if a pole is fixed in their bed, transform it partly into stone and partly into iron. At the southern part of Ireland every seven years an unfortunate couple are transformed into hares, and if they are harassed by dogs and other calamities of their race they resume their humanity, and another wretched pair take their place. He tells us in another page of a fall from heaven of reptiles like moles, which ate up all the harvest in 904.

Lord Bacon presents us with some folk lore; I have no doubt but there are more specimens in his works:

"There is a fabulous narration that in the northern countries there should be an herb that groweth in the likeness of a lamb, and feedeth upon the grass in such sort as it will bare the grass round about." — 3rd Pt. *Instaur. Sylva.*, 609.

"They have an old tale in Oxford that Friar Bacon walked between two steeples, which was thought to be done by glasses, when he walked upon the ground." — *Ib.* 762.

"It hath been observed by the ancients that where a rainbow seemeth to hang over or to touch, there breaketh forth a sweet smell." — *Ib.* 832.

Mackenzie Walcott, M.A.

## Minor Notes.

*A New Zealander who knew Captain Cook.* — It may interest some of the readers of "N. & Q." to learn that one of the natives who was a boy when Captain Cook visited New Zealand is still living, and entertains a lively recollection of the experienced navigator. Captain Cooper, in his admirable little book, *The New Zealand Settler's Guide*, just published, relates the following anecdote:

"I have frequently, within the last four or five years, conversed with a native of the province of Auckland, named Tanewa, or Hooknose, who remembered Captain Cook. Tanewa was accustomed to relate to 'his friends, the Europeans,' how that celebrated navigator pleased him as a child by patting him on the head, and that 'his love was very great' for the Paheha (English) ever since."

W. D. H.

*Writing with the Foot.* — In a volume in the library of St. Paul's Cathedral, being a copy of the *Legenda Aurea* of Jacobus de Voragine, at folio lxiij. are written, in what would be called a very firm and excellent *hand*, but avowedly with the *foot*, the following lines:

"Roger Clarke s̄vaunte unto Rog' Evans of London Skynner the 16. June año 1563.

"Per me Rogerū
Clericū pede meo
ꝑprio."

J. G. N.

*Almanacks.* — Haydn (*Dict. Dates*, 1741, p. 18.) says *Moore's Almanack* was first published 1713; but I have a copy now before me for 1711, published for the Stationers' Company. There is nothing in it which should lead one to infer that it was then for the first time published.* A.

*From an Engraving by Guil. Faithorne*, 1654.—

"*Vera Effigies Roberti Bayfield, Ætat.* 25. 1654.

"The Umbraticke shape ye Artist could but grave,
The sollid substance in his Booke you have,
*This* but to life is drawne, *that* Life gives;
*Heere* but the Person, *there* the *Patient* lives.

"Jos. Spratts."

W. Collyns.

Chudleigh.

[* The date of Moore's first Almanack is 1698. See "N. & Q." 1st S. iii. 381.]

*Derivation of the Word "Mortar."* — In reference to the derivation of this word, as meaning a cement composed of water, sand, and lime, Webster says that "*perhaps* this name is taken from beating and mixing." I think there can be little doubt that it is derived from the Latin *mortarium*, the name of the vessel in which, according to the elder Pliny (xxxvi. 55.) "arenatum," or sanded cement, was mixed. Henry T. Riley.

*The Tobacco Controversy.* — Now that the great tobacco controversy is raging in the pages of *The Lancet*, and doctors disagree, it may not be out of place to see what our ancestors thought of the medicinal properties of the divine weed in the time of the great plague. I therefore beg to forward you the following Note, and I should have been very glad if the same regulation as is therein mentioned had been in force at Eton in my time; but they used to flog us for the other thing, and, as appears from a recent correspondence in *The Times*, they do so still.

"Jan. 21, 1720-1. I have been told that in the last great plague at London, none that kept tobacconists' shops had the plague. It is certain that smoking it was looked upon as a most excellent preservative, insomuch that even children were obliged to smoke. And I remember that I heard formerly Tom Rogers, who was yeoman beadle, say, that when he was that year, when the plague raged, a schoolboy at Eton, all the boys of that school were obliged to smoke in the school every morning, and that he was never whipped so much in his life as he was one morning for not smoking." — *Reliquiæ Hearnianæ*, vol. ii. p. 447.

W. R. M.

*Mr. Thackeray in the Fashion.* — In Mr. Thackeray's fine work, *The Newcomes*, the following quotation occurs:

"It is the fashion to run down George the Fourth; but what myriads of Londoners ought to thank him for inventing Brighton! One of the best of physicians our city has ever known is kind, cheerful, merry Doctor Brighton."

*Per contra*, I read as follows in an abbreviated report of Mr. Thackeray's lecture on George IV.:

"This George was but a bow and a grin; he was all outside, a tailor's work, fine cocked hat, nutty-brown wig, coat, large black stock, under-waistcoats, more under-waistcoats, and then nothing — a royal mummy!"

It is pleasant to think that the novel will be read and remembered when the lecture will be forgotten. Alfred Gatty.

## Queries.

### MONUMENT WANTED.

A few years ago a gentleman called on business at an engraver's near the British Museum (since removed, but whither is not known), and conversation turning on the family of Allport of Staffordshire, the engraver stated that he had in his possession a piece of glass which had been left with him some time previously by a Mr. Allport, who was about to sail for India, but who had forgotten or neglected to call again for it. The glass was about three inches square, and in the centre was engraved a coat of arms, azure, a cross or, between four roses; and for a crest, on a wreath a demi-lion rampant holding a mullet in the right paw, and for a motto "Virtute gloria crescit." Around the arms was engraved the following inscription, in writing of about Queen Anne's time:

"Memoriæ et virtutibus sacrum Johan. Allport, arm. Recordatoris in hoc municipio, celeberrimi viri optimi, et in humani generis delicias, decus atque exemplum nati, quam summam legum peritiam, sincerâ in Deum pietate, spectata in principem fide, eximia in omnes charitate, moribus suavissimis et amatissimo ingenio, omnibus elegantioris literaturæ ornamentis exculto mirè adornavit. Quo nemo bonis vixit charior, flebilior. Hoc affectûs sui conjugalis monumentum et pignus amoris ære omni et marmore perennius Margeria superstes vidua sig. Oct. 16. 1693."

This inscription was stated by the engraver to be on a tomb in Tamworth Church, co. Stafford. At Tamworth and at Bitterscote and Comberford Hall in that vicinity, a branch of the Allports is known to have been located from 1500 down to the present time. Many of them were from time to time bailiffs of Tamworth, but none of them are mentioned in Palmer's *History of Tamworth* as recorders. There is no such monument now in Tamworth Church; nor has such been known to exist there for the last fifty or sixty years. In the pedigree of the Tamworth Allports, there is no John Allport of that date, nor is his death recorded in the Tamworth parish registers. The arms are not those of Allport, but rather those of Burton, of Longnor, in Shropshire, except that the Burtons have the cross engrailed and not plain, and they are no doubt those of the widow Margeria. The variation in the arms may be ascribed to the well-known heraldic carelessness of the period. The words "Recordatoris in hoc municipio" point to a corporate town, and that particular one of which he was recorder, and in which the monument was erected. Walsall and Lichfield have been searched with no better success. In the parish registers of all these three places there was a family of Burton, which was also spread extensively over other parts of Staffordshire. In the register of St. Mary's, Lichfield, there is this entry: "1646, June 12, Margaret, daughter of John Burton baptized," and this, in point of time, may be the widow. But there is no such monument in that church now, nor any knowledge of its former existence. Neither does the name occur as recorder in Harwood's *History of Lichfield*. In the pedigree of the Cannock branch of the Allports in the Heralds' Visitation, 1664, there is a descendant of a younger son, apparently then living, who is styled "John Allport of Lichfield," but no particulars are added of his

wife, children, or age, the pedigree being strictly confined to the descent of the elder or main line. Most probably he was the recorder, but where was his tomb? Can any persons acquainted with the churches of Staffordshire or other counties and their monuments, or possessing collections of monumental inscriptions, point out the locality of the above; or give any information as to the present abode of the engraver, whose name was either Heindrich or Kennedy, 12. Little Russell Street, British Museum, and living there Oct. 1853?

W. A. L.

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CHAUCER'S CANTERBURY PILGRIMS.

Has any attempt been made to identify the characters of the Pilgrims?

I think I have succeeded in identifying mine Host of the Tabard, whose name is handed down to us in the prologue to the Cook's tale; who in answer to the host says:

"And therfore, Herry Bailly, by thy faith,
Be thou nat wroth, or we departen here,
Though that my tale be of an hostylere."
Lines 4356 to 4358.

In the Parliament held at Westminster, in 50th Edw. III., Henry Bailly was one of the representatives for that borough. And he was again returned to the Parliament held at Gloucester 2nd Richard II.

We cannot read Chaucer's description of the Host of the Tabard without acknowledging the likelihood of his having been a popular man among his fellow-townsmen, and selected for his fitness to represent them in Parliament:

"A semely man our hosté was withall,
For to have been a marshall in an halle,
A largé man he was, with eyen stepe;
A fairer burgeis is ther none in Chepe.
Bold of his speche, and wise and well ytaught,
And of manhood him lacked righté naught.
Eke therto was he righte a mery man."
Lines 753 to 759.

With such qualifications he would have had a good chance of being elected, even at the present day, by the burgesses of Southwark.

I am referred by Mr. W. Durrant Cooper, F.S.A., to the Subsidy Rolls 4 Richard II., wherein occurs, in Southwark, the names of—

"Henr' Bayliff, Ostyler, Xpian Ux eius - - ij$^{s}$."

I shall be glad of any further particulars respecting Henry Bailly, or any other of the pilgrims.

Roger the Coke is one of the pilgrims mentioned by name. Can he be identified?

"Our Hoste answerd and sayde, I grant it thee:
Now tell on, Roger, and loke that it be good,
For many a pastee hast thou letten blood,
And many a Jack of Dover hast thou sold."

What was a Jack of Dover? G. R. C.

## Minor Queries.

*Priest of the name of Trevelyan.* — Can any of the readers of "N. & Q." refer me to any account of a priest of the Church of England of the name of Trevelyan, who joined the Church of Rome towards the close of the last century? He warmly maintained, I am informed, the validity of his Anglican Orders after he had left the Church of England, and continued for some time to act as a priest, and to say mass in the legation of Bologna; but at last, solely for the sake of peace, and without any doubt respecting his own sacerdotal character, he gave way to the solicitations of the Roman Catholic bishop, and submitted to be reordained. If there is any publication containing the arguments used either by him or against him, I should be glad to know of it.

William Fraser, B. C. L.

Alton, Staffordshire.

"*Kersleius de vero usu med.*" — Information is requested as to this author and his work, quoted as above in Burton's *Anatomy*, Part I. sec. 2. mem. 2. subs. 1. T. H. Kersley.

*British Saint.* — Who was the first British female saint and martyr? Notsa.

*Clergymen interdicted from Smoking by a Bishop.* — Can any of your readers oblige me with the *name* of the bishop, and the *year* it occurred? A writer in *The Lancet* states that it is *within the last* ten years. Clericus Anglicanus.

*Etherington Family.* — Information is desired respecting the family of Etherington of Hull, of which Sir Henry Etherington, who was created a baronet in 1775, was a member. J. E.

"*Pull Devil, pull Baker.*" — My attention having been called to the following epigram, occasioned by the recent poisonings at Hong Kong, I am desirous of knowing whether the epigram itself accounts for the origin of the phrase. Perhaps some of your correspondents can answer the Query?

"Pull devil, pull baker, in England's the cry,
When their prowess those *black and white* combatants try,
But in China by order of Governor Yeh,
The devil and baker both pull the same way."

W. B. C.

*Gilray's Caricatures.* — Can any of your readers inform me to what the following caricature refers? It is in my possession, and the following is an outline of its peculiarities. It is entitled *Blowing up the Pic Nics, or Harlequin Quixote attacking the Puppets* (vide Tottenham Street Pantomime), April, 1802. A figure in the parti-coloured dress, holding a scourge-like pen, in the feather of which are inscribed the names of the daily papers of the

period, is rushing to attack the puppets which are seated at a banquet on a raised stage, above which is inscribed the motto "Sic itur ad Astra;" other figures advance with the one alluded to, and bear banners on which are recorded the names of Otway, Rowe, Kotzebue, Schiller, Addison, Shakspeare, &c., while a bill attached to the proscenium gives the cast of characters in *Tom Thumb* at the "Pic Nic Theatre" thus:

| | |
|---|---|
| "*King Pickle* - - - - - | Don Cy. |
| *Tom Thumb* - - - - - | Don Me. |
| *Noodle* - - - - - - | Genl. Ge. |
| *Doodle* - - - - - - | Mr. N. |
| *Foodle* - - - - - - | Mr. C. |
| *Dollalolla* - - - - - | Donna B. |
| *Huncamunca* - - - - - | Donna C. |
| *Glumdalca* - - - - - | Mrs. G." |

Through the flooring in front of the proscenium is bursting a shrouded figure, holding the mask, and contemplating the scene: the face of this latter very closely resembles that of Garrick. I shall be much obliged if any explanation of this print can be given. Edward Y. Lowne.

*Painting on Leather.*—Among sundry curiosities found in this island is a small painting upon leather; the subject is "St. Anne teaching the Virgin to read." The two figures are under a canopy, which has been deeply embossed, and richly gilt and silvered. The painting is not very good, but evidently of great antiquity.

The only other paintings on leather which have come under my view are those in the Sala de Justicia in the Alhambra, and are totally different in style. Can any of your correspondents give information respecting this small picture, which every one who has seen it pronounces to be a great curiosity. W. W.

Malta.

*Manual of Godly Prayers.* — Who was the author of *A Manual of Godly Prayers and Litanies taken out of many famous Authors, and distributed according to the Days of the Week with an ample Exercise for the Morning and Evening: a Brief Form of Confession*, &c. 12mo. St. Omers, 1652? H.

*Clerk.* — This term, now exclusively applied to clergymen, was in earlier times used in describing laymen having a certain amount of scholastic learning. Thus in a deed of feoffment, dated 1647, the feoffor appoints "my well-beloved friend in Christ Samuel Brookes, clerk," to give seisin or possession of the lands in question, and the indorsement stating that seisin had been accordingly given, is signed "per me Samuelem Brookes, scriv^r," *i.e.* scrivenor. Query, then, at what precise period was the term used of the clergy alone, and the motive causes? * W. A. L.

[* Some historical notices of this term will be found in "N. & Q.," 1st S. xii. 160. 330.]

*Spurn-point.*—Jeremy Taylor, in his sermon *On the Good and Evil Tongue*, says,

"He that makes a jest of the words of Scripture, or of holy things, plays with thunder, and kisses the mouth of a cannon just as it belches fire and death; he stakes heaven at spurn-point, and trips cross and pile [*i.e.* head or tail] whether ever he shall see the face of God or no."

What was the nature of this game of spurn-point? I do not find it noted in the books I have access to. W. A. L.

*Light on Animals.*—In the same sermon Jeremy Taylor remarks,

"For so have I heard that all the noises and prating of the pool, the croaking of frogs and toads, is hushed and appeased upon the instant of bringing upon them the light of a candle or torch."

Is this really the case? and has light a similar effect upon animals in general? W. A. L.

"*Gulliver*," *as used by Swift; its Meaning.* — I am not aware whether it has ever been suggested that this name, as used by Swift, had any hidden meaning. Seeing, however, that the names of his heroes in the *Tale of a Tub*, Martin, Jack, and Peter, are replete with significance, I should be almost inclined to think that the name "Gulliver" has its meaning.

The similarity of the name to that of Lawton Gilliver, Pope's bookseller, is somewhat striking, more particularly as the initials of "Lemuel Gulliver" are the same. Still, however, it can hardly be supposed that if Swift did owe Gilliver a grudge (of which, so far as I know, there is no proof), he would take such a method as this, of "damning him to everlasting fame."

It appears to me by no means improbable that "Gulliver" is a hybrid word, coined in the sarcastic corner of Swift's brain, and that its components are the words *gull, in, verity*; it being his meaning that he gulled the world in telling them the truth; or, in other words, that while he was *really* telling his fellow men home truths, it was their belief that he was only amusing them with wonderful tales of fiction. Henry T. Riley.

*Red Winds.*—

"Thus, as the goodliest trees in a garden are soonest blasted with red winds, so men endued with the rarest qualities," &c. — *Sandys, 5th Sermon*, Parker Society's edit., p. 103.

What are red winds? T. H. K.

*The First English Book on America.* — What is the date of the first mention of the New World in an *English* book? Can anyone give an earlier one than John of Doesborrowe's tract *Of the New Landes discovered by the Messengeres of the Kyng of Portyngall*, which Lowndes refers to about 1523? I should feel obliged by a reference to any notices of this rare work. Saxonicus.

## Minor Queries with Answers.

*Sackville's Sonnets.* — Heywood's translation of the *Thyestes* speaks of

"Sackvylde's *sonnets* sweetly saufte."

Can any information be given where these are to be found? The allusion is to Thomas Sackville, Lord Buckhurst and Earl of Dorset, who wrote the tragedy of *Ferrex and Porrex*, and the "Induction" to the *Mirror for Magistrates.* W.

[In Bell's *Annotated Edition of the English Poets* occurs the following notice respecting these sonnets: — "It has been conjectured, in consequence of an allusion to some sonnets of Sackville's by Jasper Heywood in 1560, that he published a volume of poems previously to that time. But no such publication has been discovered. There can be no doubt that he wrote pieces of that description; and one of them, alluded to by Ritson, prefixed to Sir Thomas Hoby's translation of Castilio's *Courtier* has been preserved. [Mr. Cooper has printed it in his Introduction to *Gorduduc.*] Mr. Collier has also recovered some elegiac verses by Sackville on Sir Philip and Sir Thomas Hoby [printed in the *Shakspeare Society Papers*, vol. iv.]; but, with these exceptions, the only poetical remains of Sackville known to be extant are the two pieces in the *Mirror for Magistrates*, and the tragedy of *Gorduduc.*"]

*Petition introduced into the Litany.* — At the churches in the Isle of Man I found, last summer, that a petition was always introduced into the Litany, the words of which I cannot exactly remember, but it was to this effect: "That it may please Thee to give and preserve to our use the kindly fruits of the earth, *and continue to us the blessings of the sea*," &c. I should be glad to see the petition correctly recorded in "N. & Q.," and to know whether anything of the sort is customary at other sea places. Alfred Gatty.

[Lord Chancellor King once remarked, that "if the ancient discipline of the Church be lost, it may be found in all its purity in the Isle of Man." Hence we find that no Act of Uniformity (with all its advantages) forbids this Island Church from that liberty, which every Church has ever possessed, of making alterations or additions, as may seem to the ecclesiastical governors necessary or expedient. Accordingly we find Bishop Wilson, although he tells us "the religion and worship is exactly the same with that of the Church of England," prescribing, on his own authority, "A Form of Prayer to be used by his Clergy, who, according to a laudable custom, are bound to attend the boats during the herring fishing;" also "Forms of Excommunication and of Receiving Penitents;" as well as "A Form of Consecrating Churches, Chapels, Churchyards, and Places of Burial." The Bishop also adds, "There is a petition inserted in the Litany, and used in the public service throughout the year, for the blessings of the sea, on which the comfortable subsistence of so many depends; and the law provideth that every boat pay tythe fish, without any pretence to prescription." In the Manx Book of Common Prayer, 1765, translated under the direction of Bishop Hildesley, the petition reads as follows: — "Dy gooidsave lhiat dy choyrt as dy reayll gys yn ymmyd ain messyn dooie y thallooin (as dy chur er-ash as dy hannaghtyn dooin bannaghtyn ny marrey), myr shen ayns nyn imbagh cooie dy vod mayd yn soylley oc y gheddyn."]

*Ancient Devotions.* — Can any correspondent point out the author of an old Romish book of devotions, the title as following: *Devotions in the Ancient Way of Offices, with Psalms, Hymns, and Prayers for every Day in the Week, and every Holiday in the Year*, 12mo. Rouen, 1668, 1672, or 1684, which book was condemned and publicly burnt in London? D. S.

[The author of this remarkable devotional work was John Austin, born at Walpole in Norfolk, and educated at St. John's College, Cambridge. About 1640 he joined the Roman Church, and entered himself at Lincoln's Inn. He died in Bow Street, Covent Garden, in 1669. He was the author of *The Christian Moderator*, under the name of William Birchley, and many other tracts. Dodd (*Church History*, iii. 256.) says, "His time was wholly spent in books and learned conversation, having the advantage of several ingenious persons' familiarity, who made a kind of junto in the way of learning, namely, Mr. Thomas Blount, Mr. John Serjeant, Mr. Belson, Mr. Keightley, &c. His work, *Devotions in the Ancient Way of Offices*, was Reformed by a Person of Quality, and published with a long Preface by Dr. George Hickes, and passed through many editions. This work was also republished, with alterations, by Theophilus Dorrington, rector of Wittresham, and is highly commended by Job Orton in his *Letters to a Young Clergyman*, letter x., as well as by Thoresby in his *Diary*, vol. i. p. 420. See also *The Christian Remembrancer* for January, 1844.]

*Italian Opera.* — Addison, in a paper on the Italian opera (*Spectator*, No. 18.), says:

"*Arsinoe* was the first opera that gave us a taste of Italian music."

And then proceeds to speak of the bad taste of translating the Italian words in such cases into English. After which he continues:

"The next step to our refinement was the introducing of Italian actors into our opera, who sung their parts in their own language, at the same time that our countrymen performed theirs in our native tongue. The king or hero of the play generally spoke in Italian, and his slaves answered him in English. The lover frequently made his court, and gained the heart of his princess, in a language which she did not understand. One would have thought it very difficult to have carried on dialogues after this manner, without an interpreter between the persons that conversed together; but this was the state of the English stage for about three years."

Will some correspondent say which years are referred to, and also give the date of the production of *Arsinoe?* R. W. Hackwood.

[According to Baker's *Biographia Dramatica*, *Arsinoe, Queen of Cyprus*, an Opera after the Italian manner, by Peter Motteux, first appeared in 1705, and was performed at Drury Lane theatre in 1707.]

*Origin of the Name of the Exchequer.* — What is the real origin of the name of the Exchequer Court? and what is the direct authority for its origin? I have read with great curiosity and surprise the opinions of Maunder and other learned authors and compilers, and consider its derivation as yet very inexplicit and unsatisfactory. Can it be possible that the trivial circum-

stance of a chequer-wrought cloth having formerly covered the table of the court can have given a name to that very important judicial tribunal, and (the court having been founded by or coeval with William the Conqueror) that that name can have been retained during the long and eventful period of eight centuries? If its name really is attributable to this remarkable incident, perhaps some of your readers may be able to unveil the mystery of the chequered table-cloth. Was it placed there casually, or as a symbol of the institution of the court? In short, for what particular, special, or general purpose, and by whom was it so designedly and methodically contrived?

Henry Godwin.

[Whatever doubts our correspondent may entertain will probably be solved by the following extract from Foss's *Lives of the Judges*, i. 21.: — "It was sometimes called Curia Regis ad Scaccarium; and its name was derived from the table at which it sat, which was 'a four-cornered board, about ten feet long and five feet broad, fitted in manner of a table to sit about, on every side whereof is a standing ledge or border, four fingers broad. Upon this board is laid a cloth bought in Easter Term, which is of black colour, rowed with strekes, distant about a foot or span, like a chess-board. On the spaces of this Scaccarium, or chequered cloth, counters were ranged, with denoting marks, for checking the computations.'"

*Pretended Clergymen.* —

"Some days since it was stated, on the authority of the Archbishop of Canterbury, and other prelates assembled in Convocation, that a person not in holy orders had been officiating at Stanton le Hope, Essex, as a clergyman, and with that statement appeared a caution, published by the rector of that parish, in reference to a Mr. Hamilton, the person alluded to. Mr. Hamilton represented that he was ordained by the Bishop of Chichester, and that he was chaplain to Lord Cottenham."

The above having appeared in several of the newspapers, and as I understand that though I am a layman, I may, if I am churchwarden at the time of the death of the incumbent, be called upon to find a proper person to do the duty during the time the living is vacant, I shall be obliged to any of your correspondents who will tell me by what token I may satisfy myself that a stranger is really an ordained minister of the Church of England, and not a practitioner of the Hamiltonian system.

Vryan Rheged.

[According to Canon 50., churchwardens may refuse the admission of strange preachers into the pulpit till their "letters of orders" are produced, after which their authority ceases. See Prideaux's *Churchwardens' Guide*, edit. 1855, p. 285.]

*Wraxall.* — In the preface to his *Historical Memoirs* (2 vols. 8vo., 1815,) Wraxall says:

"It is my intention, in continuation of the present work, to publish the third part of these *Memoirs*, which circumscribes the full space of five years, from 25 March, 1784, to April 1789."

Was this promised continuation published?

Charles Wylie.

[There was subsequently published a continuation of Wraxall's *Memoirs of my Own Time*, under the title of *Posthumous Memoirs of his Own Time*, 3 vols. 8vo. 1836-7, commencing with April, 1784, and ending March 9, 1789.]

## Replies.

### TIME OF YEAR WHEN OUR SAVIOUR WAS BORN.

In 2nd S. iii. 96. Mr. E. S. Taylor cites notes from Alford's Greek Test., in which our Saviour's birth is assumed to have been in A.U.C. 747, and the star which guided the Magi to have been a conjunction of Jupiter and Saturn.

The notes cited adopt the theory of Winer, — *Real Wörterbuch*, under "Stern der Weisen;" but the first person who suggested that A.U.C. 747 must have been the year of the nativity was Kepler, at the close of the sixteenth century. That singular man was so clever as to have prepared more than one important step for Newton's wonderful advances in science; and so foolish as to trust in a system of astrology of his own devising, and to believe that our earth is a huge sentient animal, "not like a dog," says he, "excited by every nod, but more like an elephant, slow to become angry, and so much the more furious when incensed." According to his astrology, "when the rays of the planets form harmonious configurations," the earth is disposed to beat time, as it were; and "the faculty of the vital soul, in sublunary natures, associating its operation with the celestial harmonies," disposes all to union in great efforts. (Kepler's "Life," ch. vii. *Lib. of Useful Knowledge.*) With this fancy as his stimulant, and with his valuably indefatigable industry in calculating the planetary motions, he set to work in search of some harmonious configuration, to suit his notion of what must have ushered in the gospel; and finding that there were three conspicuous conjunctions of Jupiter and Saturn in 747, he unhesitatingly assumed that he had thus found out the year of the nativity, and that the Magi must have been astrologers, whose science led them to travel in quest of the great king; whose birth was indicated to them by this planetary phenomenon.

To unscientific readers the word *conjunction* may seem to imply that the two planets were brought so close together as to seem but one star; in which case the nearer would hide the more remote, instead of gaining an accession of "surpassing brightness." But, in fact, a conjunction of two planets means no more than that the same great circle of declination would pass through the apparent place of each. There has been very recently a more beautifully conspicuous conjunction of Venus and Jupiter adorning the sky; yet the

most ignorant rustic who happened to be out on the evening of Feb. 12, would not have spoken of it, after he got home, as the sight of *a* star, when his eye had been struck by the appearance of two great stars; looking the brighter because the crescent moon had dimmed the others; and seeming to him to be at the distance of three times the moon's width from each other.

But why should the sight of a planetary conjunction, whether more or less approximate, induce Chaldæan astrologers to leave their homes in quest of a great king, just born somewhere, and to set off for the *west*, upon seeing the planets (Mr. Alford says) to their *east?* It is strange to find a sensible man seeming to think that their silly science led them to this correct belief and right course. But, says he, "The prophecy in Numbers xxiv. 17. ('There shall come a star out of Jacob') could hardly be unknown to the eastern astrologers." Would he say that the Jewish scriptures could hardly be unknown to them? For it is incredible that those few words, spoken by Balaam to a petty Moabitish prince in Arabia, could have been known beyond the borders of his tribe, or handed down for any long time, except as incorporated by Moses into the narrative of scripture.

But suppose we were to concede that their science and this prophecy, either severally or jointly, were sufficient to induce eastern astrologers to direct their steps to Jerusalem on the sight of a planetary conjunction; there must have been scores of such, or more conspicuous conjunctions, between Balaam's days and A.U.C. 747. So that we are thus far left, still, without any means of accounting for such motives being sufficiently influential in 747, if neither these men nor their predecessors were ever induced to take the same journey before, for the like end. I must beg Mr. Alford's pardon: for he has given his readers classical authority, seemingly sufficient to account for any Orientals coming into Judæa with some such view at this time, rather than in former ages; viz. a few words from Suetonius, *Vit. Vesp.*, "Percrebuerat Oriente toto vetus et constans opinio; esse in fatis ut *eo tempore* Judæa profecti rerum potirentur;" and from Tacitus, *Hist.* lib. v. "Pluribus persuasio inerat, antiquis sacerdotum literis contineri, *eo ipso tempore* fore, ut valesceret Oriens, profectique Judæa rerum potirentur." But these brief sentences add nothing to the authority of Josephus; for each is but a more or less inexact version of what he says (after the event), that he had prophetically announced to Vespasian, to procure his favour (*De Bello Jud.*, lib. iii. c. 27., and lib. vi. c. 31.); and when Josephus is examined, "Oriente toto" shrinks into *amongst the Jews*, and "eo ipso tempore" becomes about A.U.C. 820.

Assuredly the careful calculations of Ussher and others, founded on the only date distinctly given in the New Testament, viz. that in Luke iii. 1., which makes John's preaching to commence "in the fifteenth year of the reign of Tiberius," a year beginning with Aug. 19, A.U.C. 781, and connects with it that "Jesus himself began to be about thirty years of age" are not to be swept away for a theory constructed upon such imaginary and weak foundations. The evangelist's words cannot be twisted into any meaning reconcileable with truth, if the person whom he spoke of as beginning to be about thirty years of age in 781 or 782 was born in 747.

HENRY WALTER.

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### OLD PRAYER-BOOK.

(2d S. iii. 187.)

The true date of J. B.'s book may be assigned nearly enough by the following dates: —

Elizabeth, daughter of James I., was married to Frederick, the Elector Palatine, Feb. 14, 1613. She died Feb. 8, 1662.

The date of the Prayer-Book lies, therefore, between 1613 and 1662.

Again, James I. died March 27, 1625.

The date of the Prayer-Book lies, therefore, between 1625 and 1662.

Again, "Prince Charles," afterwards Charles II., was born in 1630; and his sister, "the Lady Mary" (afterwards, by her marriage with William Prince of Orange, mother of our William III.), was born in 1631. And as James, afterwards James II., born Oct. 15, 1633, is not mentioned in the Litany, it seems fair to infer that the date of J. B.'s Old Prayer-Book lies between 1631, in which "the Lady Mary" was born, and Oct. 15, 1633, the date of the birth of James II.

I have in my possession a similar Prayer-Book to J. B.'s, and, like his, minus a title-page; but apparently of a rather earlier date, as the Litany runs "for Charles our most gracious King and Governour," "for our most gracious Queen Mary, Frederick the Prince Elector, and the Lady Elizabeth his wife, and all their royall issue."

As neither "Prince Charles" nor "the Lady Mary" are here mentioned, and as the term "royall" is applied to the issue of the Lady Elizabeth, it seems clear that my copy must have been printed soon after Charles's marriage in May, 1625, and at a time when there was no heir apparent to the crown of England. The change from "royall" in my copy, to that of "Princely" in J. B.'s, is very significant of this.

As to the probable value of such a Prayer-Book, I can say little. Mine is bound up with a copy of the Genevan, often called the "Breeches" Bible; with "two alphabets of directions to common places, containing all the Hebrewe, Chaldean, Greeke, Latin, English, or other strange names dispersed throughout the whole Bible," date 1578;

and with "The whole Booke of Psalms collected into English meter, with apt notes to sing them withall," date 1581.

I purchased the volume at a sale in Oxfordshire thirty-two years since for one pound. W. T.

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DEMONOLOGICAL QUERIES.

(2nd S. ii. 492.)

*Mary Goffe.* — Mary, the wife of John Goffe of Rochester, died at her father's house at West Mulling, June 4, 1691. The day before her death she expressed a strong wish to see her two children, who were left at Rochester in the care of a nurse. In the morning, between one and two o'clock, she fell into a deep sleep or trance, and on waking declared that she had been at home with her children. At Rochester the nurse saw her, a little before two o'clock, come from the chamber in which the elder child slept and stand by the bed of the younger. West Mulling is about nine miles from Rochester.

Communicated to Richard Baxter, "for the conviction of Atheists and Sadducees, and the promoting of true religion and godliness," by Tho. Tilson, Minister of Aylesford, Kent. (*The Certainty of the World of Spirits*, by Richard Baxter, London, 1696, reprint 1834, p. 49.)

*H. Dorien, "the Master of the Ceremonies.* — Herr Dorien was not "master of the ceremonies," but *Hofmeister, i. e.* maitre d'hotel, or steward, to the Caroline College at Brunswick. He was noted for honesty and punctuality. He died on Midsummer Day, 1746, and shortly after appeared to M. Höfer, another steward, and to Professors Oeder and Seidler, with a short pipe in his mouth. After many inquiries, which were answered only by signs, they discovered that he owed a trifle to his tobacconist. His executor paid it, and he then reappeared, holding something like a broken picture; he had borrowed some slides of a magic lanthorn which had been mislaid. These were returned and he was seen no more. (*Theorie der Geisterkunde*, von Dr. Johan Heinrich Jung, genannt Stilling, Stutgart, 1832, p. 230.)

*Zachary, the Socinian Lover.* — The case of Zachary, the Polish lover, is given in Adrianus Regenvolscius's *Systema Historico-Chronologicum Ecclesiarum Slavonicarum*, p. 95., Utrecht, 1652, and Bekker's *Betoverede Weereld*, b. iv. p. 166., Deventer, 1739. Though this Zachary was a Catholic priest, I think he is the person meant, as Bekker, in introducing the story, mentions the Polish Anti-Trinitarians. About 1597 Zachary was betrothed to a young woman named Bietka: this coming to the ears of his ecclesiastical superiors they removed him, and he hanged himself. His spirit afterwards renewed the engagement and lived with Bietka about three years. Though visible to her only she became famous, received much money, and staid a year in the house of the Governor of Cracow. This was known over all Poland, and mentioned in Italy by some Polish travellers: a certain magician who heard the description guessed that the spirit was one that he had lost; so he went to Poland, exorcised the demon, stuck him in a ring, and took him back to Italy.

Regenvolscius's book has a preface by Voetius, to which Bekker directs attention, that "onse Voetius," who only corrected the press, may not be treated as an authority for the story.

*Berchta of Rosenberg.* — Berchta was born between 1420 and 1430. She was the daughter of Ulric von Rosenberg and Katherina von Waitenberg. She was married in 1449 to Johan von Lichtenstein, with whom she lived unhappily. He died in 1451, and she went to live with her brother Heinrich IV.

She was not a witch, but a worthy princess. She built a palace, and promised her subjects a good dinner when it was finished. She not only kept her word, but made the dinner annual; it was continued to a recent period, and perhaps is still. Berchta is now a German "white woman," and appears presaging death in several noble families. (Jung-Stilling, *Theorie der Geisterkunde*, p. 275.)

*Anne Bodenham.* — Anne Bodenham was executed at Salisbury in 1653. The direct evidence against her was that of a maid-servant, who was bewitched by her, and saw her turn herself into a cat, &c., which, as Dr. H. More says, "must have been true if the maid was not perjured." He gives reasons in favour of the maid, and the judge and jury were of his opinion. I do not attempt to abridge this case, which deserves to be read, and occupies eight folio pages of a book by no means scarce. (Dr. H. More, *Antidote against Atheism*, p. 103.)

*Mary Hill, Beckington.* — Mary Hill of Beckington was not a witch, but the person bewitched. Bekker, *Betoverede Weereld*, b. iv. p. 257., gives the translation of a paper just received from England, November, 1689. I retranslate the argument:

"Great news from the west of England, being a true relation of two young persons bewitched at Beckington in the county of Somerset; describing the lamentable state they were in, and their vomiting of pins, nails, pewter, copper, lead, iron, and tin, to the great wonder of all beholders: and how the old witch was several times dragged to a great river and plunged therein with her legs tied; and how she floated on the water like cork; and how she has been examined by women duly sworn to see if she has any marks, and such being positively sworn to, she is sent to prison, to be tried at the next assizes."

The old woman's name is not given. The persons bewitched were William Spicer and Mary

Hill. The account is long, and is ably pulled to pieces by Bekker. Perhaps it is only a "great news" sheet; but it professes to be attested by May Hill, the Rector of Beckington, Francis Jesse and Polidore Moss, churchwardens, Christopher Brewer and Francis Frank, overseers, and William Muntern and William Cowherd, constables. The parish records may show whether any persons with these names were in office at Beckington in 1689.

*John Goodwin's Four Children.*—"Four children of John Goodwin of Boston, who had enjoyed a religious education, and answered it with a towardly ingenuity, an example to all for piety, honesty, and industry, were in the year 1688 arrested by a very stupendous witchcraft." The witch, an Irishwoman named Glover, was executed at Boston. Cotton Mather attended her. She boasted of her witchcraft, and said that the children would not be relieved by her death, as "others beside she had a hand in their affliction." Mather prefixes to the statement, "Hæc ipse miserrima vidi." He took the eldest girl into his house, and she seems to have amused herself at his expense, going into fits when he began to study his sermon, &c., and getting worse:

"In the worst of her extravagancies formerly, she was more dutiful to myself than I had reason to expect: but now her whole carriage to me was with a sauciness which I was not used anywhere to be treated withal. She would knock at my study door, affirming that 'some one below would be glad to see me,' though there was none that asked for me; and when I chid her for telling me what was false, her answer was, 'Mrs. Mather is always glad to see you.'"—P. 123.

(*Wonders of the Invisible World, taken from Cotton Mather's Ecclesiastical History of New England*, 1702, London, 1834.)

*Ulric Neusser.* —

"Langius tells us of one Ulricus Neusesser, who being grievously tormented with a pain in his side, suddenly felt under his skin, which was yet whole, an iron nail as he thought. And so it proved when the chirurgeon had cut it out. But nevertheless his great torments so continued that he cut his own throat. The third day, when he was carried out to be buried, Eucharius Rosenbader, and Johannes ab Ettenstet, a great company of people standing about them, dissected the corpse, and ripping up the ventricle, found a round piece of wood of a good length, four knives, some even and sharp, others indented like a saw, with other two rough pieces of iron a span long. There was also a ball of hair. This happened at Fugenstall, 1539."—Dr. Henry More, *Antidote against Atheism*, p. 98., ed. London, 1672.

*Shooting at a Crucifix.* —

"Qui certam fiduciam constituunt in quibusdam nominibus scriptis, vel verbis etiam sacris aut characteribus *ut non vulnerentur*, mutilentur aut occidantur: aut qui (quod horrendum dictu est) in die Parasceves sancto adeunt crucem aliquam in bivio, vel trivio, et bombardum post terga in crucem emittunt, ut deinde quemcunque velint scopum attingant."—Binsfeld, *De Confessionibus Maleficorum*, p. 165., Augusta Trevirorum, 1596.

*The Devil's Rock.* —

"Zwischen dem Kreuzberg und der Zandt bei Schlicht in der Oberpfalz liegt der Teufelsstein, ein einzelner, grosser felsstein, welchem man schon hinwegschaffen wollte, aber es nicht vermochte: ringsum ist in der gegend kein stein zu sehen.

"Wenn der Teufel seine reisen machte, pflegte er auf den kirchthürmen auszuruhen; aber der kirchthurm in Vilseck war ihm zu spitzig und desshalb wohlte er ihn zerstören. Er brachte einem grossen stein, welchen er auf dem kopf trug und mit beiden bratzen stülzte; so begegnete er an dem orte wo der Teufelsstein liegt, einem alten weib aus Vilseck, welches er fragte, wie weit noch der weg dahir sei? dieses trug einen bündel zerrissener schue und autwortete: 'noch sehr weit, ich habe auf dem wege von Vilseck bis daher alle die schue durchgegangen.' Dem Teufel war der weg zu lang und er liess den stein fallen, obgleich er nur noch drei viertel standen nach Vilseck zu gehen gehabt hatte. An dem fels sieht man noch das eingedruckte, dreieckige hütlein und neben daran die zwei bratzen mit den zehn fingern."—Panzer, *Beitrag zur Deutsche Mythologie*, ii. 57., München, 1855.

I have some doubt whether the Zachary above-described is "the *Socinian* Lover." I cannot find any mention of Robert Lakeman of Norwich, Robert Devine of Taunton, Maude Robertson, or J. Brian of Youghal. It appears from Glanvill's *Saducismus Triumphatus*, p. 313. ed. 1727, that witchcraft prevailed at Youghal in 1661. I hope some other correspondent will be able to complete the answer to J. E. T.'s Query. Hopkins, Jun.

Garrick Club.

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### THE OLD HUNDREDTH PSALM TUNE.

Allow me, with all brevity, to reply to certain remarks (2nd S. iii. 58.) on the origin of the above-named tune.

Your correspondent M. C. is correct in what he states respecting the very old Genevan Psalter, in the library of St. Paul's Cathedral. The date of that Psalter, which contains the tune, is, *probably*, (for it is not certainly stated), 1561. This *appears* to be the oldest copy of the tune which has yet been discovered. I have a beautiful copy of 1562.

The article from the *Doncaster Gazette* has gone the round of our London and Provincial papers, and thus has given impulse to a sad mistake. By transposing the last two figures of the date of the discovered Psalter, which was correctly given by a Lincoln paper, the Doncaster article printed 1546 for 1564,—rather too late in the day to be of any importance.

No one, at all versed in musical antiquities, of even later generations, ever imagined that either Purcell or Handel was the composer of the tune.

Good Mr. Latrobe was off his guard when he confidently asserted the tune to be the composition of Claude Goudimel. The Society for Promoting Christian Knowledge fell into the same

mistake. Goudimel published his harmonisation of the tunes in the Genevan Psalter in 1565. None of the *melodies* in that Psalter were framed by him. He merely put harmonies to them.

To the question, as given by yourself, "Whether the Old Hundredth be a Lutheran, or French, or Flemish melody?" I venture rather positively to reply, It is none of the three.

Allow me to add, that the *real origin* of the tune is fully and most satisfactorily described, as the American critics affirm, in *A History of the Old Hundredth Psalm Tune*, printed, somewhat *accidentally*, at New York about three years ago; and which, it is expected, will be published in England by Messrs. Sampson Low, Son, & Co., in the course of a few weeks. To say more of the work at present would be unfair to parties concerned. M. Y. L.

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FREE-MARTIN.

(2nd S. iii. 148.)

I cannot give the inquirer on this subject direct references to the best authorities; but I do not doubt that he will find the matter fully discussed in some original papers of the *Transactions of the Royal Society*, or perhaps in some of the works of the great human and comparative anatomist John Hunter.

It is an undoubted fact that the twin-heifer is most frequently barren; and this barrenness arises from the absence, or the imperfect development, of certain of the internal parts of generation. But this is not always the case; for a friend and neighbour of mine had, two or three years ago, a twin-heifer which proved to be fruitful, her brother growing up at the same time a strong and healthy ox. I believe that when the twin-calves are both of the female sex, it may also happen that one may turn out to be a *free-martin*.

Of the origin of the name I am quite ignorant, and hope that the inquiry will not be dropped till that, too, has been traced out and accounted for.

It is certainly recorded in "folk lore," as Cuthbert Bede says, that the same peculiarity attends the twin condition of the human species. I do not think that this has ever been verified by dissection. But I myself know several instances in which the rule has held good, where both children were of the female sex; in large families, too, where there seemed to be all the aptitude for a healthy succession. And it is no uncommon thing, when twin sisters are married, for speculations to get abroad as to which of the two would carry the curse so grandly denounced by the indignant father of Regan and Goneril:

"Hear, Nature, hear;
Dear goddess, hear! suspend thy purpose, if
Thou didst intend to make this creature fruitful!
Into her womb convey sterility!
Dry up in her the organs of increase;
And from her derogate body never spring
A babe to honour her!"

M. (2.)

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On this subject there has been much difference of opinion. Often have I heard it stated that twins neither become fathers nor mothers, and I have known such an opinion so strongly to prevail, that, in a present case which I am about to record, the husband and parent — having lost his first wife, by whom he had children — when far advanced in life entered upon a second marriage, and at the time he advised with me on the point. He then stated that, as his intended — although much younger than himself — was a twin, there would probably be no children. He married the lady, a twin, and has had four children, the fourth born within the last few days. The brother twin, who married previous to the sister, has no children.

In my professional experience, now of forty years' duration, I have known twins of the same sex both to have children; but I do not know of an instance where the twins of different sexes have each of them families, nor am I aware that it is confined to the sex, — one has, and the other has not. There must be some peculiar development which, with many other events, is hidden from our knowledge. M. D.

Kennington.

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## Replies to Minor Queries.

*Shake-Bag* (2nd S. iii. 209.) — The following anecdote was told me by an old lady, a daughter of Samuel Sidebottom, Rector of Middleton in the county of Lancaster.

"After morning service some of my father's tenants used to come into the servants' hall to get a horn of ale. My father would go in and talk with them, and sometimes ask them how they liked his sermon (you must know he was rather proud of his preaching), and as the answer was of course in praise of it, he would say, 'Yes, yes, that was my Shake-bag.'"

Upon my inquiring what "shake-bag" meant, she said, "In those days they used to fight what they called 'a main of cocks,' so many on each side, sometimes as many as thirty; each cock was brought in in a bag and shaken out into the cockpit. The cock of greatest promise, the best cock, was called by its owner his 'shake-bag.'" This old lady died in 1826. She remembered the Pretender's breakfasting at her father's house in 1745. J. W. Farrer.

In the south-eastern part of Lincolnshire, a man of irregular disreputable character is called "a

*shak-bagly* fellow," or sometimes more shortly, "*a sad shak.*" PISHEY THOMPSON.

Stoke Newington.

"*Lorcha*," *Meaning of* (2nd S. iii. 170.) — The Portuguese, who visited China at an early period, would probably build and employ small sailing vessels for the river and coasting trade, and give to a ship of this kind the name of *lancha*, which in their language signifies a launch, pinnace, or small ship. The English would be very likely to transmute *lancha* into *lorcha*. Our naval nomenclature is indebted for many of its terms to the Portuguese, and some of the transmutations are curious enough. THOS. BOYS.

*Brickwork, its Bond* (2nd S. iii. 149. 199.) — If you have a correspondent resident at Poole, or occasionally passing through the town, I hope he will not be prevented from satisfying my inquiry, how the brickwork in question is bonded, by the statement of A. HOLT WHITE, which you will find is utterly irrelevant to the question. Brighton is not Poole, and black glazed tiles are not red brick headers; and I more than suspect A. HOLT WHITE has never seen the houses I wrote of. I still hope some correspondent, capable of giving information *as to the fact*, will afford it through your columns. TROWEL.

*Dr. Solomon's Balm of Gilead* (2nd S. iii. 187.) — This was made and sold at Liverpool. He realised a princely fortune, and built a splendid house between Liverpool and Manchester. It was generally supposed that the principal ingredient of the Balm of Gilead was brandy. A humorous anecdote is related of the Doctor having invited a party of gentlemen to a dinner, where the wines and viands were of the most *recherché* kind. The party having partaken pretty freely of the wine, began to banter the Doctor, requesting a bottle each of Balm of his Gilead, which he most willingly complied with.

When they were about to leave, the servant demanded a guinea from each of the gentlemen: and, on their appealing to the Doctor, he replied that his servant was perfectly right; for that he gave his wine, but sold his Balm of Gilead. E. T.

Kensington.

A descriptive notice of this far-famed Liverpool quack medicine will be found in the Appendix to Macaulay's *Medical Dictionary*. ANON.

*Col. Okey the Regicide* (1st S. viii. 621.) — If E. P. H. of Clapham has never had any reply to his Query respecting the descendants of Col. Okey, he may obtain information if he likes to communicate with F. D.

Alma Place, Sidmouth, Devon.

*Ludlow the Regicide* (2nd S. iii. 146.) — Maiden Bradley is in the hundred of Mere, and Hill Deverill in that of Heytesbury, and those hundreds are described in Sir R. C. Hoare's *History of South Wiltshire*. The Ludlow tomb at Hill Deverill is described in Heytesbury hundred, p. 11. The historian does not give any Ludlow inscriptions at Maiden Bradley, and if any "slabs" still record them, perhaps HENRI will oblige us with the particulars. Sir R. C. Hoare (p. 16.) states that EDMUND LUDLOW was born in the parish of Maiden Bradley, in a farm rented of the family of Seymour, called South Court, now New Mead. A very interesting communication by Mr. C. E. Long on the monumental records of the English republican refugees, Ludlow, Broughton, Love, and Cawley, still remaining at Vevay in Switzerland, and of some documents relative to them existing in the municipal records there, may be found in the *Gentleman's Magazine* for March, 1854. J. G. N.

*Sensations in Drowning* (1st S. xii. 87. 153. 236. 500.) — In your twelfth volume there are several communications on the singular sensations which some persons appear to have experienced in drowning. I will not question the veracity of those who have undergone the fearful ordeal, but I take the liberty to think that they must have been persons of very peculiar psychological idiosyncrasies. I have myself been twice drowned to insensibility; once in the river Avon, in the vicinity of Rugby, and once in the Oxford canal. In each instance, till the extinction of consciousness, I was fully aware of the awful position in which I was placed, quite collected, free from acute pain, and hopeless of being saved from impending death. But I had no particular remembrance of anything, either good or bad, which had occurred during my past life. And as I consider myself a fair average specimen of humanity, neither much better nor much worse than my neighbours, I am disposed to conclude, from what I have heard and seen, as well as suffered, that the experience of nine out of every ten persons who have been drowned and recovered, accords with my own. H. H. J.

Manchester.

*Portrait of John Henderson* (1st S. x. 26.; 2nd S. iii. 188.) — At the death of Mr. Cottle this portrait became the property of his sister, Mrs. Hare of Firfield House, near this city, and after her decease, some two years ago, it was taken to London, where, I doubt not, it can now be seen or heard of on application to N. Dawson, Esq., No. 3. Basinghall Street. BRISTOLIENSIS.

Without being able to answer the Query of N. J. H. regarding the particular portrait of John Henderson to which he refers, it may interest him

to know that I have in my possession a very curious unfinished sketch (engraved) of this celebrated man, representing the head only, and which is remarkable for the character and expression conveyed. No name is attached, either of artist, engraver, or publisher, and as I should be glad to learn something of the antecedents of this print, it is open to the inspection of N. J. H. at any time he pleases. As he seems interested in the life of Henderson he can at the same time peruse a letter of his (partially destroyed, unfortunately) which I have in my collection, having reference to his disputes with John Palmer.

Edward Y. Lowne.

13. New Broad Street.

I have a large oval print of him published by Hogg, 1792, from a picture at Hanham painted by W. Palmer, 1787. Mr. Strong, late Brooks, Bristol, had the copper-plate of it.

In the *Gent.'s* obituary, vol. lviii. p. 1031., is a long account of him, and reference is made to other notices in vol. lv., and also in the Index; but the references are wrong, and I have not been able to correct them.

John Henderson lived at Hanham, in my former parish of Bitton, and I used to hear many anecdotes of him from the old people.

H. T. Ellacombe.

*Fashions* (2nd S. iii. 33. 197.) — Of all the extraordinary and absurd fashions that ever prevailed, the most remarkable was that of the "pad," adopted by ladies about sixty years ago, and on which the newspapers of the day contain many comments. Ladies of *l'âge nubile* up to about thirty-five years appeared with what might be termed an *anterior bustle*, or "pad," so that each appeared *une femme grosse;* such *grossesse* seeming to have arrived at four months, as nearly as might be guessed. This was the vogue at the same time when gentlemen discarded the shoe buckle from constant wear, and adopted black riband to tie their shoes in common. I recollect to have seen a song in a Birmingham newspaper which ran something after this manner:

". . . . . .
I'll say it again and again,
That Pads female beauty disgrace,
And shoe-strings look childish in men."

The abolition of the shoe buckle was one of those variations of fashion which operate so ruinously to certain classes of artificers. Theta.

*Thanks after the Gospel* (2nd S. iii. 155.) — In the Mass of the Blessed Trinity, after the Gospel from St. John, chap. xv., "Laus tibi Christe" is the "Response of the Clerks." B. W.

*Solomon's Judgment* (2nd S. i. 270.) — A correspondent, Jean Hulotte, inquires, whether Solomon had any imitators in his judgment, and who they were? In the sacred books of the Buddhists of Ceylon, there are numerous passages which exhibit a striking resemblance to incidents in the Old Testament. In the Pali commentary on the discourses of Buddha, entitled the *Pansiya-panas-jataka*, or "Book of the Five hundred and fifty Births," the following story occurs: it has been translated by the Rev. R. Spence Hardy, and will be found quoted at p. 191. of Roberts's *Oriental Illustrations of the Sacred Scriptures:* —

"A woman who was going to bathe left her child to play on the banks of a tank, when a female who was passing that way carried it off. They both appeared before Buddha, and each declared the child was her own. The command was therefore given that each claimant was to seize the infant by a leg and an arm, and pull with all her might in opposite directions. No sooner had they commenced, than the child began to scream; when the real mother, from pity, left off pulling, and resigned her claim to the other. The judge therefore decided that, as she only had shown true affection, the child must be hers."

J. Emerson Tennent.

*St. Augustin's Sermons* (2nd S. iii. 185.) — The correspondent who cites a passage from the *Sermones ad Fratres in Eremo*, appears not to be aware that these Sermons are not of the slightest authority, as they are well known not to have been the composition of St. Augustin. In the old editions of the works of that holy Father and illustrious Doctor of the Church, these *Sermones* are prefaced by a notice that they have been patched up in some places with fragments from the Rule of St. Augustin, but that the rest was never written by the saint. The editor prefixes a $\theta$ to all those chapters which are spurious; and I need not add, that the chapter xxxvii. quoted has the fatal mark prefixed. Indeed, the passage quoted is too palpably absurd to have been penned by a man wise and intelligent, like the glorious St. Augustin. F. C. H.

"*Lama Sabachthani*" (2nd S. iii. 111.) — I have two editions of the book by me; the first dated London, 1707, dedicated to Queen Anne, with a Poetical Prologue, quite perfect; the other imperfect, wanting title, preface, and last leaf, but a much larger work, though by the same author. It has the addition of several hymns, which the first or earlier editions lack. I do not know the author.

Daniel Sedgwick.

81. Sun Street, Bishopsgate.

*Showing the White Feather* (2nd S. iii. 198.) — I thought that the appearance of a white feather in the fine plumage of a gamecock was considered as evidence against the purity of his breeding. Hence the stigma. But I am no ornithologist.

Alfred Gatty.

*J. George Holman* (2nd S. iii. 172. 200.) — Monday, Feb. 12, 1798, was married Joseph George

Holman, Esq., of Covent Garden Theatre, to Jane, youngest daughter of the Hon. and Rev. Frederick Hamilton, of Richmond, Surrey. (Vide *Gent. Mag.*, Feb. 1798, p. 169.)

The Rev. F. Hamilton, who was of the Duke of Hamilton's family, resided at Lichfield House, Richmond, and was much devoted to horticulture. See Brookshaw's *Pomona Britannica*, p. 16., and plate 19. Mr. Hamilton was at first much opposed to the marriage, but ultimately consented.

Richmondiensis.

Your correspondent is wrong as to Holman's first appearance: it was on the 25th Oct. 1784. I have the newspaper of the day before me.

Wm. Douglass.

*Filius Populi* (2nd S. iii. 107. 153.) — The register of this parish, which is complete from the accession of Elizabeth, contains one such entry:

"Benjamin, filius populi, or ye son of a wandering begging woman, whose name could not be had, no, not in her extremity of child-bearing, was baptized the second day of February, 1664."

The mother, as appears by the register of burials, was buried on the same day.

This, it will be seen, was a peculiar case, and the ordinary practice of my predecessors in those days was to enter an illegitimate child in his books as "a Bastarde," giving the mother's name. In the extract produced by Lord Braybrooke, *filius populi* clearly means *illegitimate*; but is it not more likely that in the Wolverhampton registers it may mean *a foundling?* J. C. Robertson.

Bekesbourne.

*Workmen's Terms* (2nd S. iii. 166.) — *A strike; to strike work; to strike a package; to break a mark.* These terms are commonly used at the docks on the Thames.

A "strike" is a cessation of work by workpeople who are dissatisfied with, or who desire to obtain better terms from, their employers. "To strike work" is to cease or leave off working, at the dinner hour, at the close of the day, or on any other occasion; but the foreman of a wharf at the Docks often asks his men, "Who struck these cases?" in order to ascertain which of the men received certain packages from the carts or waggons and placed them upon the wharf. The word *strike* seems to be thus used in the sense of *to lower*, and to express the fact that the cases are lowered from the waggon on to the wharf. Sailors use the word *strike* in this latter sense in the terms "strike sail" and "strike the flag."

"Who broke this mark?" is a question also often asked at the Docks, and it has a startling effect when heard for the first time, as it seems to imply that some mischief has been done; but the foreman asks the question to ascertain which of his men removed from the wharf or warehouse to the ship the first portion of a lot of goods whereof all the packages bear a common export mark.

The word to *break* is here used in the sense of to *part*. J. Lewelyn Curtis.

Aldermanbury.

*Resuscitation of drowned Flies* (2nd S. iii. 127. 191.) — Mr. Riley may be glad to have an extract on the resuscitation of insects from that excellent and careful writer on the Honey Bee, Dr. Bevan. I quote from the edition of 1838, published by Van Voorst, pp. 224, 225.

After mentioning an instance — possibly that referred to by Mr. Salmon — of flies recovering a journey in Madeira from Virginia to London, he continues: —

"Bees may be immersed in water for a long time, without loss of life. Reaumur saw them recover after 9 hours' immersion. Dr. Evans accidentally left some 18 hours in water: when laded out with a spoon," (q. ladled?) "and placed in the sunshine, the majority of them recovered. Other animals, of analogous species, exhibit still more wonderful resurrections. De Geer has observed one species of mite to live for some time in spirit of wine; and Mr. Kirby states, that being desirous of preserving a very pretty lady-bird, and not knowing how to accomplish it, he immersed it in Geneva. 'After leaving it,' says he, 'a day and a night, and seeing it without motion, I concluded it was dead, and laid it in the sun to dry. It no sooner, however, felt the warmth, than it began to move, and afterwards flew away.'"

I have myself known wasps recover, and that on a dull day, after they had been sunk for fourteen hours in a pond by large stones placed on the sheet in which the nest was wrapped; indeed, on being exposed to the air, the insects seemed hardly stupefied, and began to fly away after a few minutes. K. mi.

*First Women Actors and First Scenes* (2nd S. iii. 206.) — Letters patent were granted by Charles II, dated Jan. 15, 1662, to Sir William Davenant, authorising him to erect a theatre, and establish a company of actors in London or Westminster, or the suburbs of the same. The letters patent recite that the women's parts in plays formerly acted had been represented by men in the habits of women, "at which some have taken offence." To remedy this abuse, it was now "permitted and leave given" *that all the women's* parts to be acted in the company now established, "for the time to come *may be performed by women.*" Another company of actors was also authorised by the same letters patent, "to be erected and set up by Thomas Killigrew, Esq.," with the same privileges as the one established by Davenant; the former company was to "be stiled the Company of *Us and our Royal Consort.*" Davenant's Company was called "*the Servants of our dearly beloved brother, James Duke of York.*" This was the Duke's Theatre in Lincoln's Inn Fields. I think from the date of these letters patent, that the ap-

pearance of Mrs. Coleman as Ianthe in 1656, must have been very nearly, if not quite, the commencement of the practice. In the "Dialogue" prefixed to Dodsley's *Collection of Old Plays*, it is said, "About the same time that scenes were introduced upon the stage at London, women were taught to act their own parts." Custom even ran into the other extreme; since in Killigrew's play of *The Parson's Wedding*, printed in 1663, "*all* the parts were originally represented by women." Pepys, speaking of this play, says, —

"Luellin tells me what an obscene play this *Parson's Wedding* is, and that it is acted by nothing but women at the King's House." — *Diary*, vol. i. p. 314.

This shows that the morality of the stage was not materially improved by the introduction of females on the stage. Pishey Thompson.

Stoke Newington.

*Double Christian Names* (2nd S. iii. 99.) — It is a very common custom amongst the Greeks of the present day to give their children double Christian names, and even to give identically the same names to two children of the same family; it is a source of great annoyance to strangers to find two brothers or two sisters having the same double Christian names. W. B. C.

*Meaning of "In"* (2nd S. iii. 169.) — T. S. will observe that the prefix common to the geographical names he mentions is not *In*, but *Inver*. It is frequent in the Highlands, particularly in the county of Inverness, as applied to places at, or near to, *the mouth of a river*; which is, I believe, the meaning of it: *e. g.*, Inverness, Invergarry, Inverury, are so named from being respectively situated where the Ness runs into the Moray Firth, the Garry into Loch Oich, and the Ury into the Don. *Inver*, not compounded, is met with at two or three spots on the west coast of Ireland, apparently with a like meaning. We find the prefix again in New South Wales — "ambigua tellure nova" — at Invermeen and Inverary; mere transplants, of course, and put in with no reference to their former situation. Of Infrex or Inversk (q. Inveresk?), I know nothing. K. mi.

[Consult also "N. & Q." 1st S. vi. 290. 366. 496.]

*Monoliths* (2nd S. iii. 189.) — The famous obelisk of Forres, so interesting to the antiquary, — which has been described by some writers as formed of a species of stone unknown in the district, and which, according to a popular tradition, was transported from the Continent, — is evidently composed "of a pure quartoze sandstone furnished by the upper beds of the Old Red Sandstone system. These are extensively quarried in Moray, near the village of Burghead, and exported to all parts of the world. It is the best building stone of the north of Scotland, both for beauty and durability." See *The Old Red Sandstone*, by Hugh Miller, ed. 6., 1857., p. 239. F. S.

Churchdown.

*How do Oysters make their Shells* (2nd S. ii. 228.; iii. 158. 198.) — The following Note may assist in furnishing a reply to this Query:

"A London oysterman can tell the age of his flock to a nicety. The age of an oyster is not to be found out by looking into its mouth. It bears its years upon its back. Everybody who has handled an oyster-shell must have observed that it seemed as if composed of successive layers of plates overlapping each other. These are technically termed 'shoots,' and each of them marks a year's growth, so that by counting them we can determine at a glance the year when the creature came into the world. Up to the time of its maturity the shoots are regular and successive; but after that time they become irregular, and are piled one over the other, so that the shell becomes more and more thickened and bulky. Judging from the great thickness to which some oyster-shells have attained, this mollusc is capable, if left to its natural changes unmolested, of attaining a patriarchal longevity."

R. W. Hackwood.

*Foreign Airs and Native Graces* (2nd S. iii. 124.) — Respecting the origin of psalm tunes, add the following from the *Illustrated Exhibitor*:

"The first tunes were popular airs and dances. The *Old Hundredth* was a love ditty; *Rebuke me not* was a jig; and *Stand up, O Lord*, was a Poitou dance. Gardiner, under the sanction of George IV., and Archbishop Manners, adapted 220 strains of Haydn, Mozart, and Beethoven, to as many of the best versions of the Psalms; and he says, musically speaking, 'England has not produced a single original idea.' He ascribes the thoughts of Arne and Purcell to the Italians, and our grave church music to the Flemings."

R. W. Hackwood.

"*Saucer*," *Derivation of the Word* (2nd S. ii. 387.) — There can, I think, be little doubt that Dr. Johnson is right in deriving *saucer* immediately from the French *saucière*, a sauce-boat; and it is equally certain that *saucière* comes from *sauce*. But about the etymology of this last word there have been many different opinions. Junius even proposes the Welsh *saws*. I prefer the Latin *sal*; thus, ἅλς (ἅλος), *sal* (*salis*), *sals*, *saus*, *sauce*. (See some curious remarks on the subject in Lemon's *Etymological Dictionary*.) In this case, the word *saucer* would correspond to *salsarius*.

J. Cyprian Rust.

Norwich.

"*Nimkingang*," *&c.* (2nd S. iii. 189.) — Palmer (*Dial. of Devon*, with a Gloss. Lon. 1837) writes *nymphinggang*, but does not give any derivation. Query corrupted from *nägel* and *gang* (the Swedish has *nagel-trăng* for a whitlow). If not, then perhaps the only etymological part of the word is *nim*; *kin* being a dim., as in *Piphin*, *Tomkin*, &c. Palmer writes *Pinswill*, and derives it from Sax. *pynighen*, to afflict. But query from *Pain-swelling*; thus *Painswelling*, *Painswell*, *Pinswell*. May

not *apse* be a corruption of *abscess?* thus *abscess, absess, abses, abse, apse.* R. S. Charnock.

Gray's Inn.

In Cornwall this word is pronounced "nimpingale." "Apse" is with us an evident corruption of *abscess.* When the deep tissues and bone of the finger are implicated, the disease is called a "veak." Perhaps the following quotation from Carew's extraordinary account of John Size, the uncouth creature in the household of Sir William Beville, may help some one of your readers to throw light on the latter word:

"In this sort he continued for diuers yeeres, untill (vpon I wot not what veake or unkindnesse), away he gets and abroad he rogues," &c. — *Survey of Cornwall,* ed. MDCCLXIX.

T. Q. C.

Bodmin.

*Early Mention of Tobacco* (2nd S. iii. 207.) — I do not know the date of Dekker's *English Villanies,* but I find in the second part of his *Honest Whore,* which is entered on the books of the Stationers' Company on the 29th April, 1608, an allusion to the practice of "*drinking* tobacco," which was then the common phrase for *smoking* it. Again, in the *Roaring Girl,* written by Middleton and Dekkar, and performed in 1611. The "mincing and shredding of tobacco" is mentioned, and "a pipe of rich smoak" was sold for "sixpence." Pishey Thompson.

Stoke Newington.

*Stamp Duty on Baptisms* (2nd S. iii. 206.) — It was enacted, by the 23 George III. c. 67., that after the first day of October, 1783, a stamp duty of threepence should be paid to his Majesty upon the entry of every burial, marriage, birth, or christening in the register of every parish, precinct, or place in Great Britain, under a penalty of 5*l.* for every entry. And that the churchwardens should provide a book for each entry to be made therein; and the parson, vicar, curate, or other person receiving the duty was to be allowed two shillings in the pound for his trouble. By the 25 George III. c. 75. the tax was extended to Dissenters. The Act was repealed by the 34 George III. c. 11., the tax ceasing Oct. 1. 1794.

John Booker.

J. G. N. is referred to "N. & Q." 1st S. ii. 10. 60.; iii. 94. Both parochial and non-parochial registers of that date have stamped printed forms, or the minister submitted the book to the tax collector from time to time, and paid the total amount due in respect of the several entries.

J. S. Burn.

*Roman Measures* (2nd S. iii. 170.) — The forms 3*f*4, 1*f*3, express fractional parts, and are equivalent to $\frac{3}{4}$, $\frac{1}{3}$. Thus, 201 3*f*4, implies $201\frac{3}{4}$; and 6 1*f*3 is equivalent to $6\frac{1}{3}$. Probably the letter *f* is employed by the author, as standing for *frazione* (fraction). Thos. Boys.

## Miscellaneous.

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## Notices to Correspondents.

*The length to which our account of the* New Scheme for Publishing the Materials of our National History *has extended compels us to omit several interesting articles, our* Notes on Books, *including* Mr. Dinsdale's *valuable edition of* Mallet, *the last three publications of the* Camden Society, *and other works of interest.*

A. P. *If the Arabic MS. is forwarded to our publishers it shall be submitted to the examination of an accomplished scholar.*

M. A. B. *is referred to our* 1st Series, v. 534. 581.; vi. 5. 50. 71. 144. *and particularly* vi. 241., *for notes on the prognostications of the weather from the first leafing of the oak or ash.*

B. B. *To set up* 24 *pages of* 12mo. *would require* 200 lbs. *of Long Primer type; this would allow for a small fount of italic. Major Beniowski's plan of logotypes has often been tried and ignored; but is still a favourite idea with those who know nothing practically of printing.*

M. A. (Oxon.) *We hope to insert in our next Number,* Dr. Gauntlett's *reply to the query on the* Robes of a Lambeth M.D.

*We are unavoidably compelled to postpone until next week Replies to other Correspondents.*

Erratum. — 2nd S. iii. 214. col. 1. l. 23., *for* "Scripture" *read* "Sacrifice."

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PREPARING FOR IMMEDIATE PUBLICATION.

CHOICE NOTES

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*LONDON, SATURDAY, MARCH* 28, 1857.

## Notes.

### MACBETH.

In a former number of that able provincial newspaper, the *Kilmarnock Journal* — in which a vast mass of interesting antiquarian information is from time to time preserved — there occurred a very learned and ingenious argument, the object of which was, if not fully to vindicate the character of Macbeth, at least to remove much of the obloquy thrown upon his memory. Concurring generally in the conclusions the author has arrived at, we have ventured to throw together a few observations on this interesting subject.

We are not satisfied that the assassination of Duncan by the hand of Macbeth is made out. The "Chronicon Rythmicum," a document we readily take as evidence, has these lines; speaking of Duncan it goes on —

> "A Finleg natus percussit eum Macabeta,
> Vulneri letali, rex apud Elgin obit."

This does not indicate such a murder as that perpetrated by Robert de Bruce on the Red Comyn before the high altar in Dumfries, but rather resembles death following by the means of a deadly wound inflicted by Macbeth or his adherents in the course of some conflict which terminated against Duncan. Barbarous as the age was, a murder under trust — such as that represented to have taken place at Glammis — would have been viewed with disgust and indignation; and it is not supposable that the ancestors of the present generation could have had less respect for the rights of hospitality than the Arabs of the desert. A man who ruled so ably for seventeen years, and who probably would have died in his bed King of Scotland, but for the English invasion, would never have been tolerated had he been the villain depicted by the imaginative Boece.

Every respect was paid to the remains of Duncan, which were transferred from the place of his death at Elgin, by order of the new monarch, to the Regal Cemetery at Iona.

The Chartulary of the Priory of St. Andrews was, a few years ago, presented to the members of the Bannatyne Club, as the contribution of the now deceased O. Tyndal Bruce, Esq., of Falkland. The original, now belonging to Lord Panmure, had been in the keeping of Andro of Wynton, and had been judicially produced by him in Dec. 1413, as to certain law matters affecting the rights of the Priory.

Wynton is the most *veracious* chronicler we possess of the earlier history of Scotland. Even Pinkerton, the universal fault-finder, respects him. It is in the volume of St. Andrew's *Charters* that the remarkable entry occurs which proves that Macbeth was king, and Gruoch, *filia* Bodhe, was Queen "of the Scots." We are fully warranted in assuming that Wynton had documents and information which support him in what he asserts. There is a singular contrast in the way in which he treats of Macbeth. The weird sisters vanish into air. Instead of this, an *on dit* is given that Macbeth dreamed he was to be king. There is also a long story of his mother having been beguiled by the devil, who was the real father of the regicide. These are given merely as traditionary reports, originating, no doubt, under the Canmore rule, Malcolm being desirous to blacken the reputation of the man he slew, and who had a better title to the crown than he — a *natural* son according to Wynton — could possibly have had.

But when Wynton comes to facts, he speaks without hesitation. Thus he positively asserts that Gruoch, the widow of Duncan, was espoused by Macbeth, and that they reigned together — the latter assertion being directly supported by the St. Andrew's Charter-book. No doubt this assertion is particularly startling, but that does not make the fact the less true.

Gruoch was the reputed wife of the Marmor of Moray, who was burnt by the fierce Malcolm II.: an usurper, who murdered Kenneth V. (surnamed Grim), a worthy who had previously slain Constantine IV., the son of Culen (the Old King Coul of Scottish song). If the lady was heiress in the direct line of the crown, we do not suppose that Malcolm II. would have much hesitation in slaying the husband — whose claim to the throne *jure uxoris* must have been formidable, and uniting her to his nephew, Duncan — in this way uniting the conflicting claims.

Wynton tells us that Duncan, having been harboured by the Miller of Forteviot, fell in love with the Miller's daughter, who bare him a son — Malcolm Canmore. This event must have taken place before the uncle's death, and it is not unlikely that his marriage with Gruoch did not interrupt this or other amours. The bastardy of Malcolm is treated by the chronicler as undoubted, and we know no distinct authority showing his legitimacy. We are inclined to think that Wynton's story of the miller's daughter is not very far from the truth. One thing is plain enough, no other historian informs us what became of Duncan's widow after the husband's death.

The relationship of Macbeth to Duncan is puzzling in the extreme. Wynton says he was his nephew. May not his mother have been a daughter of Malcolm II. — older perhaps than Duncan's mother? Boece asserts this positively — but his authority goes a very little way. Of course, all this is conjecture, but that he had some claim on the crown I have little doubt; and this he, like Henry VII., made effectual by espousing the heiress of line. It is worthy of especial notice

that, so secure was he of the affections of his subjects, that he went on a pilgrimage to Rome, as had been done by other royal and noble persons at that time. How could a tyrant, and one possessing by violence, have ventured to leave his own territories for months? The fact is doubted by Hailes, but it is too strongly authenticated to admit of cavil. It would be interesting to ascertain if there are any Papal records of the period between 1037 and 1053 existing at Rome.

The remains of Macbeth, after his slaughter, as well as those of Lulac, were carried to Iona, and placed beside those of Duncan in the royal burying-place. Lulac was Gruoch's son, by her first marriage; therefore Macbeth's step-son. Upon his father-in-law's death—although, as his name indicates, he was of weak capacity—he was proclaimed King of the Scots. He got the crown through his mother, another proof of her preferable title.

King Lulac, after a brief reign of six months, was slain: and in this way terminated the race of Guoch, unless Duncan's two younger sons were by her, which may or may not have been the case.

We may probably resume these speculations on some other occasion. The subject is very curious, and perhaps some historical student may think it worth his while to consider it. J. M.

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### COLTON'S "HYPOCRISY," ANNOTATED BY MRS. PIOZZI.

The following passages are extracted from the valuable notes to the Rev. C. C. Colton's powerful satire, *Hypocrisy* (8vo., Tiverton, 1812), — the accompanying sentences, in Italics, being transcripts of remarks in the handwriting of Hester Lynch Piozzi (Dr. Johnson's Mrs. Thrale), in my copy of the above-named work, which formerly belonged to that lady: —

"The salt that will preserve the *Lives of the Poets* (Johnson's) is to be found in the comparison that work contains of Pope and Dryden," &c. — P. 13.

"*Borrowed from Fontenelle's comparison of Racine and Corneille, which was itself borrowed from Rapin's comparison between Herodotus and Thucydides.*"

"If an author were to ask a bookseller what he should write, his answer would be, 'anything but sermons or poetry.'" — P. 41.

"*Blair's single volume sold for 600l., and Scott gets a guinea a line for his verses: why not write sermons or poetry?*"

"In the article of a cruel and unnatural mother, let us hope that Savage is without a competitor." — P. 49.

"*I have understood lately that she was not his mother; that Colonel Brett declared upon his death-bed that the Countess's son died in infancy, and that Mr. Savage was an impostor. God knows.*"

"It is not therefore to be wondered at, if even such a writer as Mr. Southey, whose powers it were ridiculous to deny, from the manifest difficulty of satisfying the public taste with originalities, serves up a dish of high seasoned absurdities in their stead." — P. 81.

"*True, True. Southey's Motto to the Curse of Kehama should be taken from his work; this very line would do excellently:*

"A Monstrous Dream of Things Impossible."

"On seeing the statue of this Cardinal (Richelieu) at the Sorbonne, Peter the Great exclaimed — 'Illustrious statesman now no more! How gladly would I have given thee one half of my kingdom, to teach me how to govern the other.'" — P. 87.

"*Quote rightly, when you do quote, Dear Author: it was Henry the Fourth's statue Peter saw, not Richelieu's, which inspired the wish. He would not have sighed for the Cardinal's qualifications.*"

"I have heard the late Daines Barrington affirm that he was one of a party who had prepared a room, with all the apparatus necessary to resuscitate Dr. Dodd. That the hangman was fee'd, that the Doctor's neck was not dislocated . . .

"*I have heard Dr. Johnson aver the same thing.*"

". . . and that he had no doubt they should have succeeded, but that the immense crowd, and vast assemblage of carriages, prevented the hearse from reaching the scene of action, until it was too late; but that even then a few faint symptoms of life were perceptible." — P. 89.

"*This I never heard till now, and do not believe.*"

"This reminds me of an excellent anagram on a similar subject: 'Bona rapta, pone leno.' That is, 'Robber lay down thy stolen goods.' It is curious that these words make up, *literatim*, Napoleon Bonaparte." — P. 97.

"*Leno is not a thief, but a bawd or pimp; the character does neither suit the Tyrant . . . nor the command to lay down his spoil. Otherwise a good anagram enough.*"

"That sarcastic remarks on the last of the Bourbons are not now at least acceptable to the Emperor, is evident from the following anecdote, which I know to be authentic. The Abbé Sièyes, in company with Bonaparte, Duroc, *Grand Maréchal de Paris*, and a few others, were walking through a suite of apartments at Versailles. When they came to the state Bed Room of the unfortunate monarch, the Abbé exclaimed, 'This was the bed of the Tyrant.' Bonaparte, turning short, with visible indignation, rejoined: 'Tyrant, say you, Sir? Had I been in his place, I would have been in possession of that bed at this moment, and you would have been saying Mass.'" — P. 97.

"*That is very good, if he really did say so; for every word is Truth.*"

"These elements of knowledge should support the superstructure; but like all other foundations, *they* should lie concealed." — P. 118.

"*Just so: we teach our girls to dance, not that they may exhibit like Professors, but to give them a graceful carriage.*"

"Sir Joseph Banks, the learned and amiable President of the Royal Society, was carried out to Otaheite to observe the transit of the planet Venus over the sun's disk. This phenomenon might have been seen at home, but the object of ascertaining the sun's parallax would not have been attained." — P. 157.

"*Certainly: for I saw it.*" — H. L. P.

"It sometimes happens that some favourite and almost vernacular phrase in the language of the translator, may suit a particular passage better than that mode of expression adopted by the author himself. In this case the translation will surpass the original." — P. 143.

"*Dryden's two lines surpass those of Ovid:*

"Os homini," &c.

"Man looks aloft, and with erected eyes,
Beholds his own HEREDITARY skies."

"Several friends of mine have seen that extraordinary woman, Mrs. Anne Moore, often mentioned in the newspapers, who left off *eating* and drinking about three years ago, and is still alive." — P. 143.

"*She has since confessed herself an impostor; and I question the veracity of her confession.*"

"It would have been quite as creditable to Bishop Hurd and Bishop Warburton, if their correspondence had abounded *less* with *flatteries* of each other, and *abuse* of poor Jortin," &c.

"*I think the letters very pleasing: those of Warburton replete with wit and sentiment; and, for aught I see — very honest, artless friendship.*

"*Hurd's are good letters too, but not so striking, and the mutual kindness of two scholars for each other delights me, who am neither Wit, nor Scholar sufficient, to detect Hypocrisy in either of them.*"

Here I break off, and reserve the remainder for a subsequent occasion.

Mrs. Piozzi censures her author more than once for inaccuracy of quotation: that this charge should be to some extent merited is not more than might be expected from the circumstances under which this poem, and its very copious notes, were written.

"I have heard Mr. Colton say," says Mr. Sherwill, in his preface to Colton's posthumous poem, *Modern Antiquity* (12mo., London, 1835), "that when he was writing his poem 'Hypocrisy,' he had no books in the room in which he wrote; and it was only when he had finished that work that he examined with the originals the quotations he applied, in order to ascertain if his memory had been correct. That he wrote *Modern Antiquity* under the same circumstances would not be difficult for me to aver."

WILLIAM BATES.

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SINGULAR SERMON AGAINST INOCULATION.

Among a volume of old sermons before me is one preached by the Rev. Edmund Massey, M.A., Lecturer of St. Alban's, Wood Street, London, July 8th, 1722, as the title-page expressly says, "against the dangerous and sinful practice of inoculation." The text is taken from Job, ii. 7.:

"So Satan went forth from the presence of the Lord, and smote Job with sore boils, from the sole of his foot unto his crown." *

The author says, —

"Remembering our text, I shall not scruple to call that a *diabolical operation*, which usurps an authority founded neither in the laws of nature or religion; which tends in this case to anticipate and banish providence out of the world, and promotes the encrease of vice and immorality."

For which he "offers the following considerations to evince."

"1. A natural or physical power does not always infer a moral one."

"2. The good of mankind, the seeking whereof is one of the fundamental laws of nature, is, I know, pleaded in defence of the practice; but I am at a loss to find or understand how *that* has been, or can be, promoted hereby; for if by *good* be meant the preservation of life, it is in the first place a question whether *life* be a *good*, or not? The confessed miscarriages in this new method are more than have happened in the ordinary way. And if this be the case now, how much worse must it needs prove if God, for our *presumption* and *contemptuous distrust* of his good providence, should suffer this delusion to gain ground, and these physicians of no value, these forgers of lies (as Job expresses it) to obtain and grow into credit among us. Such, I fear, they may be accounted, who so confidently tell us what is impossible for them to know, namely, that they who undergo their experiment are for ever thereby secured from any future danger and infection."

"3. Weigh this matter in a religious balance, it will certainly be found wanting, and *deceitful upon the weights*. I look upon this matter to be forbidden by the sixth commandment, as lascivious thoughts are by the seventh."

Such are a few of the author's reasons for condemning, as he calls it, the introduction of this *damnable* practice.

At the end of the sermon there is written, in a clerical hand, the following lines:

"We're told by one of the black robe,
The devil inoculated Job;
Suppose 'tis true, what he does tell,
Pray, neighbours, did not Job do well?"

What punishment would the author have assigned to Dr. Jenner, had he lived to witness his discovery of vaccination, and the sanction of the legislature to its general adoption? J. M. G.

Worcester.

[* See a notice of this Sermon in "N. & Q." 1st S. vi. 616.]

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MONUMENTAL BRASSES STOLEN.

[We shall be very glad if the insertion of the accompanying articles should lead to the discovery of the thief, or the recovery of the brasses, or both.]

I copy the following from the *Norfolk Chronicle* of Feb. 21, 1857: —

"*Sacrilege.* — Our readers will learn with regret that between Thursday the 12th and Saturday the 14th inst., the parish church of Oulton was sacrilegiously entered, and its chancel despoiled of those brass effigies which have for centuries marked the last resting-place of certain of its former patrons and benefactors. Two brasses 33 inches long, representing John Fastolf, Esq., and Katherine his wife, the former of whom died in 1445, and the latter in 1478; and a six feet brass effigy of an ecclesiastic, robed, and supposed to represent one of the Fastolf or Bacon family, have been ruthlessly torn away, with which the miscreants have at present escaped. A reward of 20 guineas has been offered for the apprehen-

sion and conviction of the depredators, and recovery of the property."

The second-named brass represents a priest in chasuble, and supposed by the Rev. C. Boutell to be the earliest example of the brass of an ecclesiastic in England. He assigns it to Adam Bacon; its date is about 1310. It was a very fine specimen, but the inscription had been missing before. It is singular that the cross-legged brass effigy of a knight of the same family, at Gorleston, Suffolk, probably the brother of this Adam Bacon, was a few years ago reaved from that church, and discovered by Dawson Turner, Esq., in London, by whom it was purchased, and restored to its place.

The Fastolf brass represents one of the Suffolk branch of that family. Their arms, a hawk sable with wings extended, were on the corners of the stone [see "Armorial Bearings of Clere Family," (1st S. xii. 84.), where, by the bye, for "Dawson Turner's History of *Suffolk*," read *Caistor Castle*]. The Norfolk family bore, quarterly or and az., on a bend, gu. three crosslets trefflé, arg.: a difference very remarkable, and respecting which I should be glad of information. The lady on this brass was of the Bedingfeld family.

It is to be hoped that some reader of "N. & Q." may be instrumental in recovering these interesting brasses. Their identification is easy, as both have been engraved: the ecclesiastic in Cotman, and in Boutell's *Monumental Brasses*; John Fastolf and his lady in Dawson Turner's *Caistor Castle*, p. 25. It is also mentioned by Boutell.

E. S. Taylor.

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The readers of "N. & Q." who are collectors of rubbings of monumental brasses, will learn with regret that the parish church of Oulton, near Lowestoft, in Suffolk, has lately been sacrilegiously entered, and its chancel despoiled of those brass effigies which have for centuries marked the last resting-place of certain of its former patrons and benefactors. One of these, an ecclesiastic, measuring upwards of six feet, supposed to be one of the Bacon family, was a truly noble specimen of the time when the engraving on brass is generally acknowledged to have attained perfection. There is an engraving of it in Boutell's *Monumental Brasses and Slabs*, who assigns the date of its execution to be *circa* 1310. There had once been a canopy, as the *matrices* in the pavement show, but when I took a rubbing of the brasses in 1852, the parish clerk informed me that he had no recollection of any canopy being there; it was in all probability destroyed in the time of Cromwell.

The other is a smaller brass, representing John Fastolf and Katherine his wife, the former of whom died in 1445, and the latter in 1478.

It can hardly be for the value of the metal that this offence has been committed, for although I have known instances where, the church being under repair and the temporary removal of brasses from their positions rendered necessary, they have been sold by the workmen engaged; yet it seems to me incredible that, for the sake of the value of the metal alone, anyone would forcibly enter the sacred edifice, so aptly styled by Sir Edward Coke "*Domus mansionalis Dei*," and so lay himself open to an indictment for burglary. W. T. T.

Crickhowell.

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## Minor Notes.

"*There is nothing new under the Sun.*" — I see it quoted in *Punch*, from some advertisement, that there is a new fashion of powdering the hair with gold dust, to give it a sunny appearance. Whoever will take the trouble to look in the seventh chapter of the eighth book of *Josephus*, will find the same fashion was known in the time of Solomon; the riders of his horses being accustomed to powder their hair with gold dust in the same manner. L. M. M. R.

*Overland Route to Australia.* — Upon the 24th of February last the screw steamship "Etna," Captain W. P. Millar, sailed from Southampton for Alexandria, with mails and passengers for Australia. From Suez the said mails and passengers are intended to be conveyed to the Australian continent by the screw steamship "Oneida." The "Oneida" is expected to bring to Suez the mails and passengers from Australia, the heavy portion of which will be carried to Southampton by the "Etna." This being the commencement of the overland route between England and Australia, it may not be considered unworthy of being recorded in such a valuable repository of out-of-the-way things as "N. & Q." W. B. C.

*Spitting into the Hand.* —

"It is a wonderful thing, but easy to experience, that Pliny speaks of, 'If any one shall be sorry for any blow that he hath given another afar off or nigh at hand, if he shall presently spit into the middle of the hand with which he gave the blow, the party that was smitten shall presently be freed from pain.' This we are told hath been approved of in a four-footed beast that hath been sorely hurt. Some there are that in the same way aggravate a blow before they give it, as to this day do our pugilists and spade-labourers."

The above is from the first book of the *Occult Philosophy* of Cornelius Agrippa, quoted at p. 150. of his newly published *Life* by Morley.

William Fraser, B. C. L.

Alton, Staffordshire.

*Stormouth-Darling of Lednathy, Angus.* — James Stormouth-Darling, Esq., of Lednathy, Angus, is representative of "James Stormouth, of Over-Ascravie," who acquired Lednathy, A.D. 1684,—

a scion of the same stock as the Stormouths, anciently of Kinchine (an adjoining estate), and consequently apparent heirs nominees under the entail of Pitscandly, in the event of the failure of the Farquhar line. The heiress of the late James Stormouth, Esq., of Lednathy, who died in 1817, was Miss Margaret Stormouth, only surviving child of Patrick Stormouth, Edinburgh, brother of the late James of Lednathy. She wedded James Darling, Esq, banker in Kelso, grandson of Darling of Longhaugh and Appletreeleaves, in the parish of Melrose, Roxburghshire, Scotland, by whom she had issue, of whom the present proprietor is second son. "The Darlings of Longhaugh, &c., are, next to the Pringles, the oldest family, or Sept, in Gala Water." The name of Stormouth is derived from the district of that name in the east of Perthshire.

David MacGregor Peter.

Angus.

*A Warning to would-be M.P.'s.*— At a time of general election to Parliament, it may not be unseasonable to lay before your readers a short notice of what I believe is at least one of the earliest instances upon record of the punishment of a Member of the House of Commons, on the score of corruption between him and his constituents. It is preserved in Grafton's *Abridgement* of his *Chronicles of England*, 8vo., Lond., 1571, in his account of the Parliament which began at Westminster the 2nd day of April, 1570; entitled in the margin:

"*An undiscrete Burgeoys of the Parliament.*

"And it fortuned that in the said Parliament one very undiscrete and unmete man was returned a Burgeoys for the Borough of Westbery in Wiltshire, who being instructed by such as delighted to abuse his simplicitie to evil purposes, as he himselfe in the Parliament hous (beyng sober) openly declared, or els caryed by excesse of drink, or both, did spreade abroade lewde and sedicious rumours againste the Queenes majesties person. And being thereof detected to the Parliament house, and the offence by hym confessed, and his defectes and insufficiency well considered, hee was from the house committed to ward. And for that there was confessed corruption in receaving of money for his election, and also a band taken of him by certein of the Town of Westbury to save them harmless of the said corrupt retorne (as hee confessed), the Towne was amerced by the Parliament House at twentie Pounds. And it was ordered that hee should have his said bande redelyvered. And afterward the sayd person, for the spreading of his sedicious rumour, he was by order of the Quenes Majesties most honorable Council, sett on the pillory in Chepesyde in London."

H. E.

*Handel not a Musical Doctor.*—It is said Handel was offered the degree of Musical Doctor by the Senate at Oxford, which he declined. What authority at Oxford may there be for this assertion? He was asked why he did not take this degree, and replied: "Vat de dyfil trow my monnie away for dat — de blockhead's vish? I no vant to be von Doctor." If this anecdote be true, it is certain the offer of the Senate was not accompanied by the permission to omit keeping the customary act.

Brazenose.

*John Aubrey.*—The readers of "N. & Q." are respectfully reminded that an excellent opportunity is afforded, in the intended restoration of the church of Kingston St. Michael, Wilts, of doing an act of tardy justice to one of the fathers of English Archæology, by the erection of a modest tablet, as designed by himself (see his *Life* by Britton, p. 75.), to the memory of John Aubrey; whose residence, Easton Piers, was in that parish. Although the writer is not authorised to say so, he is well assured that any contribution to this object will be readily taken charge of, and zealously applied, by the Secretaries of the Wiltshire Archæological Society.

F. K.

Bath, March 22, 1857.

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## Queries.

### THE NONJURORS.

Hearne, in his *Diary* under August 12, 1734, has the following entry:

"I must remember to write to Dr. Rawlinson*, to know who is made a Rt. Rev. in the room of Mr. Gandy deceased.† Also to congratulate him for his benefactions (at least designed ones) with respect to his giving duplicate books to the University of Oxford, though I fear he met with opposition, not only in that point, but likewise in his endeavour to obtain some materials from the Oxford registers, in order to the better carrying on his *book about the nonjuring sufferers*, particularly those of the clergy."

This intended book is also noticed by Hearne at pp. 837. and 848. of his *Diary*. I should like to know whether this work is among the Rawlinson MSS. in the Bodleian.

In the *Christian Observer* for June, 1837, occurs the following editorial remark:

"It so happens that many years ago, from our admiration of portions of the devotional and practical writings of the Nonjurors, we actually endeavoured to collect materials for some new and interesting notices respecting them; but we desisted, because we could not separate what was good in them from their doctrinal and practical errors. [?] Their leaders were, for the most part, devout men, who made great sacrifices for conscience sake. Some of their descendants — as, for instance, a gentleman of Bath, who bears the respected name of Hickes — possess valuable documents, which deserve to be collected."

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* Dr. Richard Rawlinson was consecrated a Bishop of the Nonjuring communion on March 25, 1728, by Henry Gandy, Henry Doughty, and John Blackburne. Dr. Rawlinson died on March 6, 1755; his Oratory was in Gray's Inn, Holborn.

† See a notice of Henry Gandy's consecration in "N. & Q.," 1st S. ii. 355.

One of the descendants of the Nonjurors referred to — that meek and venerated man, the Rev. Thomas Bowdler — died on Nov. 12, 1856, whose library contained many valuable papers illustrative of the history of these remarkable men, as did also that of the late Rev. H. H. Norris of South Hackney. Has the library of "the gentleman of Bath, who bears the respected name of Hickes," been dispersed?

In 1692-3, James II. sent over to the deprived bishops for a list of those clergymen who had suffered for not taking the new oaths; and, accordingly, as correct a list as could be formed was drawn up, and Dean Hickes deputed to carry it over to His Majesty. Is this list extant in any public or private library? Or is that the identical list printed in the Appendix to the *Memoirs of Mr. John Kettlewell*, No. VI., which appears probable, as that work, as stated on the title-page, was "compiled from the collections of Dr. George Hickes and Robert Nelson, Esq." The same list, differing only in some few names, is also printed in Bowles's *Life of Bishop Ken*. J. Yeowell.

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### WHAT IS PORTENDED BY THE APPEARANCE OF A WHALE IN A RIVER?

Evelyn was a man who made "Notes" in his day; and, among them, there is one entered in his *Diary*, under the date of June 3, 1658. He says: —

"A large whale was taken abutting on the Thames and Greenwich, which drew an infinite concourse to see it, by water, horse, coach, and on foot, from London and all parts. It appeared first below Greenwich, at low water, for at high water it would have destroyed all the boats; but lying now in shallow water, encompassed by boats, after a long conflict, it was killed with a harpoon."

On September 3 of the same year, Evelyn makes another note, to this effect: "Died that arch-rebel Oliver Cromwell, called Protector." He does not note any connexion between the above two incidents. The *Turkish Spy*, however, *does*. In a letter, dated "Paris, 5th of the 10th Moon, 1658," and addressed to Achmet Padishani Culligiz Bassa, he (Mr. Manley, Dr. Midgeley, or John Paul Marana?) says: —

"But that which yet makes a greater noise is the death of Oliver the Protector of the English Commonwealth, who, whilst living, was the terror of all Europe. The superstitious say this was presaged three months ago; when a great whale, nine times as long as a tall man," [by the way, Evelyn states the length at fifty-eight feet] "was taken in a river of England near the capital city, forty (*sic*) miles from the sea. It seems the annals of that nation take notice, that the unusual appearance of a whale so far within land has always prognosticated some mighty change. Perhaps," [adds *The Spy*, with a bold suggestiveness which shows that he had not read a book which had appeared twelve years before, namely, the *Enquiry into Vulgar and Common Errors*, by Thomas Browne, who was then practising at Norwich,] "the fate of illustrious personages affects nature with more than ordinary passion, puts the elements into a disorder, and inspires the brutes with sympathy."

What portion of our national annals takes notice of the appearance of a whale up a river being the prognosticator of some mighty change?

J. Doran.

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## Minor Queries.

*Earl of Melfort.* — In the *Literary Journal*, 1745, p. 219., the following work is announced as published:

"A Collection of Papers, or the Negociations of J. Drummond, Earl of Melfort, Secretary of State to James II. since his abdication. Fol., 2 vols."

Was this work ever published? and if yes, what is the exact title? E. M.

*Aristophanes and St. Chrysostom.* — What is the authority for the assertion that St. John of Constantinople used to sleep with Aristophanes' *Plays* under his pillow. I am afraid it is a myth; but I wish to know where it originated. I must say, however, that in addition to my reverence for the eloquent saint, I have so much liking for the witty sinner, that I should be glad to think that it was true. William Fraser, B. C. L.

Alton, Staffordshire.

*Portrait of Edward Cave, the original Sylvanus Urban.* — A large picture, inscribed "E. C. Æt. 52. S. U.," was existing at Birmingham, Leamington, or elsewhere in that neighbourhood, about thirty years ago, when the late Mr. Bissett, proprietor of the library or museum at Leamington, made a pencil sketch of it. Anyone who will state where it is now preserved will much oblige

John Gough Nichols.

"*Querimonia Ecclesiæ.*" — Can any of your correspondents inform me who was the author of the *Querimonia Ecclesiæ*, and what is known of his other labours, and of his history?

Parker, in his *Politeia Ecclesiastica*, designates him as "Lous." Quoting, for instance, p. 23., the *Querimonia Ecclesiæ*, p. 164., he says, "Plus vero fervet imo furit Lous." M. W. J. A.

*Burials betwixt Planks.* — At a place called the "Nunnery," near Horsham, formerly owned and inhabited by a friend of mine, twelve skeletons in good preservation were discovered and dug up under the floor of the kitchen. They were supposed to have been the bodies of nuns — for it was formerly a religious house — and they were found lying in orderly arrangement, each body stretched out betwixt two planks of wood, without any side boards, or other kind of coffin. Was this a common mode of burial in olden time?

Alfred Gatty.

*Whitborne Queries.* — 1. From the Heralds' Office: "Whidborne, originally from Scotland, residing in Essex." Can any of your Essex readers inform me in what part of the county they resided, or give me any information respecting them?

2. It appears from a note on Latimer's letter to Cromwell, No. 42., that Richard Whitborne was the Prior of Great Malvern in his time. Can any of your readers give me any information respecting this person?

3. At Exmouth, —

"was born Sir Richard Whitebourne, Knight, whose adventurous voyages in discovering the commodities of Newfoundland, and endeavours for the plantations and profitable fishing there, have merited the general commendations of his country, and received honour from the king." — Risdon's *Survey of Devon*, p. 123.

Can any of your readers tell when or where this knighthood was conferred, or whether this or something else is the honour referred to in the conclusion of the sentence? Capt. Whitburn, as he is generally called, was sent with a royal commission to Newfoundland to make arrangements respecting the ships engaged in the fishery, and afterwards published an account of his discoveries there, which has been rather hardly dealt with by some writers, but was honoured at the time by a royal letter ordering collections to be made for its circulation in all the parishes of the kingdom.

C. C. R. R.

*Education: Royal Descent or Kin.* — Are there any schools, colleges, &c., where any preference, or other advantages, in matters of education, are given to those who can show descent from royalty?

Pater.

*Bajazet's Mule.* — Steevens, in a note to *All's Well that Ends Well*, Act IV. Sc. 1., says, that "in one of our old Turkish histories, there is a pompous description of Bajazet riding on a *mule* to the Divan." Could any reader of "N. & Q." give a reference to this? There is more than one old play in which Bajazet is introduced, but I have no note respecting his *mule*, any reference to which, either in a play or "old Turkish history," would be of importance in illustration of the passage in Shakspeare above alluded to. H.

*Richard Savage.* — Was Savage an impostor, or was he really the son of the Countess of Macclesfield, as he represented himself?* He said that he discovered that he was the son of that lady from letters which he found among the effects of his nurse (whom he had always regarded as his mother) at her death. Sir John Hawkins says that he was an impostor, and that his own tale, which Johnson repeats, was sufficient to prove him so. No writer, as far as I know, has echoed the opinion of the knight; but is it certain that there is no ground for such an opinion? Is it apparent, from any quarter, that any trustworthy person saw the papers which Savage said that he found? or does the story of his birth rest entirely on Savage's own statement?

Lesby.

[* See a curious Note on this point by Mrs. Piozzi in our present number, *antè*, p. 242. — Ed. "N. & Q."]

*Moses Fowler.* — Moses Fowler, elected Fellow of Corpus Christi College, Cambridge, proceeded B.D. 1585, and married Catharine Raye of Landbeach, Cambridgeshire, Oct. 6, 1586. We find him pleading the University privilege in an action of debt, wherein he had been outlawed, Easter Term, 1587. He was presented by the queen to the rectory of Brandsburton, Yorkshire, and was instituted thereto June 26, 1591. He soon afterwards resigned the same; and on August 30, in the same year, was instituted on the queen's presentation to the rectory of Sigglesthorne, in the same county. This he resigned, 1593. He was afterwards the first dean of the Collegiate Church of Ripon, wherein he was buried. In the aisle south of the choir of that church is, or was, a monument to his memory, with his bust, much defaced. We shall be glad of farther particulars respecting him, especially the date of his death, and a copy of any inscription on his monument.

C. H. & Thompson Cooper.

*Earl of Elgin Duke of Alcala.* — Is there any written authority for saying that the eleventh Earl of Elgin and Kincardine was also Duke of Alcala in Spain? No notice is taken of such a fact in Burke's *Peerage*. Does this title still exist?

M. A. Ball.

*The Potato "Parent Stock."* — Sir Walter Raleigh is generally believed to have planted at Youghall, in July, 1586–7, the first potatoes grown in the British empire; and "from these few, this country was furnished with seed." This was on the return of Sir Walter's expedition, for which the patent passed the Great Seal in 1584. Heriot, a scientific man, who accompanied the expedition, describes, under the head of "Roots," those called in Virginia, "Openawk," which are "round, some as large as a walnut, others much larger." (Sir Joseph Banks; Hall's *Ireland*, p. 80.) But although all this be true, the honour of first introducing this "root" into England belongs to Admiral Sir Francis Drake, who brought them, amongst other rare exotics, from the wilds of South America, on his return expedition, after circumnavigating the globe, in 1580, seven years prior to Sir Walter Raleigh's return expedition.

It has, however, been asserted that the potato, celebrated in the Elizabethan age, "is not the same root as that now commonly known by the name."

I opine that, if "not the same root," the present potatoes are the descendants of that "parent stock," though undoubtedly changed in their qua-

lities by cultivation and "*too much forcing;*" being consequently "far less hardy" than the parent stock.

I would feel obliged if Mr. Henry Stephens, or any of your readers, would endeavour to give some minuter evidence of Sir Francis Drake's claim to the aforesaid honour.

D. MacGregor Peter.

How of Angus.

*The Descendants of Edmund Dudley.* — Can any of your correspondents give me any particular information respecting the descendants of Edmund Dudley, Privy Councillor of Henry VII., and beheaded in the first of Henry VIII., besides those of the Northumberland branch and the female lines? The *Peerages* mention Andrew and Jerome as sons of Edmund and brothers of Northumberland. Were they sons of their father's first or second wife, and did they leave posterity? If so, what is known of their descendants? D. D.

*Governor Bradstreet.* — Simon Bradstreet, the ninth Governor of the Massachusetts Colony under the first charter, was the son of Rev. Simon Bradstreet, a minister in Lincolnshire, whose father was "the son of a Suffolk gentleman of fine estate." The Rev. Simon was one of the first Fellows of Emanuel College, Cambridge. I am desirous of learning other particulars of this family. The arms borne by the Governor were, On a fesse, three crescents; in base, a greyhound courant. The tinctures are not indicated on the seal from which these bearings are taken. D. D.

*Onslow Gardyner.* — This individual possessed a large collection of genealogical MSS., and was living in 1648. Some of his MSS., I think, fell into the hands of the Earl of Anglesea. Can any of your readers give any account of him, or tell when he died? G.

*Nanson Family.* — Any information about the family of Nanson of Kendal would be very acceptable to me. Lee mentions it thus: "Nanson, 1564, Council of Trent, 6 Queen Elizabeth, Kendal, Westmoreland. He beareth sa. a chevron between 3 amulets, argent." I am informed that Gwillim asserts there is an old monumental inscription to one of this family in Kendal Church. Is there any notice of the above family, or that of Preston of Hugill in the same county in Nicolson and Burn's *Hist. of Westmoreland?** Rd. B. Carlisle.

*Emmett Family.* — Can any of your numerous correspondents favour me with further particulars regarding the Emmett family? When did the family settle in Ireland? Was it a branch of the Emmott family of Emmott, near Colne, Lancashire? When was the name changed? In fact any information regarding the family, or where I should be likely to find any, would greatly oblige M. C. R.

*Our Old Psalter Tunes.* — The first edition of the *Metrical Psalms*, by Sternhold and Hopkins, was without music. The edition of 1562 contains the forty tunes, or the "apt notes to sing them withall." Who made these melodies? and why did the English people refuse to accept them or sing them? Edmund Howes calls them "Galliards and Measures." They are now distinguishable from the supplemental tunes by the term "Proper Tune." Gamma.

*Particulars wanted respecting Samuel Hartlib.* — Milton, it will be remembered, published his *Tractate of Education* in 1644, "at the request of Mr. Samuel Hartlib." I beg to repeat the sentiment of the Rev. J. H. Todd, who remarks, "A Life of Hartlib is a desideratum in English biography." Perhaps some of your readers can furnish me with a few notes respecting this remarkable person. Of course I am acquainted with the notices of him in Warton's edition of Milton's *Minor Poems*, Kennet's *Register*, and other common sources of information.* Edward F. Rimbault.

*Casa Bianca.* — Where can I find the original narrative of the act of youthful heroism immortalised by Mrs. Hemans in her well-known and beautiful little poem beginning —

> "The boy stood on the burning deck,
> Whence all but he had fled."

He is said to have been the son of the Admiral of the "Orient;" and at the battle of the Nile, having remained at his post after the ship had taken fire, and all the guns had been abandoned, to have perished in the explosion of the vessel. T. F. B.

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## Minor Queries with Answers.

*Commonitorium of Du Pin.* — Where shall I find the work of Du Pin on the XXXIX. Articles, which, under the title of *Commonitorium*, he submitted to the Sorbonne, and then sent to Archbishop Wake as what might be the basis of a union between the Anglican and Gallican churches? William Fraser, B. C. L.

Alton, Staffordshire.

[This work is entitled *Commonitorium de modis ineundæ pacis inter Ecclesias Anglicanam et Gallicanam*, and does not appear to have been printed *in extenso*. The original correspondence between Abp. Wake and Du Pin was, in 1812, in the possession of Dr. Osmond Beauvoir, Master of the

[* There are several notices of the Preston family in Nicolson and Burn's *Westmoreland*, vol. i. pp. 210, 211. 238, 239.]

[* There are eight articles relating to Samuel Hartlib among the Birch and Sloane MSS. See the Index to Ayscough's *Catalogue*.]

King's School at Canterbury, who furnished Maclaine with copies of the documents published in his Appendix to Mosheim. It is probable that a copy of the *Commonitorium* may be found among Abp. Wake's manuscripts in the library of Christ Church, Oxford. Cf. Nichols's *Literary Anecdotes*, ii. 40.; *Biographia Britannica*, art. Wake; *Gent. Mag.*, xxxvii. 242.; and Le Courayer on *English Ordinations*, edit. 1844, p. xviii.]

*Service for Consecration and Reconciliation of Churches.* — Is there any (*post* Reformation) authorised form to be used at the reopening of churches after repair and consequent desecration? or what is the form, and its authority, generally used? With regard to the consecration, Palmer states that a form was authorised and printed by Convocation in 1712, but that several others were in use under individual episcopal sanction only. If any correspondent should have either of the above named in his possession, I should feel extremely obliged for the loan of it for a few days.

E. S. Taylor.

Ormesby St. Margaret, Norfolk.

[It is clear there is no post-reformation authorised form of Reconciliation or reopening of churches. That some service was occasionally used by the Caroline divines is evident from a petition presented to the Commons by Alderman Pennington on Dec. 11. 1640; where, after the preamble, is "a particular of the manifold evils, pressures, grievances, caused, practised, and occasioned by the prelates and their dependents," of which the 18th is, "The christening and consecrating of churches and chapels, the consecrating fonts, pulpits, tables, chalices, churchyards, and many other things, and putting holiness in them; yea, *re-consecrating upon pretended pollution*, as though every thing were unclean without their consecrating." (Nalson's *Collection*, vol. i.) Hence we find that the church of Malling in Kent, having lost its consecration by profane uses, Archbishop Abbott forbid the parishioners "ab ingressu ecclesiæ" till it should be consecrated afresh. (Bp. Gibson's *Codex*, i. 189, 190.) The only service that occurs to us is "The Form of Reconciliation of Lichfield Cathedral, by Bishop Hacket, as given in his *Century of Sermons*, pp. xxxi.—xxxv. fol. 1675, and reprinted in *Hierurgia Anglicana*, pp. 118—122, edit. 1848. To come to later times, there was something very like a reconciliation at the reopening of St. Mary-de-Crypt Church, Gloucester, on the 27th Nov. 1845, when the total number of assembled clergymen in their robes was ninety-four; but it does not appear that the bishop was present, or that any special service was used for the occasion. (*English Churchman*, Dec. 4, 1845, p. 768.) As there is no authorised Form of Reconciliation, so neither is there any authorised Form of Consecration of Churches, as every bishop may now use any form, so that he uses some (Burn's *Ecclesiastical Law, sub voce*). Attempts have several times been made by the most eminent divines of the Church to supply this deficiency; hence we have Bishop Barlow's Form, 1610; Bishop Andrewes', 1620; Abp. Laud's, 1630; and Bishop Cosin's, 1661, inquired after by Mr. Sansom in our 1st S. i. 303., which was drawn up in Convocation, but not published, on account, as some think, of the excitement occasioned by Abp. Laud's manner of consecrating St. Katharine Creed Church in 1631. The two forms, that of 1712, which passed the Lower House, and that of 1715, approved in the Upper House of Convocation, are substantially the same, though in some few particulars they differ from each other, but neither was finally adopted. These forms are printed in Burn's *Eccles. Law*, art. Church; Dr. Cardwell's *Synodalia*, ii. 819.; Wilkins's *Concilia*, iv. 668.; and in the Appendix to the Rev. E. C. Harington's useful work *The Consecration of Churches*, &c. The form of 1712, with some trifling variations, is the one used at the present time throughout England and Wales.]

*History of Printing: Felix Kingston.* — What materials exist for continuing the history of printing on the same plan as the elaborate work of Ames, which he pursued no further than the end of the sixteenth century? I am anxious in particular to obtain some notice of a work in folio against Machinnel, translated from the French by Symon Patrick, grandfather to the bishop, and printed by Felix Kingston in 1602.

A. Taylor, M.A.

[A copy of this work is in the Bodleian, and is entitled *The Estate of the Church with the Discourse of the Times, from the Apostles untill this present, &c.*, translated out of French by S. P. [Simon Patrike], 4to., Lond. 1602. We cannot learn that any one is engaged in the revision of Herbert's edition of Ames's *Typographical Antiquities*, respecting which some valuable suggestions were submitted to the readers of "N. & Q." by Dr. Maitland in our first Number.]

*G. H. Glasse, the Translator of "Samson Agonistes" into Greek.* — Can any of the readers of "N. & Q." give me any account of this gentleman? Dr. Parr revised his translation; and he is said to have been the author of a rhyming Latin version of George Colman's *Miss Bailey*. He also translated Mason's *Caractacus* into Greek. But what I wish principally to know is, whether a melancholy story which I have heard respecting his death is true.

Lesby.

[The Rev. George Henry Glasse, son of Dr. Samuel Glasse, was a student of Christ Church, Oxford; M. A. 1782; Rector of Hanwell, Middlesex, 1785; Domestic Chaplain to the Duke of Cambridge, also Domestic Chaplain to Lord Sefton. He was a man of extraordinary wit, genius, and classical learning. His pecuniary embarrassments preyed on his susceptible mind, and in a state of mental irritability he destroyed himself by strangulation at the Bull and Mouth Inn, St. Martin's-le-Grand, Oct. 30, 1809. Some account of him and his numerous works will be found in the *Gentleman's Mag.*, lxxix. 1082; Nichols's *Lit. Anec.*, ix. 132. 228; and a report of the Coroner's Inquest in *St. James's Chronicle* of Oct. 31, 1809. Mr. Glasse was a frequent contributor to the *Gent. Mag.*, under the signature of E. E. A.]

*Passage in Beranger.* — Beranger, in his *Chant du Cosaque*, has these lines:

"Retourne boire à la Seine rebelle,
Où, tout sanglant, tu t'es lavé deux fois."

Can any reader of "N. & Q." tell me what is meant by the "deux fois"?

Lesby.

[Twice the Cossack was in Paris; in March, 1814, when the city was taken by the allied forces under the command of Prince Schwartzenberg, and again after the battle of Waterloo.]

## Replies.

NEWTON'S NEPHEW, THE REV. B. SMITH; THE NEW ATALANTIS; LORD HALIFAX AND MRS. C. BARTON.

(2nd S. iii. 41.)

As Newton immortalises even a scamp of a nephew, the immortality may as well be as decided as possible. I find from the source already mentioned, that B. Smith kept his head above water by his wit and his conversation. There is a song preserved in the handwriting of his friend the prebend, who represents Smith as the author of it. A friend of mine heard one verse at least, when a child, in a very different part of England: it may be that some of your readers may be able to dispute the prebend's assertion; if not, the verses must stand, until further showing, as made by the poet of Newton's family. It is as follows, omitting the choral line after the first verse:

"*Orpheus and Eurydice.*

"Young Orpheus tickled his harp so well,
With a twinkum twankum twang,
That he gained his Eurydice out of hell,
With a twinkum twankum twang.

"But had she been honest as she was fair,
'Tis a thousand to one she had never come there.

"'Tis much to be feared she proved a scold,
And therefore the Devil had got her in hold.

"But lest she should poison all hell with her tongue,
He straightway released her for an old song."

His complaint about the pulpit (or *tub*, as he calls it) was the peroration of a bit of florid eloquence which he often repeated, running very closely as follows:

"Instead of cultivated society [naming the people he had associated with in London], I have been driven to herd with baptized brutes, and when I was gaping for a pair of colours, I was thrust into the tub."

He was a professed hater of matrimony, a curious mode of advertisement in a clergyman who had a mistress in his house: but he used to say that he doubted whether any parson in the county could show an establishment so well composed as his. He would continually refuse his fee for performing the marriage ceremony; putting it by with, "Go your way, poor devils, go your way; I have done you mischief enough already."

Looking back to B. Smith's assertions about his cousin, I feel more and more inclined to believe that he really did speak as is reported of him, and that the inaccuracy does not arise from lapse of memory in the prebend. I suppose that his misrepresentation was one of pure ignorance; and that he knew little more of his uncle's household than other people. Nevertheless, it will be observed that, known as his conduct was to his uncle, he succeeded to his share of that uncle's personal property on the same footing as the rest of the half-nephews and nieces. This is strongly illustrative of the principle which appears to have actuated Newton, namely, that his next of kin had rights which he was bound to respect. The children of a nephew or niece who had died were presented with their share during his life, apparently to prevent the necessity of a will. All this seems to me to militate against Sir David Brewster's positive (but unsupported) assertion that it was Newton who bought the annuity for Catherine Barton which Halifax held in trust. This annuity would have exhausted his savings,—even supposing that they had been sufficient, which is rather a strong supposition — at a time when he was more than sixty years old. It is unlikely that, with his ideas, he would have felt it right thus to provide for one of his next of kin at the expense of the rest. It will be remembered that the annuity was 200*l.* a year, a provision for a single woman which, at that period, would have been reckoned magnificent.

I now resume the subject of the *New Atalantis* (2nd S. ii. 265. 390.). I did not examine the third and fourth volumes, finding no evidence in the Museum that they were published before 1720. From the preface to the third volume (which I have had the opportunity of examining, through the kindness of your correspondent T. C. S.) I find that the third and fourth volume (marked 1720 in the copy) are the memoirs written by Eginardus, described by Mr. Aspland, as from his quotations one would suspect. The second edition is of 1711, according to Mr. Aspland and Watt; the first, according to Watt, is of 1710. The quotation made by T. C. S., together with the additional sentence quoted by Mr. Aspland, comprise all that relates to *Bartica.*

These volumes certainly contain so much of the scandal which we know to have circulated, that there is a reasonable presumption of their being really a genuine collection of things actually said, with colouring and addition of mere narrative details, to heighten effect. Indeed, when we consider the quantity of scandal current, and the quantity of good reason given for it, we may easily suppose that a work of pure invention would have been unnecessary trouble taken, and would have wanted interest. Beyond this, of course, the statements of the work prove nothing; to my mind they do prove that their fundamental points were the talk of what was then called *the town.*

In point of time, the statements accord with my increasing belief that a private marriage took place in 1706. The publication in 1710, the materials being collected in the year or two preceding, gives the time which would be requisite for the rumours to become general, and to reach an unprincipled writer who was not about the court. It will be observed that there is a question of marriage in the story, which there is in very few of Mrs. Manley's narratives. The lady is represented as de-

manding that reparation of Lord Halifax, and he is represented as contemplating it, when she should become less "saucy." He is described as very much attached.

The slander upon Newton is what might have been expected. I do not attach any force to the expression "parent," applied to Newton, as proving very great ignorance of the circumstances. If the lady had been called *Neutica* instead of *Bartica*, the word would have certainly shown all the ignorance which can be supposed. But Mrs. Manley knew Catherine Barton's name, and could hardly have taken her for Newton's daughter: unless we suppose that the statement of Halifax's biographer, that she was the widow of Colonel Barton, was current so far back as 1709. I suspect that the word "parent" is used in the French sense, of which I have seen instances. There was much Frenchification (Gallicism is too respectable a word) in the light writings of the time; and there are instances enough of more than was usual in the writings of Mrs. Manley, who was besides educated in Guernsey. A woman who talks of people "rendering themselves" to a place, and the like, is quite capable of making "parent" mean any near relation.

It is then established that from 1709 to Newton's death, the story of Catherine Barton being the mistress of Lord Halifax circulated in edition after edition of a scandalous work, which certainly told truth in some of its stories. And it circulated with a stigma of the most insulting kind attached to the venerable relative whom Catherine Barton most respected, and to whom she was indebted for everything. Moreover, the scandal was reinforced by the admission of her defender and admirer, the biographer of Halifax, that she lived in the house of Lord Halifax as his housekeeper. But neither when she became the wife of Conduitt, nor when she furnished Fontevelle with materials for the life of Newton, did the niece make any denial of the facts alleged, directly or indirectly. This is very unlikely, on the supposition that she had never lived in the house of Lord Halifax. And the creation of this improbability is the chief bearing which Mrs. Manley's scandal has upon the evidence. It may be added that Newton never protects the niece who lived with him (as we must assume she did, if the connexion with Halifax be altogether fable) from the imputation by any public act or word: while Lord Halifax makes a will at the time when the book is in its highest feather, and seems to try to lend force to its insinuations by ambiguity of terms. What a cluster of improbabilities! The letter of Newton which I produced in August last (2nd S. ii. 161.) has, as I expected, created a Lady Halifax in the minds of many persons who could not see the force of the previous case (1st S. viii. 429.). Had all the circumstances, as now known, been brought together for the first time, affecting persons about whom no prepossession existed, there would never have been a dissenting voice on the matter. Let us put them together and try.

There is an uncle, and a niece, and her warm admirer: the third word is as much an admitted fact of the case as either of the other two. The uncle is a high public officer, eminent above all living men by his discoveries, and unusually strict in his private life. The niece is in London with her uncle thirty years, twenty years of which she lived in his house, as testified by the husband she married after her admirer's death, which husband knew the scandalous rumour we presently come to, and knew the importance of being accurate on this point of time, if by accuracy an answer would be implied. For ten years the niece did not live with her uncle. At the beginning of a certain ten years out of the thirty she comes into possession of a very handsome annuity which is held in trust for her by her admirer, and she is put down in her admirer's will for a legacy. Six years afterwards this legacy is cancelled, and a very handsome jointure, or allowance fully equivalent to a jointure, is substituted; which allowance is left her in token of the admirer's love for her person and happiness in her conversation; the admirer being also cognisant of the scandalous rumour. The assertion that she is her admirer's mistress, and that her uncle's connivance was purchased by a place under government, is circulated in a profligate work of the time, which is several times printed and much read. On her admirer's death, which takes place at the end of the ten years, a friendly biographer of his meets the scandal by a declaration that she was a virtuous woman, but admits that she lived in his house as "superintendent of his domestic affairs." And on her admirer's death, the uncle keeps the house till the funeral, alleging as reasons, first, his concern for the loss of his friend, secondly, the circumstances which related him to the family of that friend. No answer is ever given to the scandal, neither by the uncle nor the admirer on behalf of the lady, nor by the lady herself in defence of her uncle when she communicated the facts of his life to a biographer, nor by her acknowledged husband of after days, not even in the memoranda which he left on his family history. What conclusion would be drawn from all this, except that there was a private marriage between the niece and her admirer, if the facts now appeared for the first time? The matter, however, is not yet exhausted: more evidence will be found, as the number of those who know the existing facts, and are able to understand allusions, is increased by discussion.

I end this subject with a query. Halifax, in his will, speaks of the happiness he had had in Mrs. C. Barton's conversation. The original meaning of this word is, as defined by Edward

Phillips in his *New World of Words*, "a keeping company with, or being familiar with any:" and this is the only definition which John Milton's nephew, a learned man and a copious writer, gives of it. At present, the word rarely means anything but colloquy. The declension is gradual, I suppose. Thus, in the old translations of the New Testament, as in Matthew v. 37., λογος is rendered word, talk, communication, never * conversation. In speaking of the sexes, conversation, subdivided into lawful and unlawful, was what is now cohabitation. The question is, how far had the word progressed in its change of meaning in 1712? What witnesses can be adduced of conversation then meaning no more, between man and woman, than colloquy or habit of colloquy, when used of a long term of years? A. De Morgan.

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ANTHONY BACON AND SIR HENRY WOTTON.

(2nd S. iii. 121. 190.)

Unless I could convey to A. B. R. the impressions derived from the perusal of fifteen or sixteen thick folios of miscellaneous correspondence in manuscript, I cannot attempt to discuss with him the probabilities of Sir H. Wotton's story. As long as you know nothing of a man but his name, there is no difficulty in believing him a rascal; but when you have an intimate knowledge of himself and his affairs, there may be the greatest difficulty in believing that he can be a rascal without your having seen some traces of it. Thus, when Dr. Birch knew no more of Anthony Bacon than A. B. R. does, he believed and repeated Sir H. Wotton's story; but when he had read the fifteen manuscript volumes at Lambeth, he repudiated it as incredible; and if A. B. R. would go through the same process, I have no doubt he would come to the same conclusion. In the mean time, all I meant to establish was this: Evidence being in existence which has convinced everybody who has examined it that the story cannot be true, *the truth of the story ought not to be taken for granted.*

But, it might be asked, if the story be not true, how do you account for its having been told? I answer, nothing more natural: a secret transaction excites curiosity, curiosity stimulates speculation, and a conjecture in one man's mouth easily becomes a fact in another's. If A. B. R. thinks that the transmutation cannot be effected unless the last mouth be the mouth of a liar, let him try a simple experiment. The next time he is present when a story is under discussion which touches a neighbour's reputation, and of which he knows the true version, let him say nothing and listen.

Of course I do not quote Dr. Birch as infallible, any more than myself. We may both be wrong. But A. B. R. is certainly not in a position to pronounce judgment upon us, as long as he is unaware even of the *kind* of evidence to which we appeal. Part of Wotton's story is that Anthony Bacon had *a noble entertainment at Essex House, and at least* 1000*l. of annual pension;* upon which Dr. Birch remarks that "of this pretended pension [not 'of this *affair*,' as A. B. R. misquotes it, — meaning the intrigue by which the 4000*l.* had been extorted] there is not the least trace in all Mr. Bacon's papers." "That" (rejoins A. B. R.) "is exactly what might have been expected." How can he possibly know that, unless he knows what kind of papers they are? Suppose they contain details of receipt and expenditure; or negociations with creditors about security, and means and times of payment; or answers to maternal expostulations about money matters; or confidential discussions with his brother as to financial perplexities. Is it so likely that no traces should anywhere appear in them of such an item as 1000*l.* of annual pension? J. S.

* Does my ear deceive me, or is it common in oral quotation, to say "Let your *conversation* be yea, yea," &c.?

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TRACES OF WILLIAM TYNDALE, THE REFORMER.

(2nd S. iii. 204.)

Mr. Offor's researches in quest of information respecting the life and circumstances of Mr. Tyndale, as cited by J. G. N., enabled him to collect and publish several very interesting facts and documents unknown to Foxe and Strype, and to every subsequent historian of our Reformation. In the course of those researches Mr. Offor became acquainted with the documents which appear in J. G. N.'s article. When I undertook, at the late Mr. Stokes's request, to edit Tyndale's *Works* for the Parker Society, it became my duty to weigh the evidence for my friend Mr. Offor's conclusions, as they had been given to the public in his *Life of Tyndale*, with the aid of the late Rev. Christopher Anderson's further diligent inquiries, as published in his invaluable *Annals of the English Bible.* The result was a decisive conviction, as stated in my biographical notice, prefixed to the Parker Society's edition, p. xv., that neither the William Tyndale whose ordination is mentioned, nor the one who became an *Observant* friar, can have been the same person as the translator of the Scriptures. The confraternity of Observants at Greenwich lived under the eyes of Henry VIII. and his court; and the king, who declared to Pope Leo X. his "ferventissimum studium erga sanctam familiam fratrum minorum de Observantia," in 1513 (Ellis, *Original Letters*, 3rd Series, L. 66.), was proportionably angry when some of them boldly condemned his divorce (*Ib.*, L. 201., and Letters in previous series); so that Sir Thomas More would not have been unacquainted with

Tyndale's liability to be styled an *apostate*, a name especially given to monks who deserted their monastery (*Concil. Andegav.*, c. x. A.D. 1060), had he ever belonged to that body; and yet, whilst he continually calls Jerome and Roye apostates or friars, he calls Tyndale either simply by his family name, or *Sir William*, a species of title then given to priests. As to the document of ordination, "per Rev. prēm Dmn. Thomā Dei gratia Pavaden. (Query, what place?) epm, auctē Rev. prīs Domini Willem. permissione divina Londin. Willms Tindale Carlii dioc. p. li. di. ad tim domus monialium de Lambley," since this nunnery, though on the borders of Cumberland, was in the diocese of Durham (vide Camden's *Britannia*), the words "Carlii dioc." must refer to this William Tindale, rather than to the benefice accepted as his title; and the translator's birthplace and abode were in what was then the diocese of Worcester.

I will only farther observe, that when Tyndale calls "Jerome a brother of Greenwich *also*," he had been speaking of Roye, who was such. (Preface to *Wicked Mammon*, pp. 17–18.)

If J. G. N. will consult Anderson's *Annals*, B. i. § 1. pp. 22–3., he will probably be convinced that the father of William Tyndale, the translator, was Thomas, not John.

If this article should induce any of your readers to refer to the "Introductory Notice," P. Soc. Tyndale's *Works*, p. 31., they will perceive that it says, "The Obedience *preceded* the Wicked Mammon," where the context shows it should be *followed*; for which I would not wish him to blame the printer, but to pardon it as one of those oversights, —

"Quas aut incuria fudit
Aut humana parum cavit natura."

Henry Walter.

Hasilbury Bryan.

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### "BANE" AND "BALE."

(2nd S. iii. 204.)

Few lovers of philology, I apprehend, will be inclined to agree with Mr. Keightley in his opinion respecting these words; viz. first, that the latter has been "a perplexity to lexicographers;" whereas Johnson gives a full and true account and derivation of the same. Secondly, that "*bale* is merely another form of *bane*, because *l* and *n* are commutable;" whereas the two words are used by the same writers, constantly, on different occasions, with distinct and appropriate significations. Thirdly, that "there is little difference of sense between *baleful* and *baneful*, much less than between *born* and *borne*;" whereas the difference is marked, not to say great; the former indicates "calamity, misery, ruin,"—the latter, "death."

Take the following as instances of distinct use, out of hundreds:

"God send every good man bote of his bale." [*i.e.* help in his affliction.]

Chaucer, conc. of *Chanon Yemmanes Tale.*

"But I was hurt right now thurghout min eye,
Into min herte, that wol my bane be."

Chaucer, *Knight's Tale*, 1099.

Again:

"*Pand.* Thou must to thy father, and begone from Troilus, 'twill be his death; 'twill be his bane [his murder], he cannot bear it." — *Troilus and Cressida*, Act IV. Sc. 2.

"Our natures do pursue
(Like rats that ravin down their proper bane)
A thirsty evil; and when we drink, we die."

*Measure for Measure*, Act I. Sc. 3.

"Rome and her rats are at the point of battle;
The one side must have bale" [*i.e.* misery, ruin].

*Coriolanus*, Act I. Sc. 1.

And we find "*baleful* news," and "*baleful* messengers," in the 2nd and 3rd *Henry VI.*, by which term calamity and sorrow, not death, are indicated.

On the whole, then, I think that when we examine the mode in which writers of authority use these words, we find no difficulty in obtaining a distinct and proper conception of each, or in assigning to each its appropriate place and employment. And when we turn to the source whence they are derived, the matter is placed beyond a doubt.

*Beal*, *balew*, *balo*, &c., A.-S., 1. evil, misery; 2. wickedness, the devil.

*Bana*, 1. a murderer, manslayer; 2. destruction, death.

I abstain from entering upon the obscure passage in *Hamlet* to which Mr. Keightley alludes. I am afraid it is hopelessly corrupt. Did it occur in the first folio it might be otherwise. H. C. K.

—— Rectory, Hereford.

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## Replies to Minor Queries.

*The Orebim* (2nd S. i. 254. 403.)—A correspondent has asked where Coleridge explains the *Orebim* who fed Elijah to be Arabians, or people of Orbo. The quotation sent in reply to him seems to be from a Devonshire clergyman, probably, I should think, the poet's father.

But the same explanation is warmly advocated by Adam Clarke, and had been given by Archbishop Kennicott, after St. Jerome, and with something like countenance from the Arabic version. If therefore the theory, as a remonstrance against it quoted by the first correspondent implies, be either rationalistic or neological, it follows that the Fathers of the Church, and our own most approved expositors, are in similar danger. St. Jerome, indeed, is full of "neology" of *that kind*. He gravely lays down that St.

Paul's argument about *seed* and *seed*, is a piece of folly, adapted to the "foolish Galatians" — *stultis stultus factus est.* But while Fathers, bishops, and expounders both learned and devout, have thought the *Orebim* to be the inhabitants of some little town, or Arabs, the real thorough-going Neologians use very different language. They contend for the sense *ravens*, that they may have an objection. "*Tota historia*," says Maurer, "*fabularum plena est.*" (See that useful, but sadly neglected book, Barrett's *Synopsis*, and *Alford on the Galatians.*)

It seems to me desirable that writers like the one quoted by the first correspondent on this topic, should refrain from classing together, under the name "Rationalists," such different writers as St. Jerome, Kennicott, A. Clarke, and Maurer with his "Tota historia fabularum plena est." The words in the sacred text, "I have commanded to sustain," are applied alike to the Orebim, and to the widow of Sarepta. R. W. L.

*Thanks after the Gospel* (2nd S. ii. 467.; iii. 38. 57. 98. 155.) — I do not observe that any of your correspondents have noticed the passage in Bishop Sparrow's *Rationale* on this point, that seems to regret that it was even then disused: —

"After the Gospel is ended, the use was to praise God, saying, 'Thanks be to God for this Gospel.' So was it of old ordained (Tolet. Conc. 4. c. 11.), that the Lauds, or praises, should be said, not after the Epistle, but immediately after the Gospel, for the glory of Christ, which is preached in the Gospel. In some places the fashion was then to kiss the book."

C.

*Nathanael Culverwel.* — Very little is known of the life of this elegant writer, and because he was a man deserving of remembrance, although the author of but one small quarto volume, with which few are acquainted, I reply to the inquiry (2nd S. iii. 126.) through "N. & Q." instead of to the inquirer directly.

Nathanael Culverwel died in 1652, whilst still a young man. It is probable that he was a son of the celebrated Puritan divine, Ezekiel Culverwel, who was settled in Essex. From the facts, that Richard Culverwel, the brother of the author, was appointed parochial minister of Grundisborough in Suffolk during the Protectorate, and that the "elegant and learned Discourse of the Light of Nature," was dedicated to Dr. Tuckney, who sat in the Assembly of Divines in Westminster, and who, "after the coming-in of the Five Mile Act shifted about in several counties" (Neal's *Puritans*, vol. iv. p. 437.), it may be concluded that this young man was of Nonconformist principles.

Varlov ap Harry.

*Imitative Ancient Ballad* (2nd S. iii. 207.) — I think Mr. Peacock is in search of the ballad of "Sir John-le-Spring, who was slain in the arms of his leman, in his bower at Houghton-le-Spring, 1311." It commences thus:

"Pray for the sowle of Sir John-le-Spring,
When the black monks sing —
And the vesper bells ring;
Pray for the sprite of a murdered Knight,
Pray for the sowle of Sir John-le-Spring."

The ballad entire is too long for insertion in "N. & Q.," especially as it is printed in two works of comparatively easy access, viz. *The Bishoprick Garland*, edited by the late Sir Cuthbert Sharp; and Richardson's *Local Historians' Table Book*, "Legendary Division," vol. i. p. 20. Should these works, from their local nature, not be within Mr. Peacock's immediate reach, if he will communicate with me personally, I shall have very much pleasure in sending him a copy of the ballad.* I am not enabled, however, to indorse the opinion that it was the production of Robert Surtees (*clarum et venerabile nomen!*), although the measure of it seems too ringing and precise for a genuine early ballad. Robert S. Salmon.

Newcastle-on-Tyne.

*Naked-Boy Court: Bleeding-Heart Yard* (2nd S. ii. 38.) — In Herefordshire, where they are wild, and in Norfolk, the autumnal crocus, which has flowers without leaves, which latter do not appear till spring, is called commonly from this circumstance *Naked-boys.* Why should not the court in question take its name from a profusion of these flowers, which may have grown there in some former time, when perhaps it was a garden? The various Lavender Hills, Laurel Groves, Elm Tree Courts, &c., of the metropolis seem to render this not improbable. Had Mr. Dickens known that the dark red wallflower in the west of England is called Bleeding Heart (in Norfolk, Bloody Warrior), he might have added another to the amusing etymologies of the locality immortalised in *Little Dorrit.* E. G. R.

*The Letters and Conversation of Brother Laurence, translated from the French* (2nd S. ii. 489.) — This was published by Hamilton, Adams & Co., London, 1830. Should Eirionnach not be able to meet with a copy of this little book, the writer will be happy to lend his. Richard Rathbone.

Woodcote, Liverpool.

*Mason's Short-hand: Systems of Short-hand* (2nd S. ii. 393.; iii. 209.) — Mr. Thompson Cooper in his remarks on Mason's Short-hand having given all the praise to the wrong parties, allow me to say the Gurneys never invented a system of their own; they merely *republished* Mason, with all his imperfections, but without his originality. Ma-

* This offer, and two similar ones from other kind correspondents, show the good feeling which exists amongst our contributors: one, J. O., has however sent through us a copy of the ballad to Mr. Peacock.

son was an enthusiast in the art. His life seems to have been devoted to the improvement and perfecting of short-hand writing. In simplicity of characters he surpassed all his predecessors. Lewis, in his *History of Short-hand*, says that Mason was the greatest short-hand writer of the seventeenth century. Judging by his works, he deserves to be so called. Mason's first work had for title a *Pen Plucht from an Eagle's Wing*. It appeared in 1672, and was an improvement on his predecessor, J. Rich. Practice proved the work too complex for use. In 1682 he produced his second work, called *Arts Advancement*, &c. This was followed by *A Table of Natural Contractions*, being a method of abbreviations by means of the persons, moods, and tenses. The table not being sufficiently explanatory obliged the author, in 1695, to publish a key entitled the *Aurea Clavis*. In 1707 was published his last and most important work, *La Plume Volante*. The alphabet, rules, and contractions of this work have been republished time after time by the Gurneys, Shorter, Parker, and many others. Mason gave such an impetus to the improvement of the art, that his own works were soon superseded by succeeding authors. With the exception of the Government Short-hand writers, Mason's system is now nearly obsolete. W. E. C.

My friend, Mr. Hanbury's, note, reminds me of the original query upon this subject, and this chance threw in my way, on the shelf of an old curiosity shop at Sevenoaks, lately,—a copy of a scarce and curious work by Thos. Shelton, of which I give the title:

"ZEIGLOGRAPHIA, or a new Art of Short Writing never before published. More easie, exact, short, and speedie than any here to fore. Invented and composed by Thomas Shelton, Author and Teacher of ye same Art. Allowed by Authoritie. London, Printed by M. S., and are sold at the Author's house in Bore's Head Court, by Cripple Gate, 1659."

This good man argues that the sermons preached by Chrysostome to the people of Antioch must have been taken down in short-hand, or *characters*, and criticises the systems of Mr. Ball, Dr. Bright, John and Edmund Willis, William Labourer, and others, and dedicates his little work "To the Supream Authority of England."

Charles Reed.

Paternoster Row.

*Derivation of "Forge"* (2nd S. iii. 206.) — To *forge*, i. e. *fore-reach*, to get a-head of. C.

*Rev. Robert Talbot* (2nd S. iii. 189.) — Robert Talbot was instituted to the rectory of Eyam, Dec. 16, 1617. His successor was Sherland Adams, instituted Sept. 10, 1630. (From the Institution Books in the Public Record Office.)

R. T.

*Ancient Great Bells at Westminster* (2nd S. iii. 187.) — Allow me to mention by way of appendix to the interesting document of the 39 Henry III. communicated from the Patent Rolls by Mr. Ellacombe, that we find upon the Close Rolls mandates of the same king in the 34th and 35th years of his reign, which show that great bells were being then provided at Westminster.

In the first of these mandates, he commanded Edward Fitz Otho to cause a bell to be made from the metal in his custody, larger than the bells that had been made under his direction in the year before, and if that metal should not be sufficient, then to buy in London or elsewhere as much more as should be required, so that none of the old bells should be broken up to supply the deficiency; and he was to have the great bell completed before the ensuing St. Edward's Day [1250]. (Rot. Litt. Claus. 34 H. III., m. 8.)

In the second of these mandates, which was issued a few months afterwards, the king commanded Edward of Westminster (who seems to have been charged with providing the decorations for St. Stephen's Chapel, as also those for the Abbey, and for the King's Great Chamber at Westminster), to get a bell made, by advice of the founder, which, though it was not to be so large as the great bell at Westminster, might nevertheless correspond with it in tone. (Rot. Litt. Claus. 35 Hen. III., m. 17.)

It is probable that the great bell which the king wished to be provided by St. Edward's Day was named in honour of Edward the Confessor, and was one of the great bells of Westminster, with the ringing of which the fraternity mentioned by Mr. Ellacombe was charged.

"Edward of Westminster," the great bell which, from the reign of Edward III., if not from an earlier period, hung in a strong tower in New Palace Yard, opposite the great door of Westminster Hall, was quite an historic bell. It is said to have borne the following inscription:

"Tercius aptavit me Rex Edwardque vocavit
Sancti decore Edwardi signeretur ut hore:"

and for more than three hundred years it sounded the hours to the judges of England; but in the reign of William of Orange, commonly called William III., it was magnanimously sold to the Dean and Chapter of St. Paul's, who exchanged it with the founder for the present great bell of the cathedral, which was cast by Phelps in 1716. About this time the old tower in which it had hung at Westminster was demolished. At some time after the Reformation, "Edward of Westminster" became known as "Westminster Tom," and it bore that name when sold to the Chapter of St. Paul's. It had been recast by Wightman, and was broken up when Phelps's new bell was delivered. (*Antiquarian Repertory*, ii. 162.)

As its mighty successor — the *Big Ben* of which we hear so much — is destined for a time-honoured historic site with which imperishable associations connect the name of Edward, it is much to be regretted that the new great bell has not been named *Great Edward* instead of bearing its present unmeaning and pugilistic-sounding appellation. However, let us hope that the sonorous monitor may long resound through the regal halls of the new legislative palace, and

"Fann'd by the fleeting wings of Time"

may never witness a day when Englishmen shall forget the ties that bind them to the past.

Wm. Sidney Gibson.

Tynemouth.

*Traditions through few Links* (2nd S. ii. *passim.*) — The following interesting passage is from Mr. J. H. Jesse's *Memoirs of the Court of England from the Revolution in* 1688 *to the Death of George the Second*, vol. iii. p. 250., *et seq.*

"It is a singular feature in the history of this nobleman [Charles Seymour, Duke of Somerset], that he should have figured in either the pageants or the politics of as many as six reigns. At the funeral of Charles II. he was one of the supporters of the chief mourner, Prince George of Denmark. He carried the orb at the coronation of James II.; at the coronation of William and Mary he bore the Queen's crown. At the funeral of King William he was again one of the supporters of the chief mourner, Prince George; and at the coronations of Queen Anne, George I., and George II. he carried the orb. The share which he had in such pageants equally suited his character and gratified his vanity. It may be incidentally mentioned as a curious circumstance that had the Duke of Somerset been born four years earlier, the same individual would have been a subject under the administration of Oliver Cromwell, and might have been personally acquainted with George III. When we consider the extended age of certain individuals, and the information they have the means of imparting to others who may afterwards themselves attain to longevity, we shall find that the links which unite one generation to another, and which connect a past age with the present one, are not so far apart as we might at first be inclined to suppose. For instance, the late King William IV. used to relate that he had spoken to a butcher at Windsor who had conversed with Charles II. This circumstance, on a first consideration, appears somewhat startling, but when we remember that the Duke of Somerset must have frequently conversed with Charles, by whom, indeed, he was invested with the Garter; that the Duke died as late as 1748, and consequently that not impossibly there may be aged individuals still living who were personally acquainted with him, we shall find it possible that there may exist but one intermediate link between the reigns of King Charles and Queen Victoria, extending over a period of nearly one hundred and sixty years."

Edward F. Rimbault.

"*The World Unmasked*" (2nd S. ii. 390. 476.) — My attention was called the other day to an inquiry in your pages concerning the authorship of that old work, *The World Unmasked; or The Philosopher the Greatest Cheat.*

The following statement, if not ill-timed, may help to solve the question, should you deem it worthy of a corner in your columns. I have had many years in my possession a most pithy and pointed growth of an earnest and devout mind, — a little volume entitled *Letters concerning the Religion essential to Man; as it is distinct from what is merely an Accession to it; in two parts.* The title-page adds, "*By the Author of the World Unmasked;* or the State of Souls separated from their Bodies. Translated from the French." Its date is, London, 1738. My copy is in small duodecimo, and has 226 pages. A friend of mine picked up a copy of it in French, in two volumes, of a somewhat earlier date in 12mo., which are gone I know not where. But I recollect well that it was announced in his French copy that the anonymous writer was believed in France to be one *Madlle. Huber;* but of her birth, parentage, and education, I cannot give any account. I had long understood that "The XL. Letters on Religion" were traditionally ascribed to *a Lady*, and that very few literati believed Mandeville to be the author of the other work. Lest the title above cited of *The World Unmasked*, &c., should seem to forbid identification, I will extract a note appended to page 1. of the letters:

"Those xiv. Letters, wherein the systems of the ancients and moderns are reconciled, by an exposition of the different sentiments of some Divines, concerning the State of Souls when separated from their bodies, are published in a book entitled 'The World Unmasked; or *The Philosopher the Greatest Cheat;*' — printed for A. Millar."

This is the same publisher as on the title-page of the Letters. It may be well to make a note of the fact, that the excellent little work of which I have a copy was in such keen request, twenty-five or thirty years ago, by some zealous Christians of freely inquiring minds, that from a stray scrap at 6*d.* or 1*s.*, it became a choice and scarce volume at 6*s.* 6*d.* and 7*s.* per copy; now, I fear, it hardly can be got at any price. S. C. Freeman.

*Arms of Bishop Rundle* (2nd S. iii. 149.) — I have not the coat desired by J. S. R., but I think it highly probable that he may find it in Cole's notes to Ware, vol. lvii. of his *Collections* in the British Museum, f. 259. *et seq.*

W. K. R. Bedford.

Sutton Coldfield.

[Cole has not given the Bishop's arms, but merely the following note: "See Dr. Hawkesworth's edition of Dean Swift's *Letters*, 1766, vol. iii. p. 119., where is a letter from Mr. Pulteney on the subject of Bishop Rundle's promotion and character. Bishop Gibson was consistent in opposing where he had authority; where he had none he acquiesced."]

*Handel's Organ* (2nd S. iii. 171.) — In *Church Walks in Middlesex*, p. 41., it is stated that the organ in Kew Church, built by Parker, 1740, once belonged to Handel. R. W. Hackwood.

*Filius Populi* (2nd S. iii. 107. 158.) — May not the distinction between registering a child as *baseborn* or as *child of the people* consist in this: that in the first case the paternity is known and acknowledged, and not in the second case? The extract from the register of Lawrence Waltham, given by Lord Braybrooke, though at first sight it seems adverse to this view, may on second thoughts be held to confirm it. The mother had sworn, says the note, that John Ford was the father; but this being probably denied by Ford, the child is entered as having the general public only for father. Stylites.

This phrase is well known to lawyers, and has always been used to signify a bastard. In *Termes de la Ley*, supposed to have been written by William Rastal, a judge of the Court of Common Pleas in the reign of Queen Mary, it is said:

"Bastard is he that is born of any woman not married, so that his father is not known by order of law — et pur ceo il est dit *Filius Populi*." — Tit. *Bastard.*

*Nullius filius* was used to signify the same thing. (Litt. s. 188.) Lord Coke adds these lines:

"Cui pater est populus, pater est sibi nullus et omnis,
Cui pater est populus, non habet ille patrem:"

which are thus translated in the English version of *Termes de la Ley*, tit. *Mulier:*

"To whom the People Father is,
To him is Father none and all,
To whom the People Father is,
Well fatherless we may him call."

J. W. Phillips.

Haverfordwest.

*Leaning Towers and Spires* (2nd S. iii. 18. 175.) — Among the leaning spires I do not observe that any of your correspondents have mentioned one which is probably the most remarkable in the kingdom. In the fens of Lincolnshire lies the old-world town of Spalding, which could not keep up with the railway, and so has been left behind. Its old church is a fine one, but the spire leans, and will probably ere long tumble down, unless the sleepy old folks there bestir themselves. They ought to repair the church they have, and also to build a new one. But four miles off stands Surfleet, which is indeed a singular object. The foundation seems to have sunk, probably on account of the marshy ground, and the whole steeple leans in a frightful way to the west. But there is no danger of its falling. A hundred years ago old Mr. Buckwater, who lived near, always used to get off his horse while passing Surfleet Church, but there it stands as stout as ever. P. D. P.

*Archbishops Abbot and Sheldon* (2nd S. iii. 207.) — For information respecting these two prelates I beg to refer Mr. Wynen to the *Biographia Britannica*, and Chalmers's *Biographical Dictionary*, and the works mentioned therein. Being public characters, many notices of them are to be met with in various works treating of the times in which they lived. Archbishop Abbot's life in the *Biographia Britannica* was reprinted with some additions and corrections in 8vo. at Guildford, 1777, with his character, by the Right Hon. Arthur Onslow, late Speaker of the House of Commons; a description of the hospital which he erected and endowed in his native town of Guildford, in Surrey; correct copies of the Charter and Statutes of the same, his will, &c.; lives of his two brothers, Dr. Robert Abbot, Bishop of Salisbury, and Sir Morris Abbot, Knt., Lord Mayor of London. The book contains five copper-plates, and is now very scarce. The archbishop was never married. W. H. W. T.

Somerset House.

*First Actress and First Scene* (2nd S. iii. 206.) — It seems generally admitted that Mrs. Coleman, who represented "Ianthe" in D'Avenant's *Siege of Rhodes* in 1656, was the first actress who appeared upon the stage.

The use of scenes, however, was known before the time mentioned in Mr. R. W. Hackwood's Query, as is shown by the following extract from Evelyn's *Diary*, under date May 5, 1659:

"I went to my brother in London, and next day to see a new opera after ye italian way in recitative music and *sceanes*, much inferior to the Italian Composure and magnificence; but it was prodigious that in a time of such publiq consternation such a vanity should be kept up or permitted."

The opera referred to was the —

"Cruelty of the Spaniards in Peru, expressed by vocal and instrumental music and by art of perspective and *scenes*, by Sir W. D'Avenant, represented daily at the Cockpit in Drury Lane at 3 o'ck in the afternoon punctually." 1658.

I have somewhere seen it stated that "Ann Marshall" was the first actress on the stage, and that the part was "Desdemona," but for this I have mislaid my authority. It is likely that both the ladies named, as well as Miss Saunders (afterwards Mrs. Betterton) appeared very nearly at the same time. Charles Wylie.

*Two Turkeyses* (2nd S. iii. 168.) — In the Correspondence of Bishop Bedell, chap. iv., when treating of "Fraud and Corruption in alledging Councils, Fathers, and Doctors," he states:

"The King's Letters to the Duke of Espernon of this Victory, were blown over France, sent to Rome, printed with a Discourse thereabout, set forth at Antwerp, and translated into English, with some alterations and *Turkeysing* by F. Parsons," &c.

John Husband.

Berwick.

*Devil's Seat, Yarmouth* (2nd S. iii. 150.) — The seat to which reference is here made is at *Great*

Yarmouth. The following extract from Palmer's *History of Yarmouth*, ii. 139., will be acceptable to A. S.:

"In the church is still preserved a curious seat, or chair, formed by the bone of a whale. It was formerly placed at the church gate, under the old guild hall; and, according to Hone, acquired the title of the 'Devil's Seat.' In 1606, we find a charge of 8*s*. for painting it: probably on the demolition of the old Guild Hall, it was brought into the church, where it now remains, near the great west door."

J. W. Diboll.

Great Yarmouth.

*Margaret Duchess of Newcastle* (2nd S. iii. 188.) — In the *Athenæ Oxonienses*, by Bliss, vol. iv., col. 755., it is said of Walter Charlton:

"And [he] hath translated into Latin *Gulielmi Ducis Novicastrensis Vita*, Lond. 1668, fol., originally written in English by Margaret, the second wife of the said Duke of Newcastle, daughter of Thomas Lucas of Colchester, Esq., and sister to John Lord Lucas: which Margaret dying on the 15th of Dec. 1673, aged 50 years, was buried on the 7th of January * following in a vault in the north-cross isle of the Abbey Church of St. Peter in Westminster. Her husband, sirnamed Cavendish, whose life was written by her, while he was living, dyed in the latter end of Dec. 1676, aged 83 †, and was buried in the same vault by his dutchess: over which was soon after put a noble and splendid monument."

Should your correspondent M. (4) require it, he will find more particulars of the duke in Banks' *Extinct Baronage*, vol. iii. pp. 547, 548.; also in Keepe's *Monumenta Westmonasteriensia*, Lond. 1682, 12mo., pp. 182—184. D. B.

18. Regent Square.

"*Dear Sir*," *or* "*My dear Sir*" (2nd S. iii. 149.) — I have never felt any doubt as to the *latter* being the more friendly address, and not suited to any but intimate acquaintance. But as the opinion of an individual, and especially of an anonymous one, can have but little weight, I will add that in Horace Walpole's letters, if I am not greatly mistaken, a letter from him may be found in which he complains of the familiarity of a comparative stranger addressing him as "My dear Sir." I have not the book at hand to refer to.

Stylites.

"*As Deep as the North Star*" (2nd S. ii. 307.) — In Norfolk the comparison for cunning is "As deep as Chelsea," or "As deep as Chelsea Reach." I asked an old lady, who said in my hearing that her cat was as deep as Chelsea, what or where Chelsea was; but all she knew about it was, that "it was a saying like." E. G. R.

*The First Brick Building in England* (2nd S. iii. 30. 95.) — An interesting specimen of early English brickwork exists at Repton, Derbyshire. It is an ancient brick tower, part of the ancient priory of *Repingdon*, and supposed to have been the separate dwelling of the abbot. It was built, probably, as early as the reign of Henry V., and when I saw it, some ten years since, was in excellent preservation. An engraving of the tower, accompanying a short history of *Repton and its Priory*, may be seen in the *Topographer*, vol. ii. 1790.

Edward F. Rimbault.

*Exchequer* (2nd S. iii. 231.) — I think a reference to "N. & Q.," 1st S. x. 32., where an extract is given from Dr. Lardner's *Arithmetic*, would almost settle the question respecting the derivation of the word Exchequer. That a mode of calculation, by a board divided into squares, and thence called a chequer table, was formerly practised, is evident from the following extract from the Journal of the Proceedings of the Corporation of Boston:

"1556. Resolved, that neither any of the 12, or of the 18, shall *touch* the Check Table, under a fine of 12 pence for each transgression."

The 12 and the 18 alluded to were the 12 aldermen and the 18 common councillors, of which the corporation consisted. Can any of the readers of "N. & Q." state what was the *mode* of calculation used? Pishey Thompson.

Stoke Newington.

*Bishop Lamplugh* (2nd S. iii. 190.) — In addition to the works mentioned, Bishop Lamplugh published a tract entitled:

"A Letter from the Bishops to be sent along with his Majesty's Letters Patents for a general collection toward relief of the Protestants who have been forced to fly from Ireland, driven from their houses and possessions by the Enemies of our Religion and Country; and therefore exciting the people to liberal charity." London, 1689.

J. D. S.

"*Pull Devil, pull Baker* (2nd S. iii. 228.) — A favourite slide for the magic lantern, years ago, was illustrative of this phrase — perhaps the phrase itself may have originated from some such an illustration. The first scene is the baker's oven; the second, the baker detected in making short weight; in the third the devil comes and carries off the baker's bread and bag of ill-gotten wealth; then comes the fourth, in which the baker, in pursuit of his treasure, overtakes the devil, and grasping him tightly by the tail, it is "pull Devil, pull Baker," backwards and forwards, till the baker is pulled off the scene, and, in the next, appears packed in his own basket and strapped on the devil's back, carried rapidly forwards to the fearful end of his career. W. T.

*Twins* (2nd S. iii. 235.) — In reply to M. D. respecting twins of *different* sexes *both* having children, of which, he says, he does not know

* As in the Abbey Register.

† The Abbey Register gives 22nd Jan. 1676-7, as the date of the duke's burial.

an instance, I would state, that I know of, *at least*, one instance, in which a twin *brother* and a twin *sister* have each had a numerous family of healthy and talented children.

PISHEY THOMPSON.

Stoke Newington.

*Mummy Wheat* (1st S. v. 417. 538. 595.; vi. 65. 513.) —

"*The Resurrection from Egypt.* — At one of the late sittings of the Academy of Sciences, M. Guérin-Menevillie presented several stalks of wheat more than six feet in height, and each having several very fine ears. The seed from which this specimen was originally grown consisted of five grains found in an old Egyptian tomb, where it had lain for centuries. They were sown in 1849; and the first year gave a yield, it is asserted, of 1,200 for 1. In 1853, comparative experiments were made by M. Drouillard in different parts of France, and the result was very remarkable. Some Egyptian seed sown rough-cast in one half of a field, near Morlaix, gave a yield of 60 for 1, while the ordinary French corn in the other half of the ground only gave 15 to 1. This same Egyptian wheat, when sown grain by grain in a line, has yielded more than 556 for 1. The farmers of the neighbourhood, on hearing of this result, eagerly sought to obtain some of the seed; and at present there are more than 1,000 kilogrammes in the ground in the arrondissement of Morlaix alone. — *Galignani's Messenger.*"

From the *Morning Star*, March 9th, 1857.

ANON.

## Miscellaneous.

### NOTES ON BOOKS, ETC.

The Camden Society has just issued to its members three new books — all well calculated to please the subscribers, assist historical students, and do credit to the Society which has produced them. Two out of the three are from materials in private hands, and which would probably never have been committed to the press but for the existence of this literary association; of the third nearly the same thing might be said — inasmuch as the MS. from which it is printed is in the public library at Malta. The Rev. Lambert Larking, a gentleman well known for his intimate acquaintance with our records, and his palæographical knowledge, being compelled by ill health to pass the winter of 1838-9 in the Island of Malta, amused himself with making a transcript of a valuable MS. in the Public Library there, to which his attention had been directed by Dr. Vassallo, the librarian. That MS. it is which has now been published under his able editorship, and forms the first of the three volumes which we have now to notice. The nature of the work is shown by its title, *The Knights Hospitallers in England, being the Report of Prior Philip de Thame to the Grand Master Elyan de Villanova for* A.D. 1338; edited by the Rev. Lambert B. Larking, M.A., *with an Historical Introduction*, by John Mitchell Kemble, M.A. It is needless to occupy our space with arguments to show the value of a work like this — containing as it does what Mr. Kemble well describes in the opening sentence of the admirable dissertation which he has prefixed to it, as a "valuable, and in its way, I believe, an unique document for the illustration of certain social relations in this country during the first half of the fourteenth century." Though the learned editor has printed the original record *in extenso* in deference to the suggestions of others (with whom we agree, but in spite of his own opinion) — and valuable as it is for the amount of information of every kind which is to be found in it — it is only justice to Mr. Kemble and Mr. Larking to say, that practically that value has been doubled by the manner in which the materials contained in it have been worked up by Mr. Kemble in his Introduction — and have been illustrated and made available by the notes and very model of an index by which Mr. Larking has completed the volume. The next book, the *Diary of John Rous, Incumbent of Santon Downham, Suffolk, from* 1625 *to* 1642, has been produced under the superintendence of a lady, Mrs. Green, the well-known author of *The Lives of the Princesses of England.* Though not of great historical importance, this diary of a quiet country clergyman, who records not only his own views and acts, but occasional notices of passing events, contains many of those hints and touches which Macaulay so skilfully culls to give life and light to his pictures, and what will find favour with all our readers, "all the popular skits and satirical verses which came within the notice of the Diarist." This is a feature which gives peculiar interest to this amusing little volume. The Camden Society are indebted to Mr. Dawson Turner for permission to publish it. In like manner the Society is indebted to the courtesy of Sir Walter C. Trevelyan for the materials of the third volume just issued to the members, — *Trevelyan Papers prior to* A.D. 1558, *edited by* J. Payne Collier, Esq. As this is only the first portion of a work which is to be hereafter completed, and then accompanied by a preliminary Memoir, we must content ourselves with pronouncing it to be a collection both of variety and interest. Of variety, for it contains documents of every kind — charters, wills, inventories, &c., — and of interest, for with these are mixed up political poems and household books of Henry VIII. and Edward VI., the existence of which was hitherto unknown. These publications confirm the opinion that the works of the Camden Society improve in value with the experience of the Council and Editors.

At a time like the present, when too many editors confine their labours to a hasty reading of the proofs of a book, and the adding their name to the title-page, it is pleasant to meet with a volume so carefully edited as *Ballads and Songs by David Mallet; a New Edition, with Notes and Illustrations, and a Memoir of the Author*, by Frederick Dinsdale, Esq., LL.D., F.S.A. This work bears on every page evidence that its preparation has been a labour of love. The facts of the poet's life have been collected with great industry, and are narrated with a brevity which contrasts strongly with the abundance of references to authorities, which prove how Mr. Dinsdale might have spun it out, had he been so disposed. The Poems are annotated with the same care and profusion; and the work, which is beautifully printed and illustrated by engravings, will do much to preserve Mallet's memory; nor while Mallet is remembered, can Mr. Dinsdale be forgotten.

Among a number of works, appropriate to the present season, which have reached us, we must particularise a new edition of *Passion Week, a Collection of Poetical Pieces suited to this Holy Season;* beautifully printed and illustrated by the well known series of wood-blocks by Albert Durer, — a new and compact edition of Taylor's *Holy Living* and *Holy Dying*, produced with the neatness for which Parker of Oxford is distinguished; and with this peculiarity, to adapt them to general readers, the omission of the classical quotations. To these we must add, a *Series of Lenten Sermons preached during the present Lent in the Church of St. Mary the Virgin, Oxford.* The Series will consist of thirteen: four of which, viz. those by the Bishops of Oxford and London,

Dr. Hook, and the Rev. C. J. P. Eyre, are now before us.

So many piratical attempts are being made to turn Dr. Livingston's *Travels in Africa* to profitable account, that it is alike justice to that gentleman, and to the readers of "N. & Q.," to warn them that the only authentic narrative of Dr. Livingston's *Adventures and Discoveries in Africa* is the one which the enterprising traveller is himself preparing from his own Journals, which will very shortly be published by Murray.

Books Received. — *The Lives of the Lord Chancellors and Keepers of the Great Seal of England, &c.*, by John, Lord Campbell, LL. D., F.R.S.E. Fourth Edition. Vols. II. and III. In these two new volumes of his popular legal biographies, Lord Campbell brings his history down to the Keepership of Lord Keeper Herbert. These volumes contain, therefore, among other lives of interest, those of Ellesmere, Bacon, Williams, &c.

*The Second Adam, and the New Birth, or The Doctrine of Baptism as contained in Holy Scripture.* The attention which this little tract has excited justifies us in calling attention to it.

*A Letter to the Lord Bishop of Salisbury on Congregational Singing in Parish Churches*, by the Rev. W. F. Dickson, M.A. A pamphlet on a subject now exciting much attention. The writer is obviously a man of strong common sense, and treats this important question in a good common sense way.

*Annals of England; an Epitome of English History from Contemporary Writers, the Rolls of Parliament, and other Public Records.* Vol. III. This most useful little book is now finished; and not only finished, but made complete, by an Appendix rich in information of various kinds, such as Lists of the Best Writers on English History; Index of Statutes, &c.; and a very full Index.

*On Some Disputed Questions in Ancient Geography*, by William Martin Leake, F.R.S. A valuable little book; containing, in the first place, suggestions for the correction of some few articles in Smith's *Dictionary of Greek and Roman Geography*, and, secondly, a new edition of Mr. Leake's paper "On the Greek Stade as a Linear Measure."


## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Lingard's History of England. Vols. IX. to XIII. Small 8vo. 1837.
Kingsley's Westward Ho! Vol. I.
Some Account of the English Stage from the Restoration in 1660 to 1830. [By Genest.] Vols. II., III., IV., V., VIII. and X.
Strickland's Queens of England. 8vo. Edit. 1853. Vol. I.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Messrs. Bell & Daldy, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

J. Burke's Patrician Newspaper. Any numbers consecutive from 23.
J. Burke's Patrician Monthly Magazine from Part 18 to the end.
A List of J. & J. B. Burke's Publications to the present time.
The Children's Friend. Translated from the French of Mr. Berquin, by Lucas Williams, Esq. New corrected Edition with Additions. 1793. In 6 Vols. Vol. VI.

Wanted by *George Prideaux*, Mill Lane, Plymouth.

Blomefield's History of Norfolk. Vol. XI., containing Flegg Hundred. 8vo.
Forms of Prayer (early date). Also Fasts for War. 1776, 1778, 1779, 1780, 1808, 1809. Dearth. 1800.
Directory for Publique Worship.

Wanted by *Rev. E. S. Taylor*, Ormesby St. Margaret, near Great Yarmouth.

Whitaker's History of the District of Craven.
Selecta Poemata Anglorum, curante Edwardo Popham, Coll. Oriel, Oxon. nuper Soc. In 3 Vols. Published at Bath in 1774 and 1776.

Wanted by *Rev. John Pickford*, Oakley, near Bedford.

Sarum Missal. Imperfect copy or fragments of any 8vo. Edition.
Clarendon's Rebellion. Vol. III. Folio. 1702.

Wanted by *Rev. J. C. Jackson*, Hackney Church of England Schools.


## Notices to Correspondents.

*We are compelled to postpone until next week many interesting papers which are in type, and many* Notes on Books.

Doctor Doyle. "*In my announcement of the forthcoming Memoir and Correspondence of Dr. Doyle* (2nd S. iii. 187.), 'Twenty years ago' *was of course a misprint for* Thirty." William John Fitz-Patrick.

May Marriages. *This subject has been treated of in our* 1st S. i. 467; ii. 52., *to which articles* Mayfly *is referred.*

G. N. *The Prayer-Book is obviously that known as Queen Elizabeth's, and of which a fac-simile reprint was published by Pickering.*

Y. S. M. *We join in your fear. Please therefore repeat.*

Thomas Thetcher's Epitaph *will be found in our last vol.* (2nd S. ii. 61.)

J. Kenare. *The length of time would, of course, depend on the talents and assiduity of the student. No disadvantages — but of course they do not hold the same rank in public estimation as Oxford and Cambridge.*

Crust of Red Wine. *We have a letter for* J. B., *whose communication on this subject appeared in* "N. & Q." *of the* 14*th Feb. last. What address shall we put on it?*

T. H. D. *and* E. Y. S. *will oblige by stating the subject of their communications.*

S. (Leicester). *The seal of Rogier Dyvet with his merchant's mark.*

C. H. C. *is referred to our notice of the new and cheaper edition of Todd's* Index Rerum *in* "N. & Q." *of 6th Sept. last* (2nd S. ii. 200.).

H. Draper's *common sense suggestion as to* "knowing a hawk from a handsaw" *has been anticipated by several writers.*

Meaning of Folly. *Our Correspondent* Middle Temple Gate, *who writes on this subject, is referred to the articles which have already appeared. See* 2nd S. ii. 349. 436.

W. T. *is thanked for his list; but as it is already in print, and where it would naturally be looked for, if wanted, we cannot afford space for it.*

Eirionnach. *We have no recollection of receiving* Delia's *communication. The subject is one on which we are greatly interested.*

Mountjoy *will find the subject of* Valentines *treated very fully in Brand's* Popular Antiquities *and Hone's* Every Day Book.

M. A. Ball. *On the employment of camels by the Franks in Gaul, see our* 1st S. ii. 421.

*Answers to other Correspondents in our next.*

Errata. — 2nd S. iii. 198. col. 1. lines 56, 57, *for* "sudden fear" *read* "sudden fears;" *for* "face" *read* "fur."

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## Notes.

### MUNDAY, DRAYTON, AND CHETTLE.

When I intimated that the list of commendatory verses assigned to Drayton in the *Bibliographia poetica* of Ritson is not quite complete, it was with no censorious feelings. In truth—the results of extensive research have seldom been more judiciously compressed, or stated with more exactness, than in that useful compilation.

I can prove, however, that Ritson omitted to record two specimens of commendatory verse which are contained in a volume previously in his own possession; and as it is one of the rarest of a rare class of works, a short description of it may not be misplaced. It is entitled —

"The famovs and renowned historie of Primaleon of Greece, sonne to the great and mighty prince Palmerin d'Oliva, emperour of Constantinople. Describing his knightly deedes of armes, as also the memorable aduentures of prince Edward of England: and continuing the former history of Palmendos, brother to the fortunate prince Primaleon, &c. [*sic.*] Translated out of French and Italian, into English, by A. M. London: printed by Thomas Snodham, 1619." 4o. In three books or parts. Book I. pp. 8+208; Book II. pp. 4+282; Book III. pp. 8+240.

This work was published in three parts, at short intervals, and each part has a dedication to *Henrie Vere*, earl of *Oxenford*, signed A.M. An allusion to the father of the earl proves that the letters A. M. denote Anthony Munday. The first part has no commendatory verses. The second part has ten lines signed M. D. — and the third, ten lines signed H. C. The verses shall now be given *literatim:*

"*Of the worke and translation.*

If in opinion of iudiciall wit,
*Primaleons* sweet Inuention well deserue:
Then he (no lesse) which hath translated it,
Which doth his sense, his forme, his phrase obserue,
And in true method of his home-borne stile,
(Following the fashion of a French conceate)
Hath brought him heere into this famous Ile,
Where but a Stranger, now hath made his seate.
He liues a Prince, and comming in this sort,
Shall to his Countrey of your fame report.

M. D."

"*Of the Translation, against a Carper.*

Delicious phrase, well follow'd acts of glory,
Mixture of Loue, among fierce martial deeds,
(Which great delight vnto the Reader breeds)
Hath th' Inuenter kept t' adorne this Story.

The same forme is obseru'd by the Translater,
*Primaleon* (sweet in French) keeps here like grace;
Checking that Foole, who (with a blushles face)
To praise himselfe, in Print will be a prater.

Peace chattring *Py*, be still, poore *Lazarus*;
Rich are his gifts, that thus contenteth vs.

H. C."

In manuscript notes, of recent date, the above verses are ascribed to Michael Drayton and Henry Constable. I shall state my own notions.

It is not probable that Munday, the *chronicler*, would sanction deceptive signatures, and I therefore believe the mysterious letters to be the initials of certain individuals. Now Munday and Drayton wrote in conjunction *Mother Redcap*, and were joint contributors to six other dramas. I therefore ascribe the lines signed M. D. to Michael Drayton, who in the same year edited a folio volume of his own *Poems*. Munday and Henry Chettle, who had both been printers, wrote in conjunction the second part of *Robin-Hood*, and were joint contributors to two other dramas. I am therefore inclined to ascribe the verses signed H. C. to Henry Chettle. Such is the circumstantial evidence of authorship.

The internal evidence shall be briefly stated. The lines ascribed to Drayton have the sober sense which he always displays when neither inspired by the fairies, nor echoing the "pretty chat of nymphs and shepherds." The familiarity of H. C. and his abbreviated Lazarus Piot — the pseudonym of Munday — seems to denote some old friend; and I need not further exercise my small share of "*iudiciall wit.*" Bolton Corney.

### LETTER OF OLIVER CROMWELL.

Enclosed is a *verb. et lit.* copy of a letter of Oliver Cromwell's, printed in E. W. Brayley's *Graphic Illustrator*, London, 1834, (p. 355.): below is this note:

"The above letter (for the use of which we are indebted to Richard Williams, Esq., of Stapleton Hall, near Hornsey,) has every appearance of having been written in haste. Part of the seal, in red wax, remains attached, and exhibits a shield of arms of the Cromwell family, viz. quarterly 1st and 4th, a lion rampant; 2nd, three fleurs-de-lis; 3rd, three chevrons."

This may serve to stamp the genuineness of the letter. It does not appear in vol. i. of Carlyle's edition of *Cromwell* (Chapman & Hall, 1857), at pp. 268, 269., where Letter LIX. (dated June 14, 1648,) is the earliest from before Pembroke: it may, therefore, be perhaps worth insertion in "N. & Q."

"*Autograph Letter of O. Cromwell's, written when besieging Pembroke.*

"Ffor my noble friends the
Committee of Carmarthen, theise.

"Gentlemen,

"I Haue sent this bearer to you to desire wee may haue your Furtherance and assistance in procuringe some necessaries to bee cast in the iron furnases in your countye of Carmarthen, wch will the better enable vs to reduce the towne and castle of Pembrooke. The principall things are, shells for our morter-peice, the depth of them wee desire may be of fourteene Inces and three quarters of an Inch. That wch I desire att your handes is to cause the seruice to bee performed, and that with all possble

expedition, that soe (if itt bee the will of God) the seruice beinge done theise poor wasted cuntries may be freed from the burthen of the Armye.

"In the next place wee desire some D cannon shott, and some culveringe shott may with all possible speede bee cast for vs and hasted too vs alsoe.

"Wee giue you thankes for your care in helping vs wth bread and . . . . You doe herein a very speciall seruice to the State, and I doe most earnestly desire you to continew herein accordinge to our desire in the late Letters. I desire that copies of this paper may be published thorough out your countye, and the effects thereof obserued, for the ease of the countye, and to avoyd the wronginge of the cuntrie men. Not doubtinge the continewance of your care to giue assistance to the publicke in the seruices wee haue in hand, I rest,

"Your affectionate seruant,
O. Cromwell.

"The Leaguer before Pembrooke,
June the 9th, 1648."

C. D. Lamont.

---

NICKNAMES.

Old Camden defines them as "*cognomina* or *sobriquets*, as the French call them, bye-names, as we term them, if that word be indifferent to good and bad, which still did die with the bearer and never descended to posterity." We have improved on Johnson and Todd's derivation from "nique" and Camden's cognomen, substituting rightly agnomen as the origin of the phrase. Nicknames are as old as the most venerable of chronicles. The divinities of the ancients were peculiarly distinguished by such additions. Even thundering Jove had no better name at Rome than Pistor the Baker, and it were well if his subalterns had received no worse appellation, and been associated with as reputable a calling. Tyrant was a favourite adjunct. At Rome, the Piso, Publicola, Verres, Cicero, Scaurus, Lentulus, Balbus, Asinius, were eminently suggestive of deformities; while one of the first was further distinguished as Frugi. Tarquin had his name of Superbus, Romulus of the Lancer (Quirinus), Julius Cæsar of Baldpate, and Caligula and Caracalla and others bore appellations of meaning in the imperial purple. Constantine the Great himself, jealous of Trajan's name on every wall, though monstrous "posters," "with Iris and all her seven," were then unknown, dubbed him Parietarius. In Greece they were more complimentary in defiance of the Dogs, and Porchers and Walkers, Cynic, Stoic, and Peripatetics: Pericles was the Olympian, Aristides the Just, though the innovators tired of that: Xenophon the Muse of Greece, Herodotus the Father of History, Plato the Attic Bee, though Socrates figured as Flatnose. And with the semi-Greek descendants St. John of Constantinople was known as Chrysostom, and St. Ignatius as Theophorus.

The wit of an individual invented a name to which statues and inscriptions gave celebrity, and rhymer and prose-writer currency, — even coins lent it an enduring remembrance. Kings, great captains, divines, statesmen, have received from malice, humour, or revenge, a sportive title, drawn from singularity in address, habit or gesture, accident or circumstance of life, which will cling to them to the end of time. We shall endeavour to classify them according to our ability. Those which are intractable we must submit in detail. Great and Good are numerous beyond belief, and would persuade one, if sufficiently credulous, to become Optimist and Utopian. The title Great is claimed for our own Alfred and Canute; the Welsh Roderick; the Scot Gregory; the Irish Ugaine and Cathoire; the Persian Cyrus; the Emperors Constantine and Theodosius; the Dane Waldemar; the Swede Gustavus Adolphus; the Savoyard Amadeus IV. and Emmanuel; the Prussian Frederick III.; the Saxon Otho I.; the Pole Casimir; the Russian Peter; William I. of Nassau; the Macedonian Madman; the Persian Abbas; the Popes Gregory, Leo, and Nicholas; the German Albert II. and Otho I.; the Frank Clovis, Dagobert, Charlemagne, Henry IV.; the Spaniard Alphonso III., Sancho III., Ferdinand, Napoleon I.: and Louis XIV., *le grand Monarque*, must be added to the list, which is very far from being exhausted.

Among the *Good* we may enumerate the Dane Magnus; Eric III.; the Hessian William VI.; the Frank John II., Charles III.; the Welshman Howel Dha; the Sicilian William II.; and, I presume, our own "good Queen Bess." *Beards* and locks figure: the German Otho III. and Frederick Barbarossa; Henry III. the Black; the Frank Clodius the Hairy; the Bavarian Henry VII. the Black; the Pole Lesko V. the White, and his namesake the Black; the Eastern Emperor Constantine IV. was Pogonatus; the Irishman Machadh, the same as our Rufus; Murrogh the Black; the Tuscan Godfrey and Prussian Jossus the Bearded; the Dane Sweyn the Forked-beard; the Welshman Barmtruch, Spade-bearded; and Eberhard the Bearded of Wurtemburgh. Sometimes the absence of hair denotes the man: as Charles I., *the Bald* of France.

Then come *Longs* and *Shorts:* of the former, our Edward, yclept Longshanks; Philip V. of France: of the latter, Pepin of France; and the Pole Ladislas IV.

*Beasts* and *animal qualities* too flourish: the Dane Eric V. *the Lamb;* the Scot William I., the Bavarian Henry X., and the Saxon Henry IV., *the Lion;* Harold I., and the Dane Eric IV., *Harefoot;* Pope Sergius was *Hogsnout*, Antiochus the Syrian *Griffin head*, Albert of Brandenburg *the Boar;* our Richard I., Louis VIII. of France, the Pole Boleslas I. claim to be *Cœur-de-Lion;* Eric the *Child*, a Dane, and our Edward VI., the boy-king, and Charles *le Jeune*, may walk together.

Among the *Old*, Gormo the Dane, and the Pole Miecislas II.: as *Simple*, the Dane Harold; Charles of France; the Sicilian Frederick III.: as *Proud*, the Russian Simon; the Saxon Henry II.; the Scot Alexander and the eighth Bavarian Henry: as *Fat*, the Frank Charles and Louis VI.; the Portuguese Alphonso, and Spaniard Sancho I.; Olaus IV. the Dane is the *Hungry;* William I. of Sicily was the *Wicked;* the Scot Ferquhard the most *Execrable;* the Pope John XII. the *Infamous:* the *Cruel* are the Frenchman Louis XI., Christian the Dane, and Peter of Spain; Otho of Germany and our Queen Mary are *the Bloody;* Nomoluah the Celt was termed the *Full-of-wounds;* Arnulph of Bavaria and Charles II. of Spain *the Bad;* Louis II. of Bavaria, and Peter of Portugal, and the Emperor Alexander, are the *Severe;* Alexander the Scot is the *Fierce;* the Celt Art Aonfhir is *the Melancholy;* his countryman *the Black-toothed*, to whom the counterpoise is the refined Savoyard Harembert I. *with the White hands*, or the extraordinary Celt Fiachadh, *he with the White cows.* Among the *Lazy* we find Sancho II. the Portuguese, and Louis V. of France; Ladislas the Pole is the *Careless;* the Palatine Louis VI. *the Easy;* the Prussian Otho V. and Rodoph III. of Burgundy are known as *le fainéant;* Childeric III. of France as *the Stupid;* our own Edmund and the Prussian Frederick II. are the *Ironsides;* Emmanuel of Savoy is the *Ironhand;* William of Apulia and Baldwin I. of Flanders are the *Iron-arms.* There was an Artaxerxes *Longimanus* and a Darius *Codomanus.* Boleslas III. the Pole was called *Wrymouth*, and his successor *Curly-pate;* another was *Club-foot;* the Greek Emperor Michael III. is the *Sot;* the second of that name, as Louis III. of France, was dubbed the *Stammerer;* the fourth Louis was the *Over-seas;* Henry I. of Germany was the *Fowler;* Philibert of Savoy was the *Hunter;* Charles I. of Savoy and Alfonso of Spain were *the Warrior;* Alphonso IV. of Spain and Ramiro II. *the Monk;* Henry of Portugal was the *Cardinal;* Pepin of France the *Mayor;* our George IV. *the First Gentleman in Europe*, and William IV. *the Sailor King.* Henry VI. of Germany is the *Sharp;* Henry of Bavaria the *Quarrelsome;* Constantine V. was Copronymus; Michael V. the *Ship-caulker;* the seventh of that name Parapinaces; Romanus III. Argyropulus; Leo the Iconoclast. John of Russia was *the Terrible;* Catharine of Russia *the Modern Messalina;* Christian the Dane *the Nero of the North;* Charles XII., the Swede, *the Quixote* and *Madman of the North;* Louis Philippe was *Egalité;* Napoleon "*le petit Caporal;*" Louis X. of France the *Headstrong;* Mohammed VII. *the Lefthanded;* Bermuda II. of Spain the *Gouty;* Garcias II. the *Trembler;* Sancho VII. the *Infirm;* the Emperor Anastasius the *Silentiary;* Theophilus *the Unfortunate;* Henry III. the *Sickly;* and Henry IV. the *Impotent;* our Ethelred was the *Unready*, and Richard III. *Crook-back*, as well as *Boar;* Peter of Savoy *Charlemagne le Petit;* Philip II. of Savoy and our own John were *Lackland;* Amadeus V. of Savoy was the *Green Count*, and Amadeus VII. *the Red Count;* Charles II. of Naples was *the Lame:* the *Blind* were Henry II. of Luxemburg and Louis the Lombard; Amadeus I. of Savoy, a mediæval O'Connell, the *Long-tail;* Boabdil is remembered as *El Chico;* Frederick of Bohemia was the *Winter-King;* Sancho II. of Spain the *Preacher;* the Emperor Andronicus was prayed for as *Mark Antony;* Michael was the *Hog;* Ashraff of Persia, Mauregato of Spain, and Phocas of Constantinople, were *Usurpers;* and Robert Duke of Normandy, for calumny could strive no further, was called, profanely enough, *le Diable.*

We shall leave all the nicknames from place of birth or conquest, and pass on to titles of honour. *The Peaceable* were the Pole Casimir; the Saxon Frederick II.; our own Egbert; the Savoyard Aimon and Amadeus VIII.; the German Frederick IV.; John of Bavaria; and Christopher of Wurtemburgh. *The Fearless* were John of Flanders and Richard of Normandy. *The Just* were Solyman; the Pole Ladislas II.; Childebert; Louis XIII. of France; James II. of Spain; and Augustus of Saxony. *The Wise* were the Saxon Frederick III.; Charles V. of France; Robert of Naples; the Spaniards Ferdinand VI., Alonzo, Sancho VI., and Alphonso V. and X.: our own James I. was the *Pedant;* Henry I. the *Beauclerk;* Leo VI. the Emperor, *the Philosopher*, and Nicephorus I. *the Lawgiver;* Robert of France and Ismael of Persia were *the Sage*, and Francis I. *the Father of Letters;* Artaxerxes II. *Mnemon;* William V. of Hesse was the *Constant*, the VIth was the *Good and Wise*, and Philip *the Generous.* Otho IV. of Germany was the *Superb;* Lorenzo of Florence and Solyman were the *Magnificent;* Amadeus IX. of Savoy the *Benevolent;* Alonzo of Castile the *Brave;* Henry II. of Spain the *Gracious;* Peter IV. the *Ceremonious;* Alphonso IX. the *Noble;* John II. of Portugal the *Perfect;* and Emmanuel the *Fortunate;* Charles VIII. of France the *Affable;* Otho II. of Bavaria the *Illustrious;* John Frederick of Saxony the *Magnanimous;* George the *Rich;* Alphonso VI. of Spain, the *Valiant;* Sancho III. *the Great and Brave.* The *Handsome* were Philibert of Savoy, Philip III. (or *l'Amoureux*), the IV., and Charles IV. of France. The *Chaste* were Alphonso II. and the Pole Boleslas V.; Sancho II. of Spain was the *Strong;* Philip III. and IV. of France, and our own Canute, were the *Hardy.* The *Victorious* were Nadir Shah, Waldemar II. the Dane, Premislas of Bohemia, and Charles VII. of France. Louis II. of France and Boleslas of Bohemia were *le débonnaire;* Geoffrey II. of Anjou and Charles the hero of Tours, *le Martel;* Charles VI. of France

and Sancho III. of Spain were *the Beloved;* Alphonso III. of Spain was the *Beneficent;* Louis IX. of France and Ferdinand III. of Spain were *the Saint;* William II. of Bavaria the *Religious;* Henry the *Holy;* the Emperor Antoninus, Albert the Bavarian, the Tuscan Boniface, and Henry of Saxony, were the *Pious;* our own Edwards were, one the *Martyr* and one the *Confessor;* Charles I. the *Royal Martyr;* Ferdinand V. of Spain was the *Catholic;* Denis of Portugal the *Father of his Country;* Louis XII. of France and Christian III. of Denmark the *Father of his People;* Margaret was the *Semiramis of the North;* Albert III. of Prussia *the German Achilles;* John III. the *Cicero of Germany;* Frederick William the *Grand Elector;* Louis XIV. of France *Dieu donne*, which reminds us of the Adeodati of the Church; Ganganelli was the *Protestant Pope;* our Edward I. the *English Justinian.* The Ptolemies delighted in appendages, witness the *Philopater* and *Philometer*, and *Philadelphus;* the *Physcon*, *Lathyrus*, *Bacchus* and *Auletes*, *Lagus*, *Soter*, and *Epiphanes.* Seleucus was the *Thunderer;* Stephen II. of Hungary, *Thunder;* Mithridates, *King of Kings;* Bajazet *the Thunderbolt;* the Czar Demetrius *the Impostor;* Octavian *Augustus;* Titus was the *Delight of Mankind;* Omar *Emperor of Believers;* while Attila was the *Scourge of God;* Tamerlane the *Prince of Destruction;* and Julian the *Apostate.* The *Fair Maid of Norway*, the *Fair* Rosamond, the *Fair* Imogene, and the Princess Elizabeth *the Queen of Hearts*, are only a few of the illustrious or unfortunate ladies whose names might be added to our list.

We must pass on from crowned heads to a few memorable princes and subjects. Prince George of Denmark lives as King James's *Est-il possible?* the great Edward as *the Black Prince;* Prince Charles Edward as the *Young Chevalier;* Prince James as the *Old Pretender;* the Duke of York as the *Soldiers' Friend;* the Duke of Cumberland as the *Butcher;* Duke Humphrey as the *Good Duke;* Edmund Plantagenet as *Crouch-back;* Geoffrey of Anjou as Grisogonel the *Grey Cloak;* the infamous Duke of Orleans as *Egalité.* Who has not heard of *Jockey of Norfolk*, the *Proud Duke*, and the *Duke with the Silver Hand* of the house of Somerset? A French general of the fourteenth century was well known as *Gnaw-crust;* Nelson is ever the *Hero of the Nile;* Cromwell is *Old Noll;* Wellington the *Iron Duke;* Bayard the *Knight without fear or reproach;* the Earl of Pembroke *Strongbow;* and Marlborough, as Turenne called him, the *Handsome Englishman.* Fulke Earl of Anjou is still the *Plantagenet*, though the name recals an ignominious whipping with birch broom before the altar of Jerusalem. Simon we remember as *Stylites.* The *Capuchin*, the *Curtal*, and *Crutched Friar* were nicknames of old. Who but speaks of the "*Moral* Gower," as Chaucer dubbed him? Who has forgotten the Doctors Aquinas the *Angelic*, Bonaventura the *Seraphic*, Hales the *Irrefragable*, Duns Scotus the *Most subtle*, and Occam the *Invincible?* Bede is the *Venerable;* Don Roderic the *Cid;* Gonsalvo the *Great Captain;* Roland *the Brave;* the *Patriot* Tell; Godoy *Prince of the Peace;* Hales of Eton the *Ever memorable;* Copley the *Grostete;* Hooker the *Judicious;* Izaak Walton the *Gentle;* John Selden *the Learned; Monk* Lewis; *Elia* C. Lamb; Herbert *the Sweet Singer of the Temple;* Middleton *Memory*, and Hamilton *Single Speech.* Charles II. the *Merry Monarch;* Robert *the* Bruce, and Henry VIII. *Bluff Hal;* O'Connell *the Agitator;* Crichton the *Admirable;* Vernon *Old Grog;* Byron of the Wager *Foul-weather Jack*, and Howe *Black Dick. Dun*, the sheriff's officer of Queen Elizabeth's reign; *Jack Ketch*, the hangman of the Restoration, and *Derrick* his successor; *Duns* Scotus; Dr. *Guillotine; Bombastes* Paracelsus; *Merry Andrew* Borde, the Arabian *Geber. Martinet*, Andrew *Cant*, *Simon* Magus, *Machiavel*, and *Malagrida*, the Jesuit, are very nicknames to this day for men or things. Phœbus is yet *Dan?* May we not add *Saturnine*, *Jovial*, and *Mercurial?*

Had your space permitted, the subject might have been carried out to considerable length. Sufficient, however, has been said, we hope, to show that there is something in a name, and convince us that Sterne was not far wrong in urging its importance. There are few of the most ancient and honourable names of our nobles and landed gentry which may not be traced back to an early nickname, a point shown long ago by Camden and Spelman, and still more agreeably by Mr. M. A. Lower.

Mackenzie Walcott, M.A.

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### A NOTE ON EDINGTON, SOMERSET.

At the foot of the Polden Hill, or Down End, is Huntshill Reach. This has been spoken of in the neighbourhood as the landing-place of a famous Dane. This Dane was, no doubt, Halfdene. He had chosen this hill or stretch of the river Parret, or Perrot, as the most suitable place of harbourage. From thence he could attack or retreat, as circumstances required. It was favourable for attack, for in the days of King Alfred the river was navigable up to Langport. It is certain that, at the present time, no vessels can go beyond the Bridgwater bridge; but in the ninth century the land on either side of the river Pedred, or Parret, was not enclosed by the great mounds or dykes which have been raised to keep off all floods. In those times Athelney, King Alfred's hiding-place, was one vast swamp.

Alder bushes, the natural produce of the country, formed a secure defence against the enemy.

From this we may judge that Somersetshire was open to attack many miles up the river.

As the Danes could bring their vessels thus far to the annoyance of the Saxons, they could as easily retreat. This pill of the river was also very available for reaching the higher parts of Somerset. From Danbale, in the parish of Pariton (Parreton?), a Roman road extended to Avalonia, Glastonbury.

As this was much frequented by the pilgrims who came from Ireland to the Glastonbury shrine, so from its necessary repairs it became a great advantage to the Danes, and an equal injury to the Saxons. On this road lies the village of Edington, which I am anxious to reclaim from those chroniclers who would place it in Wilts. Edington near Glastonbury was famous in the days of the Romans for its mint.

I may add this much in favour of this Edington, or Ethandane. In the year 878, King Alfred, after Easter, having fortified Athelney, marched to Brixton Deverill, in Selwood Forest. Here, being joined by the men of Wilts and Hants, he went at once to Okeley, not Leigh, now Westbury, or Leigh-de-la-mere, but Leigh-upon-Mendip.

Here he encamped one night, and thence moved onward by the old Foss Road to Edington near Glastonbury. In this place he defeated the Danes, with great slaughter. At Aller, near Athelney, Alfred received Guthrum, the commander of the Danes. At Wedmore he was baptized. The tradition is, that Alfred sought admittance into Guthrum's camp as a harper, in the parish of Ashcot, 3½ miles from Edington. Hence Piper's Inn. Have I in this statement advanced too much in favour of Edington, Somerset?

M. A. Ball.

## Minor Notes.

*Sayings of Queen Elizabeth.* — The recorded sayings of this great queen are numerous. The following is in the old black letter reports of Bulstrode (Part III. p. 44.): —

"When I, said Lord Coke, was the Queen's Attorney, she said unto me, 'I understand that my counsel will strongly urge *prærogativa Reginæ;* but my will is, that they stand *pro domina veritate,* rather than *pro domina Regina,* unless *domina Regina* hath *veritatem* on her side.' And she used to give this charge many times when any one was called to any office by her — that they should ever stand *pro veritate,* rather than *pro Regina.*"

T. F.

*Lamb's Conduit.* — About sixty years since, I was travelling from the West of England in one of the old stage coaches of that day, and my fellow-travellers were an octogenarian clergyman and his daughter. In speaking of the then increasing size of London, the old gentleman said, that when he was a boy, and recovering from an attack of small-pox, he was sent into the country to a row of houses standing on the west side of the upper part of the present Lamb's Conduit Street; that all the space before him was open fields; that a streamlet of water ran under his window; and he saw a man snipe shooting, who sprung a snipe near to the house, and shot it. He further said, that he once stated the fact to an old nobleman (whose name he mentioned, but I have forgotten it), and he replied: "Well! when I was a young man, I sprung a brace of partridges where Grosvenor Square now stands, and bagged one of them." I have myself seen a pump reputed to be erected upon the Conduit Head, and standing against the corner house of a small turning out of Lamb's Conduit Street, on the right hand side as you go towards the Foundling, and nearly at the upper end of the street.

F. Wh——h.

*Epitaph on Bishop Barlow's Widow.* — The subject of the enclosed epitaph, from a tablet in the church of Easton, Hants, is closely connected with one given by E. H. A. at p. 136. of this volume, under the head of "Mrs. Scott." The genealogical part is so curious as to make it worth insertion.

"*Epitaph in Easton Church.*

"Agatha Barlow widow, daughter of Humfrey Welsborne, late wife of William Barlow, Bishop of Winchester, who departed this life, the 13 of August Anno Domi 1568, and lethe * buried in the Cathedral Church of Chchester *, by whom she had seven children, that came unto men and women's state, too * sons and 5 daughters, the sons William and John, the daughters Margarite, wife unto William Overton Bishop of Coventry and Lichfield, Anne wife unto Herbert Westfayling, Bishop of Hereford, Elizabeth died anno *, wife unto William Day now Bishop of Winchester, Frances wife unto Toby Mathew Bishop of Durham, Antonine late wife unto William Wickham disceased * Bishop of Winchester, she beinig * a woman godly wise and discreet from her youth, most faithful unto her husband both in prosperity and adversity, and a companion with him in banishment for the Gospel sake, most kind and loving unto all her children, and dearly beloved of them all for her ability of a liberal mind and pitiful unto the poor, she having lived about LXXXX years died in the Lord, whom she daily served, the XIII of June Anno Domini 1595 in the house of her sunne * William, being then person * of this church and prebendary of Winchester.

"Rogatu et sumptibus filiæ dilectæ Franciscæ Mathew."

W. W. S.

Itchen Abbas.

*The last Descendant of Milton.* — The following extract from one of Dr. Birch's *Common-Place Books,* contains some particulars not noticed in Todd's *Life of Milton.* It is worth a corner in "N. & Q.":

"May 14, 1754 (Tuesday): I attended the funeral and

* *Sic* in orig.

performed the office of interring of Mrs. Elizabeth Forster, granddaughter of John Milton, and the last of his descendants. She died at her house, the sign of the Sugar Loafe, opposite to the Thatched House in Islington, of an asthma and dropsy, on Thursday afternoon, May 9th. She was born in Ireland in November, 1688, and was about 15 years of age when she came to England, and married to Mr. Forster in 1719. She was buried in a vault in Tindal's Ground in Bunhill Fields."

EDWARD F. RIMBAULT.

*An Electioneering Breakfast.* — As an appendix to the notice from Grafton's *Abridgment of his Chronicles*, printed in your last Number of "N. & Q.," I enclose an extract from the *St. James's Chronicle* of April 23 to 25, 1761. It affords another specimen, though not so ancient, of the olden time at parliamentary elections.

"The following Breakfast was given at the House of a late Candidate for a County on the day of Election:

31 Pigeon Pies.
24 Sirloins of Beef.
6 Collars of Beef sliced.
10 Hams sliced.
244 Chickens to the Hams.
6 Dozen of Tongues sliced.
10 Buttocks of Beef.
11 Ach-bones of Ditto.
13 Quarters of Veal.
44 Ditto House-lamb.
56 Pound of Cheese.
8 Pound of Chocolate.
5 Pound of Coffee.
20 Dozen Bottles of strong Beer.
10 Hogsheads of Ditto.
3 Ditto of Wine.
2 Ditto of Punch."

What county was referred to is not said, but a paragraph immediately following this enumeration tells the reader that —

"On Saturday night last the Poll for the County of Westmoreland was as under:

For Sir James Lowther, 751.
John Upton, Esq., 637.
Edw. Wilson, Esq., 574."

H. E.

*Peele and Coleridge: Parallel Passage.* — In looking over George Peele's *Hunting of Cupid*, a few days ago, I was struck with the similarity of the beginning of that piece to one of the verses of Coleridge's *Ancient Mariner*, and so strong is the resemblance, that I have little doubt that Coleridge borrowed his idea from Peele. The following are the passages I refer to:

"It ceased; yet still the sails made on
A pleasant noise till noon,
A noise like of a hidden brook
In the leafy month of June,
That to the sleeping woods all night
Singeth a quiet tune."

Coleridge's *Poems*, 8vo. edition of 1854, p. 107.

"On the snowie browes of Albion, sweet woodes, sweet running brookes, yt chide in a pleasant tune and make quiet murmur, leaving [laving?] the lilies, mints and waterflowers, in ther gentle glide." — Peele's *Dramatic Works*, by Dyce, vol. ii. p. 259.

Coleridge's verse conjures up a very pretty picture; but I cannot help giving a preference to the above extract from the *Hunting of Cupid*, which, although prose, I think contains more of the poetic sentiment than does the verse quoted from the *Ancient Mariner*: and if I am right in my conjecture, Coleridge has failed to do justice to the original.

W. B. C.

## Queries.

### SIR WILLIAM KEITH — HENRY HUGH FERGUSON.

Having a work in preparation for the press, which comprises a biographical notice of Sir Wm. Keith, Bart., one of the Colonial Governors of Pennsylvania (1717), I am desirous of obtaining some information not to be had here.

Regarding his lineage. I am somewhat in doubt, though, on consulting Guillam, &c., am inclined to think he was of the Powburn family. At his death, noticed in *London Mag.*, 1749 (p. 529.), his title is said to have descended to his son Robert. To be brief: I would like replies to the following queries: —

1. Who were his immediate ancestors, and are any of his descendants living?
2. When did he obtain his baronetcy?
3. How long was he in Parliament after 1732?
4. Did he die in "Old Bailey" prison? or was there a street of that name in which he lived? (See *Gent.'s Mag.*, Nov. or Dec. 1749.)

I would also like to know something of Henry Hugh Ferguson, who married in Pennsylvania in 1772; went to England in 1775; returned here in 1777, espousing the British cause; was commissary of prisoners under Gen. Howe, and returned to England in 1779, or thereabout, separating from his wife, who remained here (the celebrated Mrs. Ferguson, who was said to have conveyed an offer of a bribe from Gov. Geo. Johnstone to Gen. Joseph Reed.)

When last heard from, he (F.) had gone to Flanders in 1793.

I should like to have a reply, if possible, by return, or early steamer; and would also suggest that a duplicate be published in "N. & Q." thereafter, to prevent misconception.

HENRY C. WETMORE.

N.B. If addressed by letter, my address is, Care of Great Western Insurance Company, 107. Walnut Street, Philadelphia, Pa.

### SHAKSPEARIAN QUERIES.

1. *Editions of the Sonnets.* — Can you inform me how many copies of "*Shake-speare's Sonnets,*

never before imprinted, 4to., London, by G. Eld for T. T., 1609," are known to be in existence?

Is this the same edition as that which Professor Tycho Mommsen has just discovered in Germany, his copy stating that they "are [to be solde by *John Wright* dwelling] at Christ Church-gate"?

The Professor in his letter to *The Athenæum* announcing his discovery, also mentions another edition, "sold by William Aspley," of the same date; perhaps you can tell me how many editions there were of the *Sonnets*, as in Mr. Halliwell's *Shaksperiana* I can only find the one "imprinted by G. Eld for T. T.," mentioned?

2. *Whose is the Sonnet, "If music and sweet poetry agree."* — Will you, or some of your readers, kindly inform me who is supposed to be the author of a sonnet commencing:

> "If music and sweet poetry agree,
> As they needs must, the sister and the brother,"

published in the *Passionate Pilgrim*, 1599, as Shakspeare's, by W. Jaggard?

It is omitted — I suppose upon good grounds — in many of the recent English editions of the poems of Shakspeare; but M. François Hugo, I see, gives it a place in his *Sonnets de Shakspere* just published, adding in a note:

> "Ce sonnet est emprunté à un recueil de poëmes imprimé en 1599, avec le nom de Shakspere, sous ce titre; 'Le Pelerin passionné.' Il nous a paru complètement isolé dans la collection où le hasard et peut-être la fraude l'a fait entrer; et nous croyons l'avoir remis ici à sa veritable place."

Ignoto.

## Minor Queries.

*Richard Johnson and the Seven Champions of Christendom.* — Where is any biographical information to be found respecting Richard Johnson, whose writings must at one time have been extremely popular? and has any attempt been made to compile a bibliographical account of them, more especially of his best-known work, *The Seven Champions of Christendom?* What is the date of the first edition of it, and what the date of the last? F. R. S.

*Fisher's "Poetical Rhapsodies.* — There was a volume entitled *Poetical Rhapsodies* published in 1818, by J. B. Fisher. Is anything known regarding the author? He also published a poem called *The Hermitage.* R. Inglis.

*Richard, King of the Romans.* — During the interregnum (1256—1273), subsequent to the death of William (Earl of Holland), the Germanic empire was so distracted, that no native prince would suffer himself to be put in nomination as William's successor. The choice of the electors, therefore, fell upon two foreigners: one party at Frankfort selecting Richard Earl of Cornwall, son of King John of England, who had the majority of votes; and the other choosing Alfonso, King of Castile. Richard was crowned King of the Romans at Aix-la-Chapelle, and visited Germany four times, but lost his dignity by attending to the civil wars in England. At his death, Alfonso, who had never quitted Spain since his election, was set aside; and Rodolph, Count of Hapsburg, the founder of the Austrian dynasty, elected (1273). Such is the account I have been able to collect from books of reference; but I have heard it asserted that a vice-emperor was always elected at the same time with the emperor; and that this vice-emperor, in case of his surviving the emperor, always succeeded to the throne, his title being "King of the Romans." As I have never met with the title save in the case of Richard, I should like to know if there is any foundation for the above hypothesis? And any farther particulars respecting him and the title would be very desirable, as notices of him in ordinary reading are exceedingly scanty. E. S. Taylor.

*Bead Roll.* — What was the meaning of a "Bead Roll," in a country parish, in the year 1558?

I see an entry in an old churchwarden's parish account-book, as follows:

> "Item, received of Harry Way for to be put into the *Bead Rolle*, 3*s.* 4*d.*"
>
> "Item, received of Katharine Way for 6 names to be put into the *Bede Roll*, 6*s.* 8*d.*"

These entries are found among receipts for "kynelles," and for "pittes;" meaning, I believe, for ringing for funerals, and for special graves.

I have seen in some old book, but I cannot recollect where, that the "Bede Roll" was the roll of dead persons, for whom masses were to be offered; and I suppose that a gift to this fund was equivalent to paying for prayers for the dead.

It was after this date, I suppose, that the "Bede Roll" became a *charity* list, if that was ever the case in *England.*

Perhaps whoever answers these questions would refer to the books where information is to be found, and would thereby confer a double obligation on F. M. H.

*Legend of the Alligator.* — Whence comes the saying that alligators have shed false tears ever since they partook of the garlic made use of as an article of food by the Israelites while employed in building the pyramids? M. A. Ball.

*Dr. Hawkins and the Queen of Bohemia.*—There was printed, in small 4to., at Heidelbergh (1633), a very uncommon tractate, *De Melancholia*, written by William Hawkins, M.D., an Englishman, and dedicated to his countryman John More, M.D.

It was written for a most illustrious "Heroine,"

whose name is not given; but who we may conjecture was Elizabeth, Queen of Bohemia. Can information be given: 1. As to Hawkins? 2. As to Dr. More? and last, though not least, whether the Queen of Bohemia is generally known to have been subject to hypochondria? J. M.

*Style of the Authorised Version.* — Can any writer be named from Wicliffe and Chaucer to James I., whose English style resembles that of the authorised version of the Old and New Testaments? א.ת.

*Eminent Physicians in the Seventeenth Century.* — Are any biographical notices extant of the eminent physicians Dr. Theodore Malerne, Sir Thomas Millington, Sir Thomas Williams, Dr. Needham, Sir Thomas Weatherly, Dr. Brown, and Dr. Hobbs; the four last of whom attended King Charles II. in his last illness? A. Taylor, M.A.

*Pyrrhocorax.* — In a curious old road-book, which I recently purchased, entitled *Britannia Depicta, or Ogilby Improv'd*, by John Owen of the Middle Temple, Gent., and Eman. Bowen, Engraver, 1720, it is stated at p. 67. that "the country people to their sorrow know the Cornish Chough called *Pyrrhocorax* to be not only a thief, but an incendiary, and privately to sett houses on fire, as well as rob them of what they find portable." I should have treated this as an amusing instance of the fabulous in natural history, but the *Penny Cyclop.* (art. "Corvidæ") quotes from Pennant, "It is very apt to catch up bits of lighted sticks, so that there are instances of houses being set on fire by its means; which is the reason that Camden calls it *incendiaria avis.*" I would therefore ask, can any of your correspondents substantiate or disprove this accusation against the *Pyrrhocorax?* E. G. R.

*Political Romances of the Times of Louis XIII. and Louis XIV.* — Has any book been written on the personal and political romances of the time of Louis XIII. and Louis XIV., of which Barclay's *Argenis* may be considered the beginning? I shall be obliged by any account or information where I may find one of *Lysandre et Caliste*, *Mylord Courtenay*, *Le Capucin Ecossais*, and *Le Cochon Militaire.* Is there any authentic key to *Argenis?* James Wood.

Mosely.

*John, Duke of Marlborough, &c.* — Where are the letters referred to in the following cutting from a newspaper of the year 1818, now preserved? Has their contents been used for historical purposes since?

"*Original MS. Letters.* — Mr. H. Phillips, of Bond Street, submitted for sale, by public auction, upwards of three hundred original Manuscript letters of John, the Great Duke of Marlborough, chiefly addressed to the then Secretary of State, Sir Charles Hedges, and many of them containing matter of very considerable interest. These Letters, together with three Notes of her Majesty Queen Anne, to her favourite Secretary, were sold for Five Hundred and Seventy Guineas.

"The notes themselves do honour to the head and heart of the Queen. Two of them are upon the melancholy subject of the execution of a capital convict of the name of Jeffries. The first incloses to the Minister a petition which her Majesty had received in favour of the culprit; upon which she says to her Minister, 'it appears he has a wife and six children;' and concludes '*if it be a case of compassion* (*that* is a case where mercy can properly be shown) take care that his life may be saved.'

"The other note of the following day states that she has '*been so pressed by the woman*' (the wife of Jeffries, no doubt), and positively commands a respite of the execution, to afford time for a full inquiry into the circumstances of the case.

"The third communication from her Majesty is of an open letter which she had written to Lord Peterborrow, and thus submits to the perusal of her Secretary.

"Her Majesty uniformly subscribes herself,

'*Your very affectionate Friend,*

'Anne R.'"

W. J. FitzPatrick.

Stillorgan, Dublin.

*Prayers in the Isle of Man for the Earl of Derby.* — Among the "Orders and Instructions to be observed by all the Ministers of this Island," issued by Commissioners "appointed for that purpose" at the Restoration, there occurs the following, being the fifth of six orders, dated A.D. 1660, signed Richard Sherlock and Ja. Hinde, and now in the Diocesan Registry:

"5th. That you observe the 30th of Januarie, being the day whereupon Charles ye Ist King of euer blessed memorie suffer'd Martirdome for the Sake of His Church and people; and that you observe also, the —— Octobr being the day whereupon yor late Honble Ld James Earle of Derby the Ld of this Isle suffered Death for righteousness — and the order of prayers for these dayes you shall have presently."

Can any of your correspondents say whether any form of prayer was composed for the anniversary of the death of the Earl of Derby, who suffered decapitation at Bolton on the 15th October, 1651, and if so, whether the prayers were ever used in the churches of the island?

Gilbert J. French.

Bolton.

*Dr. Bongoût.* —

"The Journey of Dr. Robert Bongoût and his Lady, to Bath. Performed in the year 177-. Lond., Dodsley, 1778."

Portrait by J. Colyer, of a heavy looking gent. with a remarkably protuberant under lip.

This is a specimen of the scandal of the day, and could only have been relished as a caricature upon some well-known medicus, who here figures, in doggrel, as a bon-vivant, connoisseur, and henpecked husband. The book is said to have been bought up: consequently, when a copy appears in

a bookseller's catalogue, it is usually accompanied by a flourish upon its extraordinary rarity. My copy came not from one of those dear shops, but was dug out of a fourpenny box in a late bibliographical cruise in the suburbs. Can any reader of "N. & Q." say who sat for this portrait of Dr. Bongoût? J. O.

*The Sibylline Verses.* — In Sharpe's *Egypt* (vol. ii. p. 167., 3rd edit.) is mentioned a poem named the "Sibylline Verses." Mr. Sharpe states that it describes the Roman emperors by the numbers or *first letters* of their names, and thus teaches us what is meant by the number of the Beast in the Book of Revelation. It would be very interesting to have this statement explained. A Reader.

*Powell of Herefordshire.* — Can any of your correspondents afford me the information as to which branch of the Powells or Ap Howells of Wales the family of Powell of Herefordshire are descended? Cl. Hopper.

*Copper Coins or Tokens of the last Century.* — An opulent farmer (an octogenarian) died the other day. I had an opportunity of examining a bag of old halfpence collected by him, perhaps in his youth, and would trouble anyone for information as to the class of numismatics they belong to. They are, perhaps, too abnormal for classification, possibly spurious, or the work of some idle 'prentice hand that could hardly spell. They are badly made, many struck not in the centre, and certain letters almost uniformly defaced in all. The dates range from 1760 to 1791, but chiefly 1771. An ordinary profile head (but with just a hint of armour on the bust) does duty for the first and second Georges, for two Popes, for Claudius, and a certain "Glaucous," also for Gulielmus Shakspeare, &c.; the reverses being either a (quasi) Britannia, or a crown and harp; with various legends, as *North Wales*, *Hebrides*, *Hibernia*, *Britain Rules*, or sometimes, *Britan Rules* (other misspellings are *Britiannia*, *Gorguis*, *Claudais*, &c.) I will specify a few more particularly:

| | | |
|---|---|---|
| George Gordon | Reverse | Britons Rule, 1776 |
| Glaucous . Dei . Sea | " | Breda (apparently), but in some "Britannia." |
| Clauduis Romanus | " | Pax Placid. 1771 |
| Georivs II. Ren. | " | Bonny Girl, 1771 |
| Gregorivs III. Pont. | " | Britain Rules, 1771 |
| Celestin II. Pope | " | North Wales, 1765 |
| George Gordon | " | Britons Rule, 1776 |
| Gregory III. Pon. | " | British Tars, 1797 |

I know nothing of minting processes; but such freaks as the above suggest the idea of tyros trifling with their implements, much as idle printers' 'prentices might do with their masters' type.

One of course thinks of the local tokens of the last generation; but I do not remember anything of that class so unmeaning and capricious as the above. Becke.

"*Regi Sacrum.*" — Who was the author of a small book entitled, —

"Regi Sacrum. London, printed for Tho. Dring, and are to be sold at his Shop at the George in Peet Street, near St. Dunstan's Church, 1660."

Facing the title is an engraved plate with the following lettering:

"Μένοιμεν οἷπερ ἐσμὲν."

["May we remain where we are."]

Is this book scarce? B. B.

*Autographs.* — Who may be considered as the first "collector" of autographs? At what period were they first considered valuable? Autog.

*York Proclamations respecting Unthrifty Folk.* — In Drake's *York*, p. 197. we have the sheriffs' Proclamation on St. Thomas's Day, from which the following is an extract:

"Also, that all manner of whores, thieves, dice-players, and all other unthrifty folk, be wellcome to the towne, whether they come late or early, at the reverence of the high feaste of Yoole, till the twelve days be passed."

Are such licences met with in other places? and what is the meaning of the words "at the reverence of?"*

In another York Proclamation we find —

"Also that no common woman walk in the street without a ray-hood on her head and a wand in her hand."

A note says — *Ray-hood*, a radiated or striped hood, I suppose. B.

*Hanbury's Bequest for County Histories.* — The Rev. W. Hanbury, Rector of Church Langton, Leicestershire, left in 1817 [1778?] a fund for the compiling and publishing a history of every county of England by a professor for the purpose.† Can you inform me if the bequest has been so employed? G. S.

## Minor Queries with Answers.

*Callander's "Bibliotheca Septentrionalis."* — A few days ago, on looking over some old papers, I met with the following prospectus:

"Speedily will be published, *Bibliotheca Septentrionalis, or an Universal Dictionary*, containing every thing relative to the Northern Nations, from the Sources of the Danube and Rhine to the Extremities of Iceland and Greenland; comprehending their Ancient Histories and Traditions, the Revolutions of their several Empires, their different Sects in Religion and Politics, their Governments, Laws, Customs, Manners, in Peace and War; their Arts and Sciences, Theology, Mythology, Magic,

[* Regard with honour or awe. See this proclamation *in extenso* in Leland's *Itinerary*, ed. 1769, iv. 182.; and in Bohn's edit. of Brand's *Popular Antiquities*, i. 477.]

[† See a notice of this fund in *Gent. Mag.*, May, 1817, p. 469.]

Physic, Medicine, Morality, Chronology, Geography, Astronomy, Rhetoric, and Grammar; the Lives and remarkable Actions of their Kings, Statesmen, Legislators, Judges, Warriors, Historians, Orators, and Poets. With an Account of and Extracts from their Ancient Bards and Historians, forming a complete Body of Northern History, from the most remote Antiquity to the beginning of the Seventeenth Century. By John Callander of Craig-Forth, Esq. Edinburgh, printed by Bell and Murray, for W. Strahan, London, and W. Gordon, Edinburgh, MDCCLXXVIII."

There is annexed to it an address "to the reader," consisting of two pages and a half. Then follow six pages and a half of "Specimen of the *Bibliotheca Septentrionalis*." Was this book ever published? If it was, is it to be had or seen? From the specimens the author seems to have sedulously studied his subject. J. S. S.

[This learned work was never published: an interleaved copy of the prospectus is preserved in the British Museum. John Callander, Esq., of Craig Forth, was a member of the Scottish bar, and editor of *Two Ancient Scottish Poems: the Gaberlunzie-Man, and Christ's Kirk on the Green*, Edinb. 1782, to which he has appended some curious philological notes. Mr. Callander was a member and Secretary for Foreign Correspondence of the Royal Society of Scottish Antiquaries, in whose library will be found a great mass of his unpublished MSS. Among these is a series of annotations on Milton's *Paradise Lost*, of which the first book was printed in 1750 by way of specimen. Mr. Callander died at a good old age on Sept. 14, 1789. Several of his letters are published in a little work entitled *Letters from Thomas Percy, D.D., Bishop of Dromore, John Callander, etc., to George Paton*, Edinb. 1830.]

"*London Directory*." — When and by whom was the first *London Directory* published? Has a Directory been published from that time to this without interruption by one party or another? and also where can they be seen? Storer.

[The first *London Directory* was suggested by Mr. James Brown, a native of Kelso in Scotland, born May 23, 1709, educated at Westminster, and died at Stoke Newington, Nov. 1788. In 1732, having arranged its plan, he committed the practical working of it to Mr. Henry Kent, a printer in Finch Lane, Cornhill, who published it under the title of Kent's *Directory; or, a List of the Principal Traders in London.* This was succeeded by a host of competitors for public favour, such as *The Polite Intelligencer; Gentleman's Register; British Imperial Kalendar*; Holden's *Triennial Directory*; Boyle's *Court Guide; Royal Kalendar; Court and City Register*—all were in existence in the last century, and many of them continued into the present. The *Post Office Directory* commenced in the year 1800, as a humble duodecimo of 300 pages, which is now developed into a large octavo of 2700 pages. A writer in the *Edinburgh Review* for July, 1856, remarks, that "a collection of London Directories, varied in kind and in date, would be a literary curiosity, a type of progress, a record of development, analogous to the yearly advancement of the great city itself. It would show, not only the extent to which houses and inhabitants have increased in number; but also the changes in the social and commercial arrangements of successive generations. Yet so far as London is concerned, it is very doubtful whether anything like a complete set of old Directories is in existence. Our great national library is extremely deficient in this class of books: it is far exceeded by the collection, imperfect though it be, possessed by the Incorporated Law Society."]

*Thomas Lord Lyttelton.* — I wish to find some work relating the circumstances attending the death of the above nobleman, which I have heard stated in a lecture-room was attended by circumstances of a most fearful and solemn character, and of which I desire to be more accurately and clearly informed. I cannot find any reference to such circumstances in Knight's *Cyclopædia*.

Edward Y. Lowne.

[An account of Lord Lyttelton's supposed vision may be found in Nash's *History of Worcestershire*, Supp., p. 36. See also Boswell's *Johnson*, edit. 1853, p. 763., where occurs the following note by Mr. Croker: "There were two supposed appearances, one of a spectre to Lord Lyttelton announcing his death three days before the event, and another of Lord Lyttelton himself to his friend Mr. Miles Peter Andrews (then at his partner Mr. Pigou's at Dartford), about the hour that his lordship died in London. The whole story is told in the *Gent. Mag.* 1815, i. 597., with details which substantially agree with what I have heard Mr. Andrews himself relate more than once, but always reluctantly, and with an evidently solemn conviction of its truth. See also *Gent. Mag.*, 1816, ii. 422."]

*Tessonē: Wolves.* — Your editorial request for information respecting wolves in England induces me to submit the following extract from the *Rotuli Hundredorum*, vol. ii., "Huntingdonshire," p. 627.:

"Et dcs Johis Engayne tenet pdcm de dno Reg' in capit' ad canes suos pascend quibꝫ canibus crit ad *lupū* wlpē catū broccū & *tessonē* & leporē in iiij comitat' & di' videlꝫ in comit' Norhamt' Hunt' Oxon' Bokinghām & Roteland."

Here we have in so late a period as 7 Edw. I., hounds kept for wolf hunting.

I want to know the difference between *broccū* and *tessonē*. A *brock* is certainly a badger, and so, I suppose, is *tesso*, from the Dutch form *Das* of the German *Dachs* and Latin *Taxus*; but if so, why are both names used? The two volume edition of Du Cange does not contain *tessonē*, nor several other dog-latin words of the *Rotuli*, a list of which I must at some future time ask you to insert in "N. & Q." What a boon to archæologists would a moderate-sized Dictionary *Mediæ et Infimæ Latinitatis, with English explanations*, and especial references to *Domesday Book*, and other English records, and published *at a reasonable price*, be!

An old male badger (*broccū* or *tessonē*, which?) was killed in a railway cutting at Brundall, between Norwich and Yarmouth, a few weeks ago.

E. G. R.

[That these animals are two distinct species is evident, the latter meaning a wild hog, as intimated in the following extract from Du Cange's *Glossary*, Paris edition, 1736: "Occitanis *Tessones* sunt porcelli, qua notione, usurpatur in veteri Ceremoniali MS. B. M. Deauratæ;"

although in the dictionaries the French *taisson*, the Italian *tasso*, are rendered a brock, badger, or gray.]

*Quotation.* — Whence the following line, and what is its context?

"Est quadam prodire tenus, si non datur ultra."

E. G. R.

[See Horace, Epist., lib. i. ep. i. line 32.]

*Dr. John Lightfoot.* — If any correspondent has in his possession a copy of the works of Dr. John Lightfoot, in two folio volumes, with an account of his life prefixed, I should like to ask whether he is spoken of in the memoir as having been rector of Ashley in Staffordshire from 1630 till the time of his death in 1675. I have just read an account of his life that quite ignores the fact of his having been rector of Ashley at all, although I believe there is no doubt of his having been so for the time I mention, and resident there, from the testimony of the parish register, from 1635 to 1642. W. T.

[The Life of Dr. John Lightfoot, prefixed to the folio edition of his *Works*, 1684, states, "That from Stone Dr. Lightfoot removed to Hornsey, near London, for the sake of the library of Sion College; from thence in the spring of 1630, he and his family came to Uttoxeter, where he continued till the September following, when Sir Rowland Cotton preferred him to the rectory of Ashley, co. Stafford. Here he continued in great esteem for the space of twelve years, pursuing his Rabbinical studies, having built himself a small house in the midst of a garden, containing a study, a withdrawing room, and chamber above; and did choose to lodge here, though it were so near to his family and parsonage-house. He continued in this place till June, 1642, after which he became a kind of exile in London."]

*Robert Dallam, Organ-builder.* —

"Hic jacet Dnus Robertus Dallum, Instrumenti Pneumatici (quod vulgo Organum nuncupant) peritissimus Artifex; filius Thomæ Dallum de Dallum in comitat. Lancastriæ, mortuus est die Maii ultimo

Anno { Domini 1665. / Ætatis suæ 63.

Qui postquam diversas Europæ plagas hâc arte (quâ præcipue claruit) exornasset, solum hoc tandem, in quo requiescit, cinere suo insignivit."

This inscription is given in Wood's *Hist. and Antiq. Univ. Oxoniensis*, 1674, vol. ii. p. 155. Is anything now known of the works of this organ-builder? W. C. Trevelyan.

[Robert Dallam, or Dallum, citizen and blacksmith of London, was born in 1602, and died in 1665; he was buried in the cloisters of New College, Oxford. He built the organ in New College Chapel, and the small one in the Music School, Oxford; but his principal work appears to have been the organ in York Minster, destroyed when that noble building was partially burnt. The circumstances connected with the erection of the latter organ are detailed in *The Organ, its History and Construction*, by E. J. Hopkins and Dr. Rimbault, 1855, p. 52.; and in Crosse's *Account of the York Musical Festival*, 4to. 1825, pp. 134–5., and Appendix.]

*Praed's Lines on the Speaker.* — Can any of your readers furnish a copy of lines written by the late Winthrop Mackworth Praed on seeing the Speaker of the first Reformed Parliament asleep in his place? I have lost the copy I had, which was cut from a newspaper. There are, I think, about twenty or twenty-five lines, but I can recollect three only; the first —

"Sleep, Mr. Speaker, sleep when you may,"

and, —

"Hume will soon be taking the sense
Of the House on a question of fifteen-pence."

J. W. Phillips.

Haverfordwest.

[These clever lines are preserved in a volume entitled *Lillian and other Poems*, by Winthrop Mackworth Praed, New York, 1852, p. 246.:

"VERSES ON SEEING THE SPEAKER ASLEEP IN HIS CHAIR IN ONE OF THE DEBATES OF THE FIRST REFORMED PARLIAMENT.

"Sleep, Mr. Speaker, 'tis surely fair,
If you may n't in your bed, that you should in your chair.
Louder and longer now they grow,
Tory and Radical, Ay and No;
Talking by night and talking by day,
Sleep, Mr. Speaker, sleep while you may!

"Sleep, Mr. Speaker; slumber lies
Light and brief on a Speaker's eyes.
Fielden or Finn in a minute or two
Some disorderly thing will do;
Riot will chase repose away —
Sleep, Mr. Speaker, sleep while you may!

"Sleep, Mr. Speaker. Sweet to men
Is the sleep that cometh but now and then,
Sweet to the weary, sweet to the ill,
Sweet to the children that work in the mill.
You have more need of repose than they —
Sleep, Mr. Speaker, sleep while you may!

"Sleep, Mr. Speaker, Harvey will soon
Move to abolish the sun and the moon;
Hume will no doubt be taking the sense
Of the House on a question of sixteen-pence.
Statesmen will howl, and patriots bray —
Sleep, Mr. Speaker, sleep while you may!

"Sleep, Mr. Speaker, and dream of the time,
When loyalty was not quite a crime,
When Grant was a pupil in Canning's school,
And Palmerston fancied Wood a fool.
Lord, how principles pass away —
Sleep, Mr. Speaker, sleep while you may!"]

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## Replies.

### WRITING WITH THE FOOT.

(2nd S. iii. 226.)

The entry communicated by J. G. N. from a volume in St. Paul's Cathedral may be paralleled by a similar memorandum written on the fly-leaf of MS. Addit. 14,850. in the British Museum, containing the Rentale and Custumarium of the mo-

nastery of St. Edmund's Bury, in the following words:

"Pede meo pprio hoc scripsi.
Wretyn by me Xpofor Well's,
wt my foot' and nothyng els.
Ao dñi 1559 vltimo Augusti."

It is difficult to say whether these assertions are to be taken *au pied de la lettre* or not; but it is well known that some persons have been able to write with their feet, and in Walpole's *Anecdotes of Painting*, vol. i. p. 160., edit. 1849, mention is made of an artist named Cornelius Ketel, who painted portraits with his fingers and with his toes.

A curious article might be drawn up on the metrical lines and memoranda which the scribes of manuscripts were accustomed to attach to the volumes on which they had been employed; and in Cooper's *Appendix* to his *Report on the Fœdera*, vol. A. p. 147., many specimens of these are given, collected from Feller's Catalogue of the MSS. at Leipzig, but the number might be considerably augmented. Among them is the following distich:

"Scribere qui nescit, nullum credit esse laborem,
*Tres digiti scribunt*, dum cætera membra quiescunt."

Or, as it is written at the end of a fine MS. of the eleventh century in the Old Royal Collection, British Museum, 6 A. vi.:

"*Tres digiti scribunt*, totum corpusque laborat,
Scribere qui nescit, nullum putat esse laborem."

The editors of the French edition of Silvestre's *Paléographie Universelle* cite a still earlier instance of the employment of this phrase by the scribe of a MS. of the Latin Gospels, of the seventh century, preserved at Munich:

"Cultores et legentes, mementote mei peccatori[s],
quia *tribus digitis scribitur*, et totus membrus liborat (*sic*)."

But they understand the words literally, and point out to us the curious fact (!) that the scribe *had only three fingers on the hand* with which he wrote the volume! How then would they explain another sentence written by a scribe in one of the Leipzig MSS.?

"Finivi librum totum *sine manibus* istum."

Unless this scribe also wrote with his foot, I see not how it is to be understood, except by a quibble, which it no doubt is. F. Madden.

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### IMPOSSIBLE PROBLEMS.

(2nd S. iii. 11.)

I have waited to reply to Mr. Ingleby's questions until I could look again at one or two points, and also until I could put together a few remarks on the general subject, which is one of much curiosity, and continually recurring inquiry. I must, however, premise that the remarks are not addressed to, or *at*, Mr. Ingleby: not that I think he would suppose such a thing, but because people find out such curious meanings, that, without this warning, I should not be surprised if I heard that Mr. Ingleby had been squaring at the circle, and that I had been squaring at him for it.

When we find a long and enduring discussion about any point of speculation, we naturally ask whether there be not some verbal difficulty at the bottom. What is the *solution of a problem?* It is the showing how to arrive at a desired result, under prescribed conditions as to the means which are to be used, and as to the form in which the result is to be presented. There are then three possibilities of impossibility. The desired result may be among non-existing things; the prescribed conditions may be insufficient; the form demanded may be necessarily unattainable. And any one of these things being really the case, it may be impossible to *demonstrate* that it is the case. Human nature, which always assumes that it *can* know whatever can *be known*, must bear to be told that this assumption may be one of its little mistakes, or may be a true exposition of its own powers, and may be a matter on which no certainty can be arrived at.

In prescribing conditions of solution, and form of result, we dictate to existence: we determine that our mental nature shall be so constructed that we shall know beforehand what means are wanted, and what form the result shall appear in, the matter being one on which the very necessity of proposing the problem shows our ignorance. And when we fail, we quarrel with the universe. As Porson did, when he proposed to himself the problem of taking up the candlestick, his condition being that in which two images of objects appear, one the consequence of the laws of light, the other what a psychologist would perhaps call purely subjective. He accordingly handled the wrong image, which of course did not prevent his fingers from meeting. Incensed at this, he exclaimed, "D— the nature of things." He had better have attended to those preliminaries under which so simple a problem might have been solved without a quadratic equation.

Undoubtedly the dictation of conditions and of form has been attended with the most advantageous results. Abundance of possibles have been turned up in digging for impossibles. Alchemy invented chemistry; astrology greatly improved astronomy; the effort to find a certainty of winning in gambling nurtured the science under which insurance is safe and intelligible, and the inscrutable inquiry into *ens quatenus ens*, so properly placed *μετα τα φυσικα*, has added much to our power of investigating *homo quatenus homo*.

There was a separate dictation of conditions in arithmetic and in geometry. In arithmetic, the

simple definite number or fraction, the earliest object of our attention, was declared to be the universal mode of expression. It was prescribed to the circle that it should be, in circumference, a definitely expressible derivation from the diameter: it was demanded of the nature of things that by cutting the circumference into a certain number of equal parts, a certain number of those parts should give the diameter; and *vice versâ*.

In geometry, Euclid laid down, as his prescribed instruments, the straight line and circle. Of all the infinite number of lines which exist, he would use none except the straight line and circle. It was demanded of the nature of things that it should be possible to construct a square equal to a given circle, without the use of any curve except the circle.

The second demand was not quite so impudent as the first. It was soon discovered and proved that there is no square root to 2, as a definite fraction of a unit. That is, there is nothing but an interminable series of decimals, 1·4142135 . . . . . .; by help of which we discover the square root of fractions within any degree of nearness to 2 we please. And yet, with such a result as this known to all, it was thought the most reasonable thing in the world to demand that the ratio of the circumference to the diameter should be that of number to number.

I will now speak of the problems set forth in the question.

1. *The three bodies.* This is the problem of determining the motion of a planet attracted, not only by the sun, but by another planet. In the early days of the integral calculus, it was demanded of the nature of things that all differential equations should be soluble in what are called *finite terms*, that is by a definite number of algebraical, &c. terms consisting of our usual modes of expression. Mathematicians had not then opened their eyes to the fact that there exists an unlimited number of modes of expression of which those we employ cannot give an idea, except by interminable series. Accordingly, they considered the problem of three bodies unsolved so long as it was necessary to have recourse to these interminable series. But is this problem *unsolved*, in any other sense than this, that the nature of things has not listened to human dictation on matters which humanity knew nothing about? Do we not find the moon's place within a fraction of a second of time, by the existing solution? And did not Adams and Leverrier even solve the inverse problem, Given the effect produced upon a known planet by an unknown planet, to discover the place of the unknown planet? There are hundreds of problems, in pure and mixed mathematics both, which are treated only by interminable series, and which no one ever complained of as not being solved. The difference is this: we speak of these problems in the language of the newer day; we speak of the problem of three bodies after the tradition of an older day.

It is not practicable, that is, it has not been found practicable, to *prove* the impossibility of solving the problem of three bodies without interminable series. But a long chain of cogent analogies convinces every one who has gone through them, with full moral evidence, that the finite terms must be *terms* of a kind of which we have at present no conception.

2. *The perpetual motion.* This is a problem of a very different kind. The purse of Fortunatus, which could always drop a penny out, though never a penny was put in, is a problem of the same kind. He who can construct this purse may construct a perpetual motion; in this way. Let him hang the purse upside down, and with the stream of pence which will flow out let him buy a strong steam-engine, and pay for keeping it at work day and night. Have a new steam-engine ready to be set in motion by the old one at its last gasp, and so on to all eternity. A perpetual motion demands of the nature of things a machine which shall always communicate momentum in the doing of some work, without ever being fed with any means of collecting momentum. It could be compassed, in a certain way, — that is, by retaining the work done to do more work, which again should do more, and so on, — if friction and other resistances could be abolished, and nothing thrown away. In this way the fall of a ton of water from a reservoir might be employed in pumping up as much water into another reservoir, which, when landed, if it be lawful to say so of water, might, by its subsequent fall, pump up an equal quantity into the original reservoir, and so on, backwards and forwards, *in secula seculorum.* But not a drop must be wasted, whether by adhesion to the reservoir, by evaporation, by splashing, or in any way whatever. Every drop that falls down must be made to raise another drop to the same height. So long as the sockets have friction, or the air resists, this is impossible. In fact, matter, with respect to momentum, has the known qualities of a basket with respect to eggs, butter, garden-stuff, &c. No more can come out than was put in; and every quantity taken out requires as much more to be put in before the original state is restored. So soon as the law of matter is as clearly known as the law of the basket, there is an end of looking for the perpetual motion.

That people do try after a perpetual motion to this day is certain. A good many years ago a perpetual motion company was in contemplation; and the promoters did me the unsolicited honour of putting my name on the list of directors. Fortunately the intention came round to me before the list was circulated: and a word to the editor

of a periodical produced an article which, I believe, destroyed the concern. The plan was to put a drum or broad wheel with one vertical half in mercury and the other in vacuum. This instrument, the most unlucky drum since Parolles, feeling the balance of its two halves very unsatisfactory, was to go round and round in search of an easy position, for ever and ever, working away all the time, — I mean all the eternity — at lace-making, or water-pumping, or any other useful employment. People were told that if they would sell their steam-engines for old iron, they might buy new machines with the money, which would work as long as they held together without costing a farthing for fuel. Certainly, had the scheme been proposed to me, I should have declined to join until I had derived assurance from seeing the donkey who originated it turned into a head-over-heels perpetual motion by tying a heavy weight to his tail and an exhausted receiver to his nose.

3. *Quadrature of the circle.* The *arithmetical* quadrature involves the determination of the circumference by a definite arithmetical multiplier, which shall be perfectly accurate. Lambert proved that the multiplier must be an interminable decimal fraction: and the proof may be found in Legendre's geometry, and in Brewster's translation of that work. The arithmeticians have given plenty of approximate multipliers. The last one, and the most accurate of all, was published a few years ago by Mr. W. Shanks, of Houghton-le-Spring, a calculator to whom multiplication is no vexation, &c. He published the requisite multiplier (which mathematicians denote by $\pi$) to six hundred and seven decimal places, of which 441 were verified by Dr. Rutherford. To give an idea of the power of this multiplier, we must try to master such a supposition as the following.

There are living things on our globe so small that, if due proportion were observed, the corpuscles of their blood would be no more than a millionth of an inch in diameter. Suppose another globe like ours, but so much larger that our great globe itself is but fit to be a corpuscle in the blood of one of its animalcules: and call this the *first* globe above us. Let there be another globe so large that this first globe above us is but a corpuscle in the animalcule of that globe: and call this the second globe above us. Go on in this way till we come to the twentieth globe above us. Next, let the minute corpuscle on our globe be another globe like ours, with every thing in proportion; and call this the first globe below us. Take a blood-corpuscle from the animalcule of that globe, and make it the second globe below us: and so on down to the twentieth globe below us. Then if the inhabitants of the twentieth globe above us were to calculate the circumference of their globe from its diameter by the 607 decimals, their error of length could not be made visible to the inhabitants of the twentieth globe below us, unless their microscopes were relatively very much more powerful than ours.

By the *geometrical* quadrature is meant the determination of a square equal to the circle, using only Euclid's allowance of means; that is, using only the straight line and circle as in Euclid's first three postulates. On this matter James Gregory, in 1668, published an asserted demonstration of the impossibility of the geometrical quadrature. The matter is so difficult, and proofs of a negative so slippery, that mathematicians are rather shy of pronouncing positive opinions. Montucla, in the first edition of the work presently mentioned, only ventured to say that it was *very like* demonstration. In the second edition, after further reflection, he gave his opinion that the point was demonstrated. I read James Gregory's tract many years ago, and left off with an impression that probably more attentive consideration would compel me to agree with its author. But he would be a bold man who would be very positive on the point: even though there are trains of reasoning, different from Gregory's, which render it in the highest degree improbable, which are in fact all but demonstration themselves, that the geometrical quadrature is impossible.

To say that a given problem cannot be solved, because two thousand years of trial have not succeeded, is unsafe: for more powerful means may be invented. But when the question is to solve a problem *with certain given means and no others*, it is not so unsafe to affirm that the problem is insoluble. By hypothesis, we are to use no means except those which have been used for two thousand years: it becomes exceedingly probable that all which those means can do has been done, in a question which has been tried by hundreds of men of genius, patience, and proved success in other things.

4. *Trisection of the Angle.* — The question is to cut any given angle into three equal parts, with no more assistance than is conceded in Euclid's first three postulates. It is well known that this problem depends upon representing geometrically the three roots of a cubic equation which has all its roots real: whoever can do either, can do the other. Now the geometrical solution, as the word geometrical is understood, of a cubic equation, has never been attained: and all the *à priori* considerations which have so much force with those who are used to them, are in favour of the solution being impossible. A person used to algebraic geometry cannot conceive how, by intersections of circles and straight lines, a problem should be solved which has three answers, and three only.

To sum up the whole. The problem of the three bodies has such solution as hundreds of other problems have; approximate in character, but

wanting only pains and patience to carry the approximation to any desired extent. The problem of the perpetual motion is a physical absurdity. The arithmetical quadrature of the circle has been proved impossible in finite terms, but 607 decimal places of the interminable series have been found, and 441 of them verified. Of the geometrical quadrature an asserted proof of impossibility exists, which no one who has read it ventures to gainsay, but in favour of which no one speaks very positively. The trisection of the angle has no alleged proof of its impossibility. But were this the proper place, an account might be given of those considerations which lead all who have thought much on the subject to feel sure that the difficulty arises from the restrictions placed upon the means of solution amounting to a little too much dictation to the nature of things. For it must be remembered that the problem is not to square the circle, nor to trisect the angle, but to square the circle or trisect the angle without recourse to any means except those afforded by Euclid's first three postulates. This limitation is frequently omitted; and persons are led to conclude that mathematicians have never shown how to square a circle, or to trisect an angle, than which nothing can be more untrue. I may take occasion to raise a Query in some future communication, whether these difficulties would ever have existed if Euclid's ideas of solid geometry had been as well arranged as his ideas of plane geometry.

The reader may find details on this subject in the articles Quadrature and Trisection in the *Penny Cyclopædia*. But fuller information will be found in Montucla's *Histoire des Récherches sur la Quadrature du Cercle*, Paris, 1831, 8vo. (second edition). This work contains, besides the vagaries of the insufficiently informed, an account of the attempts of older days, which ended in useful discovery. In later times, the whole subject has lapsed into burlesque; the few who have made rational attempts being lost in the crowd who have made absurd misconceptions of the problem. To square the circle has become a byword, though many would not know the problem under a change of terms, say the rectification of the circumference. For example, when Mr. Goulburn was a candidate for the University of Cambridge in 1831, some wags of the opposite faction sent the following to a morning paper, which actually inserted it (May 4) in triumphant answer to the objection against their candidate's want of Cambridge knowledge: —

"We understand that although, owing to circumstances with which the public are not concerned, Mr. Goulburn declined becoming a candidate for University honours, his scientific attainments are far from inconsiderable. He is well known to be the author of an Essay in the *Philosophical Transactions* on the accurate rectification of a circular arc, and of an investigation of the equation to the Lunar Caustic — a problem likely to become of great use in nautical astronomy."

I need hardly say that mathematicians know no lunar caustic, except what the chemists call nitrate of silver. And so much for the impossible problems, which have caught so many ingenious minds, and almost always held them tight. For this reason, I should advise any one not to try them;

". . . . Video quod vestigia
Intrantium multa, at nulla exeuntium."

A. De Morgan.

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MUSICAL BACHELORS AND MUSICAL DOCTORS.

(2nd S. iii. 48. 73. 115.)

When people do wrong, they are certain to get into a mess, and oftentimes to get innocent parties into a mess also. The account given by M.A. of —— Coll., Oxon., of the condition of the Musical Doctors in that University is shocking. He describes that as "most vague and unsatisfactory," which all who read this work must think very deplorable and much to be pitied. It was a most ungracious proceeding on the part of the Hebdomadal Board, to banish the Oxford Musical Doctors from the semicircle — to eject these *viri perpoliti* — to translate these *apprimè docti* professors to the organ gallery, and there lay them in ambush behind portraits of deceased celebrities. Just think now of men arrayed like so many virgin-brides, in robes of rich white damask silk, appropriately turned up with satin — all rose and blush-colour — invidiously "consigned to the upper gallery on the south:" "that is to say, in the organ gallery, a far worse position than that occupied by undergraduates." Think of rose, and satin, and velvet, and gold, driven to a spot "where they could neither see nor be seen;" and where the occupants of all this magnificence are "virtually excluded from every participation in the proceedings." Sitting, too, behind a dead emperor! Surely a live doctor is better than a dead king! And ought he not to be asked rather to sit for his portrait, than to sit behind one? This transportation into the upper regions of the Oxford theatre was a novel illustration of the oft-quoted line —

"Small by *degrees*, and beautifully less."

Nor was this all: a further indignity awaited these unfortunate doctors, and which M.A. of —— Coll., Oxon. touches in most artistic and delicate manner. After alluding to misplacings, displacings, consignments, assignments, ejectments, and mistakes — invidious and illiberal — he writes, that the musical doctors were deprived of their title, and rechristened "*Inceptores in arte Musicâ*." Like the great Grecian painter, he draws a veil over the

victim-brides, and the horrors of the scene; and, at the expense of his character as a Latin scholar, he declares that this Latin is so difficult properly to render into the vernacular, that "scarcely any one understood it." If this really be so, there are more things to complain of than the want of musical education in that University. Latin as well as music has yet to assume "its proper dignity and position:" and I trust the present Professor of Music, "who is doing all in his power to remedy the one defect," will find some earnest labourer like himself who will spare no pains to accomplish some amelioration of the other. It is clear the Oxford Musical Doctors are "*inceptores in arte musicâ*." *Inceptio*, is *actus incipiendi*; and *inceptor* is he who performeth the act; but *inceptor ap. sequioris ævi scriptores* is also *an incendiary*, and therefore, I take it, the Hebdomadal Board do not intend by the use of this word to maintain that their doctors in music are beginners in that art; but that they are super-eminently distinguished by the *fire and spirit of their* "*solemn musicke*." It is pleasant to find that the learned Board are not, after all, so superficially acquainted with the Latin tongue; and that they have thus, let us hope intentionally, brought to light the true meaning of the old term *solennis musica*, or, as it was in the old books, *solennis missa* — a style of composition which all candidates for these degrees were desired to adopt.

There can be no doubt that the honourable and learned Board acted with every wish to do justice. In olden days the studies for the Master of Arts' degree included seven arts, and music was one. Degrees were given in each particular branch of study: there were Bachelors of Logic, Bachelors of Grammar, Doctors of Rhetoric, Doctors of Arithmetic; but the Master of Arts was the highest degree of all. No doubt, in the minds of the Board, this distinction still remains; and in fact, M.A. of —— Coll., Oxon., virtually admits it: for, says he, at the last Commemoration, the present Professor of Music refused to robe himself in the virgin-white and warm blush of a Musical Doctor, and indued himself in the gown and hood of an M.A. I see also that Loggan, and all recognised authorities, agree that Musical Bachelor is the lowest and most inferior degree, and that Musical Doctor is beneath M.A. Indeed the licence given to the graduate, "admitting him to the privilege of reading any of the musical books of Böethius," seems but a miserly *corbeille* to so much modesty, satin and blush. Furthermore, if money be any test in this matter, I find there is an enormous difference between the sum paid for the musical degree and that for the divinity degree: three pounds for music; one hundred and four pounds for divinity, when the graduate accumulates compounds, and is non-resident. Now as to dress.

The dress of an Oxford Doctor in Music is a gown of rich white damask silk, with sleeves and facings of crimson satin; hood of the same materials, and a black velvet cap, and bands. That of Cambridge is a gown of rich white damask silk, the sleeves lined with crimson satin; a cap of velvet, with gold tassel, and bands. No mention is made of any bâton, but Ackerman has given him a roll of music. On reference to the costume of the Doctor in Divinity, we find him much more protected against the severity of our summers; for he is allowed an under-garment, a sash, a scarf, gloves, shoes with buckles, decent silk stockings; the zuchetta, or scull-cap, with the cappella or three-cornered hat, flattened *à la gibus*, and sewn upon the zuchetta. In these days, this union of the two is called the trencher. The Doctor in Divinity rejoices in four dresses. Doctors in Law and Physic have only three, thus described: — 1. A gown of scarlet cloth, sleeves, and facings of pink silk. 2. A habit of scarlet cloth, faced, and lined with pink; a hood of scarlet cloth, lined with pink; a black velvet cap; and for ordinary use, — 3. A common doctor's gown of black silk; he may wear the cap of velvet or the trencher. The pink is described as *shot with violet*. The colour intended is the imperial purple, which would be better gained by the combination of crimson and ultramarine. The ordinary habit of the old English musician was of pale blue cloth, over which, on high days, he wore a cope or gown of scarlet cloth; and it must be in the recollection of many, that, at the three last coronations, the Court Composers appeared in such scarlet robes. No doubt the white silk gown with red facings, now adopted by the Universities, is a combination of the surplice of the quireman and the Court robe of the musician. At Rome, the musician wears a habit (sub-tunic), or *sottana* of imperial purple, an under-dress, with buttons from chin to feet; over which is the *rochetta* or lace dress under the *manteletta*.

The Archbishop of Canterbury may, if it be his pleasure, direct the Cantuar Doctor to wear the combination dress of the surplice and scarlet robe, or one more useful and scholastic. A much better dress would be the scarlet cloth gown and hood, with facings of imperial purple, with a blue or purple soutane; the sash of the same colour, with gold tassels. Ackerman has pictured his Doctors of Music (as Chalons does his ladies) in a draught all-a-blowing; but on reference to the old portraits, such as those of Drs. Heyther and Gibbons, we see the artists have done their best to conceal the absence of the soutane. The modern picture of Dr. Dupuis is after the same manner; and, although his *costumier* has tied him up comfortably under the chin, he looks very cold, and afraid to move, lest he should show his inexpressibles, or soil his satin. The present cap, or *benetta*, is ugly

enough, and is not to be compared to the zuchetta and cappella. The latter of course must be four-cornered when the wearer is a layman; and three-cornered when a priest, as in the case of the present talented Professor at Oxford. As to the bands:—What are bands? I take it, bands are the remnant of the old collar: for on an examination of a chronological series of portraits, it will be found that the round collar by degrees becomes a square. The square gradually decreases in size, until it dwindles into the relic now called bands. To wear a shirt collar and bands also, appears a little like pig upon bacon; and of course, where there is a soutane, there could not be a handsomer adjunct than a Vandyck collar. The very charming portrait of Corelli shows he wore the short soutane, with large bands, and very fine shirt and ruffles. The old bâton was made of wood or ivory, set in silver, with a crystal knop. Such is the dress which the Cantuar Doctor may wear; as according to precedence, distinctive of his profession, and in keeping with the origin of scholastic costume. Scarlet robe, turned up with purple; hood of the same; purple or blue sottana, lace collar, skull-cap and four-cornered hat, purple sash, with gold tassels, and bâton as before described. University and scholastic dresses spring from the Church: the very gown of the undergraduate is that of one of the monastic orders. In this matter, the Archbishop possesses the same power as the Court of Rome; and as the dignity in all cases flows from his Grace, he may clothe it according to his pleasure.

M.A. (of —— Coll., Oxon.) asks, What order of precedence Cantuar graduates take with regard to graduates in Universities? To this question I reply, that the Cantuar degree is the highest, because it flows from the fount of all scholastic honour in this country, namely, His Grace the Archbishop of Canterbury, who holds such honour by the favour and permission of the sovereign, and is guaranteed its continuance by Act of Parliament. Musical degrees were given as early as 1463, perhaps even earlier; but scholastic degrees sprung from the sanction of the Pope, the then supposed sole fount of such dignities. Now in England the Archbishop exercises the same power as the Pope. By virtue of the grace of the sovereign, Universities, not in themselves founts of honour, grant degrees, but subject to the conditions and obligations of their charters. Henry VIII. declined to take to himself the power of creating literary honours, and conferred on the Primate the same powers which the Pope had exercised herein, and he continued also to the Universities what the Pope had previously bestowed. Universities possess delegated powers in these matters; but the Archbishop is not a legate now, but in himself the fount of these honours. No graduate of a University has any status out of that University, nor can he appear but as a Visitor in any other University. But should a member of a University, holding an inferior degree, receive a higher degree by the favour and grace of the Primate, he takes the rank pertaining to that degree in his own University. The case Dr. Routh mentioned to me unquestionably settles this point. The Musical Doctor of Oxford is permitted a licence to read any of the musical books of Böethius as the only result of his exertions; for there are no prizes to contend for, no scholarships to hold, no exhibitions to secure, and, in fact, for him there is neither money nor renown. As the study and *honest* profession of music is unattended with pecuniary emolument, it is clear the only reward open to the enthusiast in this divine art is that of *honour*. Hence it follows that the degree of the Primate is more congenial to the feelings of the artist than the receipt of a piece of parchment granting a man liberty to read *Böethius!* Oxford and Cambridge are both guiltless of any recklessness in conferring such honorary distinction, or we should at least have heard of a Mendelssohn Mus. Doc. Oxon.; or a Spohr Mus. Doc. Cambridge. Haydn, I believe, was thought of; there was also a talk of Handel: but he happened to hear of the consequences, and Böethius and the fees frightened him from the field. The present University degree cannot remain as it is, the sequence of exercise without regimen, and a violation of the intention and meaning of the charters. The Universities must produce or authorise proper class-books, and determine on specific studies, and certain and definite practice. The other day a new Psalter appeared from the Choragus at Oxford, and he tells us the chants of the old church—probably sung by David to his own Psalms—"induce irreverence;" and it would seem Professor De Morgan's Query respecting organ tuning, has raised a division in the musical world, to allay which a Musical Doctor, Oxon., assures his readers an equal division of the twelve semitones "will not do" for the organ, because "Dame Nature settled that at least *three generations ago*," meaning, no doubt, that this was the opinion of his grandmother. And on Friday last, at Exeter Hall, I was informed in "an Analysis of the Oratorio of Israel in Egypt," that Handel was a dunce and barbarian. H. J. Gauntlett.

Powys Place, March 23, 1857.

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## Replies to Minor Queries.

*Device and Motto* (2nd S. ii. 130.) — Allow me to suggest in answer to J. J. that the motto on his seal is a Latin one, and that the word "oute" is composed of the initial letters of the four things represented in the seal. The words, I imagine, are *otium*, quiet or peace, typified by the dove;

*ubertas*, fertility, by the sheaf of corn; *experientia*, wisdom, by the serpent; and *torus*, strength or muscle by the lion; so that the motto in full would be "in otio, ubertate, toro, experientia."

B. P. C.

*Families of Tyzack and Henzell* (2nd S. ii. 335.) — These families came from Flanders in the early part of the seventeenth century, and established themselves as glassmakers upon the Tyne. Wdn.

*Free-Martin* (2nd S. iii. 148. 235.) — A remarkable instance of a multiple birth proving prolific occurred in the family of a near connexion. A lady residing in this county, the sister of my aunt by marriage, had at a birth three sons, who all grew up to be men. While they were infants the likeness between them was so marvellous that, as the eldest was heir to an entailed estate, they were compelled to dress him differently from the others. When the children were some months old the second infant fell against the bars of the nursery grate, and scarred his face so badly that his identification became an easy matter. The eldest and youngest still retained their remarkable similitude, which continually deceived their nearest relatives. When they grew up they all married; two of them espousing *twin sisters*, and they all had offspring. My paternal grandmother had twins twice. In each case they were boys. The second batch of duplicates both married, one had children, the other had not. Of the elder twins one only married, and his union was not a fruitful one. John Pavin Phillips.

Haverfordwest.

*Education of the Peasantry* (2nd S. iii. 87.) — I have long wished to ascertain whether there be a rule to direct foot passengers as to the proper place they are to occupy on the side path; also by what authority such rule is established. In this metropolis one cannot walk ten paces in a straight line along any fashionable thoroughfare without being jostled. If your correspondent Vryan Rheged would kindly state whether there be a remedy, municipal, parliamentary, or otherwise, for this inconvenience, which is caused, not by the peasantry alone, but by those who ought to know better, he would confer a favour on a great many others besides yours, Viator.

Dublin.

*Almanacks* (2nd S. iii. 226.) — Upwards of seventy years before the appearance of *Moore's Almanack* one was printed in Aberdeen with the title:

"Prognostication for the yeare of our Redemption 1626, the second after Leape-yeare. Printed at Aberdeen by Edward Raban for David Melville, 1626.

About the year 1820 the editors of *Moore's Almanack* began the attempt of discarding the monthly column containing the moon's supposed influence on the members of the human body; and as an experiment, to ascertain the feelings of the public on the occasion, printed at first only 100,000 copies; but the omission was soon detected, and nearly the whole edition returned on their hands, and they were obliged to reprint the favourite column. See Baily's *Remarks on the Defective State of the Nautical Almanac.*

The Chinese astronomers (Imperial, I presume) every year compose an Almanack or Calendar, at the head of which is the Emperor's edict, by which all are forbidden, under pain of death, to use or publish any other calendar; and of this work several millions of copies are yearly sold; this is said to have been the case from time immemorial.

The Imperial Edict puts one in mind of the somewhat parallel legal monopoly of the trade in almanacks granted to the Stationers' Company and the Universities by James I., which was abolished through the instrumentality of Thomas Carnan, a bookseller, who gained a cause over the Stationers' Co. in the Court of Common Pleas in 1775. The bill brought in by Lord North in 1779 to renew the privilege was rejected by a majority of 45.

Connected with the subject it may be mentioned that Heylin in his *Cosmography* says, speaking of the burning of old St. Paul's steeple (5 Queen Elizabeth, 1562) that

"It was by the carelessness of the sexton consumed with fire, which happening in a thundering and tempestuous day was by him confidently affirmed to be done by lightening, and was so generally believed till the hour of his death; but not many years since, to disabuse the world, he confessed the truth of it, on which discovery the burning of St. Paul's steeple by Lightning was left out of our common almanacks, where formerly it stood among the ordinary Epochs or accounts of Time."

R. W. Hackwood.

*First English Almanack* (2nd S. iii. 226.) — What is the date of the first almanack known to have been *printed in England?*

Is the Almanack for 1442 often referred to as preserved in the *Bibliothèque du Roi*, Paris, in *manuscript*, and preserved merely as a specimen of almanack-making, or is it *printed* and kept as one of the earliest specimens of that art?

Has the derivation of the word almanack ever been satisfactorily settled? It is generally, I think, received as from the Arabic, the article *al* and *mana* or *manah*, "to count;" but other derivations are given, such as the Arabic *al* and the Greek μην, "a month," and the Teutonic *almaen achte*, of which Verstegan says:

"They [the Saxons] vsed to engraue vpon certaine squared sticks about a foot in length, or shorter or longer as they pleased, the courses of the Moones of the whole yeare, whereby they could alwayes certainly tell when the new moons, full moons and changes should happen, as also their festiual daies; and such a carued stick they called an *Al mon aght*, that is to say Al-mon-heed, to wit,

the regard or obseruation of all the moones, and here hence is deriued the name of almanac."

R. W. Hackwood.

*Paraphrase on the "Te Deum"* (2nd S. iii. 145.) — J. B. will excuse me when I say that this is no paraphrase, but a parody, much more deserving the name of *Te Deam* than *Te Deum;* for it is a glorification of the Holy Virgin in each of twenty-nine consecutive lines, and in no way connected with the doctrine of the Te Deum, which is a divine hymn founded upon the Apostles' Creed.

Custos.

P.S. *Nox vĭcit* is inadmissible in the translation from Gray's Elegy sent you by Oxoniensis.

*Sensations in Drowning* (1st S. xii. 87. 153. 236. 500.; 2nd S. iii. 236.) — Thanks to H. H. J. for reviving by his reply the subject of my query. I believe there is yet much curious information to be gleaned on the subject. Can some of your readers refer me to, or give the substance of, a paper either written on the subject, or containing some information respecting it, which appeared in the *Christian Observer* during, I think, either the year 1854 or 1855? R. W. Hackwood.

*Eldridge, Hearne, Rooker, &c.* (2nd S. iii. 70.) — A very extensive collection of the water-colour drawings of these artists, and their contemporaries, was formed by my late father. Many were disposed of privately, during his lifetime, and the remainder by public sale at Messrs. Christie and Manson's after his decease. Dr. Burney of Greenwich (since Archdeacon Burney) was the largest purchaser; and indeed his collection of water-colour drawings (some few years back) was considered one of the choicest in England.

Edward F. Rimbault.

*The White-breasted Bird of the Oxenham Family* (2nd S. iii. 213.) — Howell's statement on this subject is referred to by Prince in his *Worthies of Devon*, ed. 1810. p. 624. Other instances besides those mentioned by your correspondent have been recorded of this remarkable apparition; but though the particulars related are curious and circumstantial, their authenticity must remain matter of opinion.

In the libraries of the British Museum, the Bodleian, and of Corpus Christi College, Oxford, are copies of a tract, entitled

"A True Relation of an Apparition in the Likenesse of a Bird with a White Breast, that appeared hovering over the Death-bed of some of the Children of Mr. James Oxenham, &c. 4to. London, 1641, with an illustrative frontispiece."

And in Dr. Mogridge's *Descriptive Sketch of Sidmouth*, at p. 48., is a remarkable statement of a similar appearance on the death of one of the family of Oxenham, in that parish.

No trace of the inscribed stone mentioned by Howell has been found among the monuments at South Tawton, the parish in which the Oxenham family was seated; nor is any reference to the apparition made in either of the several inscriptions to individuals of the name in other parts of the country. The inscription on the floor of the south aisle of the choir of Exeter cathedral, to the memory of Stephen Weston, and Elizabeth, his wife, daughter of William and Mary Oxenham (the individual referred to in the *Gent.'s Mag.*) makes no mention of the subject. J. D. S.

*Effect of the Touch of the Rainbow* (2nd S. iii. 226.) — Mr. M. Walcott quotes the remark of Lord Bacon that, according to the ancients, "where a rainbow seemeth to hang over, or to touch, there breaketh forth a sweet smell." John Lilly, in his *Epilogue to Campaspe*, says, "where the rainbow toucheth the trees, no caterpillars will hang on the leaves;" and he adds, that "where the glow-worm creepeth in the night, no adder will go in the day." J. Doran.

*Painting on Leather* (2nd S. iii. 229.) — The drawing-room of a house called Crooke, near Chorley, contained till about thirty years since a curious set of painted leather hangings, which at first sight resembled tapestry. The subjects were from the history of Antony and Cleopatra, and the figures nearly as large as life. A well-meaning tenant unfortunately varnished it, which caused it to contract and split, and it is now removed.

Another Lancashire family have a miniature of Mary Queen of Scots, on leather, said to have belonged to an ancestor who had been one of her maids of honour. P. P.

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## Miscellaneous.

### NOTES ON BOOKS, ETC.

Our readers will doubtless remember that we some time since called their attention to the *Catalogue of the Manuscripts preserved in the Library of the University of Cambridge, edited for the Syndics of the University Press.* The second volume, we are happy to say, is now before us, edited by Mr. Hardwick, who himself describes the Anglo-Saxon, Anglo-Norman, and Early English MSS.; and with the same able band of gentlemen working in their several divisions, and occasional additional assistance from Mr. J. E. B. Mayor of St. John's College, and Mr. J. F. A. Hart of Trinity. In the present volume the particulars of upwards of five hundred manuscripts are carefully and minutely detailed; but the great value of the work, obvious as it is in its present stage, will not be fully apparent until the whole is before us, with those indices, &c., which we are promised shall accompany the last volume.

We are by no means sorry that Mr. Maclean, when he found in the library at Lambeth a MS. Life of Sir Peter

Carew, in the handwriting of John Vowell, *alias* Hooker, of Exeter, was not aware that Sir Thomas Phillips had published such life in the *Archæologia.* Had it been otherwise we should have been deprived of a volume, *The Life and Times of Sir Peter Carew, Kt. (from the original MS.), with a Historical Introduction and elucidatory Notes,* by John Maclean, Esq., which illustrates in an interesting and curious manner the inner or home life of an English gentleman during the middle of the sixteenth century. Hooker's narrative, in itself of great interest and value, has been made yet more so by the careful researches and judicious illustrations of the present editor.

We must call the attention of our readers to two historical periodicals which have reached us from the other side of the Atlantic. The first is the opening number of a new series of *The New England Historical and Genealogical Register, and Antiquarian Journal, published Quarterly under the direction of the New England Historical and Genealogical Society.* The second, and to which we would more particularly direct the attention of our readers, is a Transatlantic brother, and bears the name of *The Historical Magazine and Notes and Queries concerning the Antiquities, History, and Biography of America.* This work, which is printed uniformly with "N. & Q.," is one to interest many English students; and receiving as it has the approbation of many of the most eminent writers of America, Sparks, Everett, Prescott, &c., it will no doubt become a journal of value and importance. We believe for both of these periodicals Mr. Russell Smith is the recognised agent in this country.

English historical literature has sustained a great loss by the death of John Mitchell Kemble, which took place in Dublin on Thursday, the 26th ult. Mr. Kemble was a man of undoubted and original genius, a thorough classical scholar, a profound Anglo-Saxonist, deeply read in the language and literature of Scandinavia and Germany, master of all, or nearly, the languages of Europe, and well versed in our national history. His death will be deeply lamented by all true scholars.

Books Received. — *The Iliads of Homer, Prince of Poets,* by George Chapman, 2 vols. Mr. Russell Smith has just enriched his *Library of Old Authors* by reprinting, under the editorship of the Rev. Richard Hooper, the magnificent version of the *Iliad* in which George Chapman sought to let Prince Henry —

> " . . . See one godlike man create
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*Dictionary of Obsolete and Provincial Words, containing Words from the English Writers previous to the Nineteenth Century which are no longer in Use, or are not used in the same Sense; and Words which are now used only in the Provincial Dialects;* compiled by Thomas Wright, Esq., M.A., &c. This ample title-page sufficiently describes the nature of this new contribution to Bohn's *Antiquarian Library.* Mr. Wright states, that in its compilation he has availed himself, as far as he could with fairness, of the labours of his predecessors, Nares, Boucher, Halliwell, &c.

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## Notices to Correspondents.

*We are again compelled to postpone, not only many articles of great interest, but many* Notes on Books *and* Replies to Correspondents.

G. Burgess. *John Bindley, Esq., of Grave, Berkshire, was elected M.P. for Dover in Dec.* 1766, *on the vacancy occasioned by the Marquis of Lorn being created Baron Sundridge.*

O. & P. *The Earl of Aumerle in* Whitefriars *is a myth, just as a Mr. Pepys is made a personification of our amusing Diarist. Our First Series contains nine articles on the execution of Charles I. See the* General Index.

Errata. — 2nd S. iii. 257. col. 2. line 16. from bottom, *for* "Miss Saunders" *read* "Miss Saunderson."

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## Notes.

### ÆSOP ILLUSTRATED.

The old folio of Sir Roger L'Estrange* fills up pleasantly some of the vacant intervals or odds and ends of time. Sir Roger's taste for proverbial philosophy, and his homely yet vigorous and idiomatic English, as well as shrewd sense, render him fit, so far, for the task he has undertaken: but he is wanting in depth and refinement, is prosy and tedious, and often coarse both in selection and comment. As I turn over his pages, I often wish that some one with the requisite taste and learning would bring out a choice selection of Fables, giving the most remarkable applications and illustrations of them wheresoever met with. The different applications of the same Fables made by different writers,—and of which they are often really capable, according as we view them from different standing-points, — and the scope they give to a writer's ingenuity, who —

> "Strikes life into their speech, and shows much more
> His own conceiving,"

would render such a work full of variety and instruction; for, as Sir Roger says, "An Emblem without a Key to it, is no more than a Tale of a Tub."

In illustration of my remarks, I shall select one of the intrinsically poorest and most jejune of the Æsopic *Fables*, viz. that of "A Boy and Cockles."

"Fab. CLXIII.

"Some people were roasting of Cockles, and they hissed in the fire. 'Well (says a blockheaded Boy) these *are* villanous creatures to be sure, to sing when their houses are afire over their heads.'

"*The Moral.*

"*Nothing can be well that's out of season.*

"*Reflexion.*

"There's a time for jest, and a time for earnest, and it is a dangerous mistake not to distinguish the one from the other. The fool's conceit here had both clownery and ill nature in it, for there's nothing more brutal or barbarous then the humor of insulting over the miserable; Nothing more contrary to humanity and common sense, then this scandalous way of grinning and jeering out of season," &c.

So far, Sir R. L'Estrange. Now let us turn to Bishop Taylor: — The Christian religion

"represents all the flatteries of Sin to be a mere couzenage and deception of the Understanding; and we find by this scrutiny, that evil and unchristian persons are infinitely unwise, because they neglect the counsel of their superiors and their guides. They dote passionately upon trifles; they rely upon false foundations and deceiving principles; they are the most confident when they are most abused; they are *like shelled fish, singing loudest when their house is on fire about their ears, and being merriest when they are most miserable and perishing.*"—*Life of Christ*, Part III., Ad sect. xiii. 34. (edit. 1694, p. 311.)

The writer of the article entitled "Infanti Perduti," in the *Edinburgh Essays*, for 1856, treating of the "Connection of Genius and Misery," thus makes use of the Fable:

"In Æsop, a countryman remarks to the shell-fish he is roasting: 'O ye Cockles! being about to die, why do you sing?' A similar pathetic question might be put to unfortunate Artists; and in both cases an acute observer might perceive that without the roasting there could be no singing, or at least none of that peculiarly affecting kind which alone can pierce the dull ear of the world. There is evidently some connection between the misery of a man's fate and the valuable products which he leaves.* Literary men, and artists of even the greatest activity, who in life are highly prosperous both outwardly and inwardly, such as Titian, De Vega, and Sir W. Scott†, do not seriously touch the heart of the country and of the world. Shakspeare is often adduced as an exception to this rule; but those who so adduce him have failed to appreciate the inner spirit of his writings, and have not given due weight to the argument of his lines:

"'When words are scarce, they are seldom spent in vain;
For *they* breathe truth, that breathe their words *in pain.*'

". . . . Shakspeare lived in that middle position in which the great artist must be suspended, when, like Melanthius, 'for a long time, being alive, he may suffer terrible griefs,' in order that he may greatly influence his fellows. Is not his life, so far as known to us, a proof that, had it not been for his necessities and his sufferings, he would have written nothing? He also, like the Cockles, required to be roasted, that he might sing.

". . . . In our limited experience, the reflex of our life usually follows after failure. The very Cockle, so long as it is in its proper situation, and living as a Cockle ought to live, resolutely refuses to sing, — and opens its lips, not to emit sweet sounds, but only to admit unfortunate young eolids. Perfected naturally-unrolled existence requires no reflex, no vindication in speech or song. Am I perfect, unhindered? — then I will not sing, but live; not to contemplate myself, but go forth on my objects. . . . 'Most of Göthe's writings,' said his friend, Chancellor von Müller, 'arose from the absolute necessity of freeing himself from some inward discord or distressing impression.' 'Most wretched Men,' said Shelley,

"'Are cradled into poetry by wrong:
They learn in suffering what they teach in song.'

All the Poets may, with a little explanation, be shown to illustrate this."—Pp. 145, 146. 150. 155.

---

* *Fables of Æsop and other Eminent Mythologists: with Morals and Reflexions.* By Sir Roger L'Estrange, Knt., 4th edit., Lond., 1704, folio.

The "other Eminent Mythologists" are Barlandus, Anianus, Abstemius, Poggius, Phædrus, Avienus, Camerarius, Neveletus, Apthonius, Gabrias, Babrias, Alciatus, Boccalini, Baudoin, De la Fontaine, &c.

* King David, Luther, Johnson, Goldsmith, and Coleridge may be mentioned as striking instances. We may say with Mr. Helps, that "What has been well written, has been well suffered: —

"'He best can paint them who has felt them most.'"

† Surely Scott is not a case in point? The last few years of his life, and such of his works as *The Bride of Lammermoor, Kenilworth, Heart of Midlothian, &c.*, cannot fail to "touch the heart of the world."

The Fable of the "Countryman and the Cockles" seems to me at once a ludicrous and an unhappy text to select for such comments as Mr. Wilson's. "The Dying Swan"* perhaps would not exactly suit his purpose, though the poet feels most keenly, of all other men, the truth that *Media vita, in Morte sumus*,

"And sings his dirge, and prophesies his fall."

Why not take that poor bird who —

"  . . . . . All forlorn
Lean'd her breast up-till a thorn,
And then sang the dolefullest ditty,
That to hear it was great pity.
That to hear her so complain
Scarce I could from tears refrain;
For her griefs so lively shewn,
Made me think upon my own"?

Who, in fable lore, better exemplifies the truth of the proverb, Παθήματα μαθήματα, than the sufferer who thus —

"Expresses in her song, grief not to be exprest?"

I shall draw out the simile, for the benefit of future essayists, somewhat after the manner of those in Dr. Forster's *Florilegium Sanctarum Aspirationum* :—

As Philomel pours forth her sweetest notes at night, and with her breast against a thorn: So in the night of Sorrow, and pierced by the sharp thorns of Adversity, the Heart gives utterance to its truest melody; and from the inmost depths of the Soul, the Song of Eternity vibrates in thrilling tone.†

The same truth is beautifully expressed in Mr. Taylor's "Ernesto":—

"  . . . . . The Tree
Sucks kindlier nurture from a soil enriched
By its own fallen leaves; Man is made
In heart and spirit from deciduous hopes,
And things that seem to perish."

And in Tennyson's "In Memoriam," with a reference, apparently, to Shelley:

"I hold it truth with him who sings,
To one clear harp in divers tones,
That Men may rise on stepping-stones
Of their dead selves to higher things."

In conclusion, I may quote a passage on the use of fables from Sir R. L'Estrange's preface:—

"There's nothing makes a deeper impression upon the minds of Men, or comes lively [livelier] to their understanding, than those instructive notices that are conveyed to them by glances, insinuations, and surprize, and under the cover of some Allegory or Riddle. But what can be said more to the honour of this Symbolical way of Moralizing upon Tales and Fables, than that the Wisdom of the Ancients has been still wrapt up in Veils and Figures; and their precepts, councils, and salutary monitions for the ordering of our lives and manners, handed down to us from all Antiquity under innuendos and allusions? For what are the Ægyptian Hieroglyphicks, and the whole History of the Pagan Gods; the Hints and Fictions of the Wise Men of Old, but in effect, a kind of Philosophical Mythology: which is, in truth, no other than a more agreeable vehicle found out for conveying to us the Truth and Reason of things, through the medium of Images and Shadows."

The English knight then refers to Scripture, confounding the Parable with the Æsopic *Fable*. Dean Trench, in his noble work on "The Parables of Our Lord," rightly deprecates this confusion, and admirably observes:—

"The Parable is constructed to set forth a truth, spiritual and heavenly. This the Fable, with all its value, is not. It is essentially of the earth, and never lifts itself above the earth. *It never has an higher aim than to inculcate maxims of prudential morality, industry, caution, foresight;* and these it will sometimes recommend even at the expense of the higher self-forgetting virtues. The Fable just reaches that pitch of morality which the world will understand and approve. But it has no place in Scripture, and in the nature of things could have none, for the *purpose* of Scripture excludes it; that purpose being the awakening of Man to a consciousness of a Divine Original, the education of the reason, and of all which is spiritual in Man, and not, except incidentally, the sharpening of the understanding. For the purposes of the Fable, which are the recommendation and enforcement of the prudential virtues, the regulation of that in Man which is instinct in beasts, *in* itself a laudable discipline, but *by* itself leaving him only a subtle beast of the field,—for *these* purposes, examples and illustrations taken from the World beneath him are admirably suited. That World is therefore the haunt and main region, though by no means the exclusive one, of the Fable. The greatest of all Fables, the *Reineke Fuchs*, affords ample illustration of all this: it is throughout a glorifying of *cunning* as the guide of life, and the deliverer from all evil."—Pp. 2, 3.

With regard to the symbolism of the brute creation, and the *Fables* of Æsop, see the *Zoologia Ethica* (Pt. II. § xv., and *Additional Remarks*, § v.) of the Rev. Wm. Jones of Nayland, a writer whose mind and learning were equally profound.

Eirionnach.

---

### PENINSULAR PRECEDENTS.

It is common enough, when hearing of a Peninsular precedent, to stamp it at once as worthless. There were some, however, which might have been followed with advantage in the Crimea, where only those that were profitless found adoption.

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* "The Dying Swan" is given by L'Estrange amongst Abstemius's *Fables*, under the title of "A Swan and a Stork."—Fab. cclxvii.

† Cf. Helps' *Friends in Council*, 4th edit., vol. i. pp. 18. 38. Mr. Wilson, in this Essay, is not content with dwelling on the undeniable uses of Adversity and Sorrow, but seems inclined to think, with Rousseau, "Chaque homme qui pense est méchant," and that all things are pardonable to genius. Accordingly—he advocates, what may be called the Calvinism of all *Infanti Perduti*,—the doctrine of Philosophical Necessity, which tells us that Vice is the effect of Error, and the offspring of Temperament and surrounding Circumstances. After saying that "We do not any longer hold that Cockles are roasted for their sins, and sing from the natural depravity of their hearts" (p. 147.), he proceeds, with magniloquent shallowness and flippancy, to discuss "Necessity and Freewill."

One of these I find in Larpent's *Private Journal* (Bentley). Under May 12, 1813, the Judge-Advocate writes from head-quarters, at Frenada: —

"The difficulties now increased. Lord Wellington and Colonel F—— of the Artillery do not agree. . . . F. is much of a gentleman. . . . but raises difficulties, which I suspect Lord Wellington does not encourage, but expects things to be done, if possible."

Well, F——, the gentleman who raised difficulties, was sent to England; and Lord Wellington, recognising the man he wanted, knocked routine on the head, and placed the whole of the English and Portuguese artillery under the command of a single captain. The profound astonishment of the routinists, and the happy result which could not be denied, may be considered worth noting. In October, 1813, the journalist writes from head-quarters, Vera: —

"A man to thrive here must have his wits about him; and not see or feel difficulties, or start them, to go on smoothly. People wonder at Lieut.-Col. Dickson, Portuguese service, and only (barring brevet rank) a captain of artillery in our service, commanding, as he has done now ever since Frenada, all the artillery of both nations, English and Portuguese. He has four seniors out here . . . who have submitted hitherto. . . . Some say the old artillery officers have rather changed their sex, and are somewhat of old women,—Lord Wellington seems to favour the latter opinion a little. I conclude that he finds it answer in practice. As an instance of this, it may be stated that in the pursuit, after the battle of Vittoria, in the bad roads, Lord Wellington saw a column of French making a stand, as if to halt for the night. 'Now Dickson,' said he, 'if we had but some artillery up!' 'They are close by, my Lord.' And in ten minutes, from a hill on the right, Lieut.-Col. Rose's light division guns began —*bang! bang! bang!* And away went the French, two leagues further off. I fear, if there had been a General, that we should have had instead of this a report of the bad state of the roads, and the impossibility of moving guns. In fact, this same brigade of guns, with their mounted men, took the last French mortar near Pamplona."

Larpent's interesting journal has many other and similar traits of Dickson, who was, I believe, originally an Indian officer, and who had taken service with the Portuguese before he was placed in supreme command of the artillery in the Peninsula.

J. Doran.

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### ANECDOTES OF THURLOW.

The two following anecdotes from domestic sources are placed at the disposal of "N. & Q." as a last resort to rescue them from that merited oblivion the narrator well knows awaits them, but for the high name with which they are associated.

In the early childhood of the celebrated Edward Thurlow, his parents maintained a friendly intercourse with two families, the Younges and the Leeches, who were connected in the closest ties by marriage.

At an evening gathering in the house of the former, the young Edward was invited to share with them the social meal; his age may be easily inferred from the position he was destined to occupy in the domestic circle. To enliven the party, it was proposed to display the educational progress of the future Chancellor. Edward was therefore placed in the centre of the circle, and then called upon to spell "*all*." All were silent. Every eye was turned upon him; all were ready with a due meed of applause; but silence was unbroken. At first it was believed he did not hear the word, and it was kindly repeated; but in vain, a moody silence only followed. Again and again the word was repeated, but with the same results. Matters now grew serious: temptations from the table were then resorted to, but still in vain. Persuasions, promises, caresses, were alike unavailing. All that gentle means could suggest was done, but he remained immovable.

Recourse to other and harsher means now became inevitable, and violent hands were laid upon the disobedient boy: he was led from the circle, and pinned to the window curtain; there for a time the degraded urchin resolutely endured the gaze of pity, anger, entreaty, sorrow,—but even in his exile all was lost. In a brief space conversation resumed its wonted sway, and the delinquent was forgotten. Now the young hero had boldly resisted bribery, tendered in every imaginable form; but now came neglect, and that to him was intolerable. There was nothing to feed his ire, or to fan his contumacious spirit; but still undaunted he sought for one inquiring glance, but there was none. Galled by penal servitude, he roused himself to a final effort, and startled the party by exclaiming at the pitch of his voice: "What! am I to stand here all night if I do not say *a-ll*, all?" All was in an instant commotion: his fetters were knocked off—he was restored to the circle. All (upon what evidence it is not very clear) rated him a very good boy, and a deluge of kisses and cakes rewarded at once his tact and talent.

The intimacy which subsisted between Edward Thurlow and the Leech family has been already noticed by Lord Campbell in his *Lives of the Lord Chancellors*. The Leeches were left orphans in early life, and placed under the charge of their uncle Youngs, by whom they were educated for the Church at Cambridge. One of the brothers came to an untimely end; and the other became, through the patronage of the Lord Chancellor Thurlow, a prebendary of Norwich Cathedral. He was of a strange and singularly whimsical turn of mind, and could only be restrained from contemplated follies through practical pleasantries. A necessary residence of three months in the year in Norwich he conceived to be an extremely irksome obligation; and he contrived to escape the observation of those about him, and wrote to the Lord Chancellor, requesting to be relieved from

the duties incumbent upon the prebendal stall by resigning the coveted appointment. This strange request brought from his patron a truly laconic and thoroughly characteristic reply: "I gave the stall to your wife, and you may go and be ——."

Henry D'Aveney.

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INSCRIPTION AT BINSTEAD.

The following inscription was a few years ago written in pencil on the wall of the church porch of Binstead, near Ryde, Isle of Wight:

"A wand'ring Stranger through Quarr's woods I stray,
Where pensive thought recurs to ages fled,
And slow returning at declining day,
Beneath this sacred porch to rest am led.

"Here in the calm of this sequestered spot
Musing I listen to the murmuring main,
Whose terrors now at distance are forgot,
Like distant troubles in this world of pain.

"But I must quit this solemn, still retreat,
And to the busy world again return;
Leave this seclusion with unwilling feet,
New cares to combat, and new sorrows mourn.

"But why lament thy lot? Dismiss thy fears,
Recall thy high original and end:
Discharge life's duties and sustain its cares,
Thou'lt find eternal Providence thy friend."

Shortly afterwards this "Reply" was placed by its side:

"Though time or wintry storms may soon efface
The lines that grace this silent sacred porch,
Think not that memory e'er forgets to trace
Those strains illumed by melancholy's torch.

"Thou hast not tuned in vain thy pensive lyre,
Nor struck in vain its sad and plaintive strings,
Nor vainly do its mournful sounds expire
Unheard, unnoted, on oblivion's wings.

"Full many a pilgrim wand'ring near this shrine
The copied verse shall careful bear away,
Full many a pensive care-worn heart like thine
Shall here devote the closing hours of day.

"Responsive to each care that heaves thy breast,
Full many a beating heart shall join thy strain,
Shall look to bounteous Heaven for peace and rest,
Till faith and hope forbid them to complain.

"Go, unknown Wanderer, wheresoe'er you stray
Hope kindly lights her sacred torch for thee,
And sheds refulgent o'er thy devious way
A ray to guide to peace and pure felicity.

"And if thy wand'ring steps again should stray
Where Binstead's sacred porch boasts charms for thee,
List to this feeble song the while you stay,
And hear the echoing notes of sympathy."

Thistle.

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PLATO AND CAMBRIDGE.

The *Edinburgh Essays*, a work recently published by Messrs. Adam and Charles Black, purports to be a sister volume to the *Oxford and Cambridge Essays*. It was said by S. T. Coleridge that all men are born either disciples of Plato or of Aristotle. Now, Professor Blackie is a Platonist. And the first article of the *Essays* contains a good account by him of Plato, his position and philosophy, in which the worthy Professor deals out stoutly right and left; cutting smartly and unmercifully at friend and foe — Highland deer-stalkers, Puseyites and Rationalists, choric-metre scanning prelates, and the like. In wading through the article, let me warn the persevering student to be undeterred by such occasional strains as the following:

"Scholarship dressed itself up in modes of verbal priggery. Theology stood aloof — partly from a frigid jealousy of introducing a stirring soul of inoculated vitality beneath the stiff ribs of its reputable formalism," &c.

But apart from criticism, which is not my vein, I would now merely wish to remark a curious blunder. Professor Blackie declares that even among scholars Plato is "caviare to the general;" but that between the divine idealist and the English mind there is a great gulf. That as in frigid and precise Oxford he has never found a habitation or a home, the "Wellingtonian Aristotle" (*sic*) being the god they have always worshipped, it is vain to expect aught of appreciation or love for the great dialectician. As a contrast Cambridge has ever cherished the Platonic Philosophy with especial favour. Instance Smith and Cudworth, Kingsley and Maurice. After thus eulogising Granta, the learned Professor commits himself oddly enough, and completely turns the edge of his meaning; for in a foot-note at p. 7. he writes, —

"It is understood that Professor Jowett of Cambridge (?) is occupied with a new edition of the whole works of Plato. *This is just what was to have been expected from that quarter.*"

F. S.

Churchdown.

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CHARLES COTTON AND SMOKING.

Tobacconists, — to use the term in its old sense, *takers* rather than *sellers* of tobacco, — are apt to think that they have the authority of Charles Cotton, the angler, for the indulgence of their darling habit. So, the thought of "that delicate room, 'Piscatoribus sacrum,'" in which he and his friend Izaak Walton were wont to enjoy their morning pipes, made poor Lamb yearn for a similar indulgence in the midst of his resolutions to forego it, and "in a moment broke down the resistance of weeks." (*Confessions of a Drunkard.*)

Cotton indeed, under the title of *Piscator*, has said enough to warrant the conclusion:

"Come, boy, set two chairs, and while I am taking a pipe of tobacco, which is always my breakfast, we will if

you please talk of some other subject."—*Complete Angler*, Major's edit., p. 290.

Again:

"Bring me some pipes and a bottle of ale, and go to your own suppers. Are you for this diet, Sir?

"*Viator.* Yes, Sir, I am for one pipe of tobacco; and I perceive your's is very good by the smell.

"*Piscator.* The best I can get in London, I can assure you."—P. 285.

This was written about 1676; but thirteen years later appeared *Poems on Several Occasions*, by Charles Cotton, Esq., London, 8vo., 1689, in which is to be found (p. 514.) a most truculent invective against tobacco. Although somewhat long I venture to claim space for its admission, as the tobacco controversy is just now exciting considerable interest, and the lines have not, to the best of my knowledge, hitherto attracted the notice of writers upon the subject:

"*On Tobacco.*

"What horrid sin condemned the teeming Earth,
And curst her womb with such a monstrous Birth?
What crime *America* that *Heaven* would please
To make the mother of the *World's* disease?
In thy fair womb what accidents could breed,
What *Plague* give root to this pernicious Weed?
*Tobacco!* oh, the very name doth kill,
And has already foxt my reeking quill:
I now could write Libels against the *King*,
Treason, or Blasphemy; or any thing
'Gainst *Piety* and *Reason;* I could frame
A *Panegyric* to the *Protector's* name;
Such sly infection does the World infuse
Into the soul of every modest *Muse*.

"What politick *Peregrine* was 't first could boast
He brought a *pest* into his native Coast?
Th' abstract of Poyson in a stinking Weed,
The spurious issue of corrupted seed;
Seed belched in Earthquakes from the dark Abyss,
Whose name a blot in *Nature's Herbal* is.
What drunken *fiend* taught Englishmen the Crime
Thus to puff out and spawl away their time?

"Pernicious *Weed* (should not my *Muse* offend
To say *Heaven* made aught for a cruel end),
I should proclaim that thou created wert
To ruin Man's high and immortal part.
Thy *Stygian* damp obscures our Reason's Eye,
Debauches Wit, and makes *Invention* dry;
Destroys the *Memory*, confounds our Care;
We know not what we do, or what we are;
Renders our Faculties and Members lame
To ev'ry office of our *Country's* claim.
Our Life's a drunken Dream devoy'd of Sense,
And the best Actions of our time offence.
Our Health, Diseases, *Lethargies*, and *Rhume*,
Our Friendship's Fire, and all our Vows are Fume.
Of late there's no such things as Wit or Sense,
Council, Instruction, or Intelligence:
Discourse that should distinguish Man from Beast
Is by the vapour of this Weed suppress't;
For what we talk is interrupted stuff,
The one half *English* and the other *Puff*;
Freedom and truth are things we do not know,
We know not what we say, nor what we do:
We want in all the Understanding's light,
We talk in Clouds, and walk in endless Night.

"We smoke, as if we meant, concealed by spell,
To spy abroad, yet be invisible:
But no discovery shall the Statesman boast,
We raise a mist wherein our selves are lost,
A stinking shade, and whilst we pipe it thus,
Each one appears an *Ignis fatuus*.
*Courtier* and *Peasant*, nay, the *Madam Nice*
Is likewise fallen into the common Vice:
We all in dusky Error groping lye,
Robbed of our *Reasons*, and the day's bright Eye.
Whilst *Sailors* from the *Main-top* see our Isle
Wrapt up in smoak, like the *Ætnean Pile*.

"What nameless Ill does its Contagion shrowd
In the dark Mantle of this noisom Cloud?
Sure 'tis the *Devil:* oh, I know that's it,
Foh! How the sulphur makes me Cough and spit?
'Tis he; or else some fav'rit Fiend, at least,
In all the Mischief of his Malice drest;
Each deadly sin that lurks t' intrap the soul;
Does here concealed in curling vapours rowl;
And for the body such an unknown ill,
As makes *Physitians* reading and their skill,
One undistinguisht *Pest* made up of all
That Men experienc'd do Diseases call.
Coughs, *Astmas*, *Apoplexies*, *Fevers*, *Rhume*,
All that kill dead; or lingeringly consume;
*Folly* and *Madness*, nay, the *Plague*, the *P—x*,
And ev'ry fool wears a *Pandora's* box.
From that rich mine, the stupid sot doth fill,
Smokes up his Liver, and his Lungs, untill
His reeking Nostrils monstrously proclaim,
His brains and bowels are consuming Flame.
What noble soul would be content to dwell
In the dark Lanthorn of a smoky *Cell?*
To prostitute his Body and his Mind,
To a Debauch of such a stinking kind?
To sacrifice to *Moloch*, and to fry,
In such a base, dirty Idolatry;
As if frail life, which of itself 's too short,
Were to be whift away in drunken sport.
Thus, as if weary of our destined years,
We burn the Thread so to prevent the Shears.

"What noble end can simple Man propose
For a reward to his all-smoking Nose?
His purposes are levelled sure amiss,
Where neither Ornament nor Pleasure is.
What can he then design his worthy hire?
Sure tis t' inure him for eternal fire:
And thus his aim must admirably thrive,
In hopes of Hell, he damns himself alive.

"But my infected *Muse* begins to choke,
In the vile stink of the encreasing Smoke,
And can no more in equal numbers chime,
Unless to sneeze, and cough, and spit in *Rythme*.
Half stifled now in this new time's Disease,
She must *in fumo* vanish, and decease.
This is her faults' excuse, and her pretence,
This *Satyr*, perhaps, else had look't like Sense."

William Bates.

## Minor Notes.

*Anecdote of Flamsteed.*—Cole, in his collections for an *Athenæ Cantabrigienses*, gives the following anecdote of Flamsteed the Astronomer Royal. He says:

"In the *London Chronicle* for Dec. 3, 1771, is the following Anecdote of Dr. Flamsteed:—

"'He was many years Astronomer Royal at Greenwich Observatory; a Humourist, and of warm Passions. Persons of his Profession are often supposed, by the Common

people, to be capable of foretelling Events. In this persuasion a poor Washerwoman at Greenwich, who had been robbed at night of a large Parcel of Linen, to her almost ruin, if forced to pay for it, came to him, and with great anxiety earnestly requested him to use his Art, to let her know where her Things were, and who robbed her. The Doctor happened to be in the humour to joke: he bid her stay: he would see what he could do; perhaps he might let her know where she might find them; but who the persons were, he would not undertake; as she could have no positive Proof to convict them, it would be useless. He then set about drawing Circles, Squares, &c., to amuse her; and after some time told her if she would go into a particular Field, that in such a Part of it, in a dry Ditch, she would find them all tumbled up in a Sheet. The woman went, and found them; came with great haste and joy to thank the Doctor, and offered him half-a-crown as a token of Gratitude, being as much as she could afford. The Doctor, surprised himself, told her: "Good Woman, I am heartily glad you have found your Linen; but I assure you I knew nothing of it, and intended only to joke with you, and then to have read you a Lecture on the Folly of applying to any person to know Events not in human power to tell. But I see the Devil has a mind that I should deal with him: I am determined I will not. Never come or send any one to me any more, on such Occasions; for I will never attempt such an Affair again whilst I live."' "

Cole adds:

"This story Dr. Flamsteed told the late reverend and learned Mr. Whiston, his intimate friend, from whom I have more than once heard it."

E. H.

*Good Friday Buns.* — In the *Museo Lapidario* of the Vatican is a tablet supposed to represent the miracle of the five barley loaves. The loaves are round cakes with a cross thereon, like unto the Good Friday bun. A correspondent in the *Athenæum* of last week suggests these loaves are representative of a Pagan practice,—that of offering cakes to Astarte, the Queen of Heaven, to whom the prophet Jeremiah tells us the Jewish women offered cakes and poured out wine. This cake was called *boun* or *bun*. Julius Pollux describes it as a cake marked with two horns, and Diogenes Laertius as one made of fine flour and honey. The word *bous* (oblique case *boun*) is Greek, but may it not be Tartar, or some language to which Greek is as modern tongue? The sacrifice of cake and wine, before it be deemed a Pagan rite, should be considered Patriarchal, or rather Antediluvian, for in Genesis, ch. iv. v. 3., we read Cain sacrificed *the fruit of the ground* (cakes and wine), whilst Abel sacrificed the blood and the fat. May it not be possible to show that the *bun* — the consecrated bread of the Pagan — was in earlier times as *bun* the consecrated bread of the Patriarch or Antediluvian? In fact, just as our Lord's Day is no other than the revival of the Patriarchal Sabbath, so the Christian use of the bun may be taken as the parallel to the Antediluvian sacrifice of the fruit of the earth, and symbolical of the BREAD OF LIFE.

H. J. Gauntlett.

*The Ruins of London, sketched by Walpole, before Macaulay.* — We are all familiar with Mr. Macaulay's savages gazing at the wrecks of our fallen metropolis, from a broken arch of Blackfriars Bridge. Walpole, in a letter to Mason (Nov. 27, 1775), sketches a picture which has something of the same sentiment in it.

"I approve," he says, "your printing in manuscript, that is, not for the public; for who knows how long the public will be able, or be permitted to read? Bury a few copies against this Island is rediscovered: some American versed in the old English language will translate it, and revive the true taste in gardening; though he will smile at the diminutive scenes on the little Thames when he is planting a forest on the banks of the Oronoko. I love to skip into futurity and imagine what will be done on the giant scale of a new hemisphere; but I am in little London, and must go and dress for a dinner with some of the inhabitants of that ancient metropolis, now in ruins, which was really, for a moment, the capital of a large empire, but the poor man who made it so outlived himself and the duration of the empire."

J. Doran.

*American Nomenclature.* — Mr. Shattuck of Boston, Massachusetts, has recently published a volume of curious American names. From this singular and interesting work the following extract is given:

"We once had under our instruction in Detroit a family whose sons were named, One Stickney, Two Stickney, Three Stickney; and whose daughters were named, First Stickney, Second Stickney, and so on. The three children of a family nearer home were Joseph, And, Another; and it has been supposed that should they have any more they might have named them Also, Moreover, Nevertheless, Notwithstanding. An instance is also given of parents who named their child Finis, supposing it would be their last; but having afterwards three more children, a daughter and two sons, they were called Addenda, Appendix, and Supplement."

W. W.

Malta.

*Suspended Animation.* — At the siege of Fort St. Catharine, at Rouen, by the English under the command of Dudley, Earl of Warwick, a young French officer, Francis de S. Sivilé, was wounded, and being found motionless, laid in a shallow grave hurriedly dug. His faithful servant searching for his master recognised on a protruding hand the ring which he had carried as a love-token to him from a lady. He instantly disinterred the buried man, and finding the body warm, summoned medical aid, which restored "the dead but alive" once more to his home.

Mackenzie Walcott, M.A.

*China: "The Barbarian Eye."* — This term, used by the Chinese to designate Europeans, appears strange because confined to the singular number. A curious passage in the *History of the Portuguese Discovery of India*, by Faria y Souza, may serve to throw some light on it. The Chinese he says, part iii. ch. ii., boast that their country-

men alone have *two* eyes, *the people of Europe have but one*, and that all the rest of the world are blind. J. E. T.

*The Bottom of the Sea.* — Tennyson, participating in the common natural impression, seems to regard the fate of a drowned human body in the sea as being restlessly tossed in the moving waters, which are superficially agitated before our eyes, by tides and winds. We read in *In Memoriam:*

> "His heavy-shotted hammock-shroud,
> Drops in his vast and wandering grave."

And again:

> "The roaring wells
> Should gulf him fathom-deep in brine;
> And hands so often clasp'd in mine
> Should toss with tangle and with shells."

Maury's scientific account of the depths of the ocean is certainly more comfortable, and not less poetical, to contemplate. He says, the results of the deep sea soundings which have been made "suggest most forcibly the idea of perfect repose at the bottom of the sea." It is only the surface, to a comparatively small depth, that is stirred by tides, and currents, and storms. Here sport the innumerable *diatomaceæ*, so small as to be appreciable only by the microscope; and, when their day of life is over, they sink to the bottom, and form a fleecy and impenetrable covering to the larger bodies which have preceded their descent.

I was told by a friend that he saw a corpse brought to the surface of the sea at Scarborough, by firing a cannon over the spot where the man was drowned. It had been reckoned that, after a few days, the body would become buoyant with gas, and was thus floated. Is there any fixed rule for this experiment? Alfred Gatty.

*London Post-Office Initials.* — How happens it that the penny authorised index to these has omitted the office of "N. & Q.," though it contains the *Public Ledger* newspaper office, whose correspondents cannot equal the hundredth part in number of those of "N. & Q."? E. G. R.

*A British Parliament transformed into a "Diet of Worms!"* — Lord Palmerston's appeal to the country was recently characterised by a certain noble Lord as a "penal *dissolution:*" a definition which reminds me of a somewhat quaint similitude, under which a politician of another age and "in another place" ventured to describe the perishable constituents of Parliaments, and their consequent liability to a dissolution undeniably *penal.* In the course of a debate which arose on the Triennial Bill in 1693, the speaker amused the House with the following argument in support of the Bill. "Parliaments," he said, "resembled the manna which God bestowed on the chosen people. They were excellent while they were *fresh;* but if *kept too long* they became noisome, and foul worms were engendered by the corruption of that which had been sweeter than honey."* Grave analogical misgivings as to the durability of the new Parliamentary materials have compressed themselves into the following *Query:* How long will new "*Parliament*" *keep* without becoming *offensive?* Its non-liability to "dissolution," at any rate to a premature one, will, I presume, be determined by the amount of *Conservative* leaven which is to pervade the political mass.

F. Phillott.

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## Queries.

### THOMAS SAMPSON.

Among the Lansdowne MSS. (560, 4°), there is "a Book written in the fifteenth [qu. *fourteenth?*] century, partly on vellum and partly on paper, and by some former possessor thus entitled, 'Cartuaria Thome Sampson Clerici Hospitii Domini Ducis Lancastrie.' It contains divers legal precedents, &c. It resembles the *Carta Feodi.*" The MS. bears a note to the following effect: "Hæc cartuaria collecta fuit circa initium H. IV. [qu. Ed. III. or Ric. II.?], ut videre licet ex dat. cartarū."

There is also to be found among "Codices Manuscript. Thomæ Bodleii" (No. 2086, 18.), a MS. described as "Literæ Thomæ Samson de pugna Pictaviensi [. . . . . ?] apud Dunelmum contra Scotos commissa an. 1346, in qua David Rex Scotorum per Jo. Cowpland captus est. Gallice."

Am I correct in attributing both these MSS. to the authorship of the same person, viz. the same Thomas Sampson, who was summoned to parliament (I suppose, *in virtue of his official connexion with the Duchy of Lancaster*), through a great part of Edw. III.'s reign? I have several other notices of the same name, which may further tend to identify the author of these two manuscripts. First, his name occurs in the following (not uninteresting) account of one of the earliest "*Town and Gown*" riots on record, as related by Ant. Wood (*Hist. and Antiq. of Oxford*, edit. Gutch, Lond., 1792, vol. i. p. 409.; *Annals*, book i. A.D. 1325):—

> "This year Will. de Burchestre, Mayor of the town of Oxford, having taken down the common pillory in Northgate Street, and set up a new one in another place distant from the former, without the knowledge or consent of Dr. Alburwyke the Chancellor, was by him the said Chancellor called into question for what he had done; but the Mayor, behaving himself contemptuously towards him, was, on 9 Dec., excommunicated in St. Mary's Church in the presence of Mr. Rich. de Kamshale, Professor of Divinity; Griffyn Treavour, Professor of the Canon, *Thomas Sampson* and Mathew Trevaur, *Professors*

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* See *Macaulay*, vol. iv. p. 344.

*of the Civil Law.* Whereupon he made his appeal to the Regent Masters; but, seeing that could do no good, he took absolution," &c.

In Rymer's *Fœdera*, also, Thomas Sampson is mentioned as a *Professor of Civil Law.*

In Le Neve (*Fasti*, Oxon., 1854, iii. 192. 146.) we find him, in 1332, among the prebendaries of York; and, in 1334, as Archdeacon of Cleveland. At p. 123. we are told that the same Thomas Sampson, having been elected *Dean* of York by the Canons, Nov. 2, 1342, his "election was made void by the Pope, in favour of *Talyrandus de Petragoricis*, bishop of Albanen., and a Roman Cardinal," [the same who acted as Pope's Legate before the battle of Poictiers?]

The Dodsworth MS. xxvii. 136., discloses to us *who* this Thomas Sampson was: "Ego Thomas Sampson, Canonicus Ebor., condo Testamentũ. Lego Corpus meũ sepuliend. in eccl'ia Cathedrali Ebor.," &c. So begins the will of a younger son of Sir John Sampson (or Samsom) of Nun-Appleton, whose name and arms are found in Parl. Writs, as well as those of Sir William Sampson (or Saunsum), of Eperston, co. Notts., who would seem to represent the elder branch of the same family.

*Maria*, the mother of this Thomas Sampson, was manifestly a *Fauconberg*. Francis Drake (York, Lond., 1736, p. 385.), after explaining how Nun-Appleton was divided between the Falconbergs, Sampsons, and the heirs of Brus, the latter holding of the barons Moubray, who held *in capite*, adds, that "the manor of Southwood, in Appleton, was sometime the land of Richard Falconberg; and was *given by him to Sir John Sampson of York, Knt., and Mary his wife*, their heirs and assigns."

And this is corroborated by the fact that dom. Joh. Sampson is the first of several witnesses to an agreement made between Richard de Fauconberg and the prioress of the convent of Appleton; as appears by *The Monasticon, in loc.* Moreover, Dodsworth tells us (MS. 160. 144. Collingham Ch.) that "Brocket of Brocket Hall in Yorkshire, and Brocket Hall in Hartfordshire, was descended of Fawconberg and Sampson of Appleton;" and that "his heires were married to Sir John Spencer of Offley in com. Hartford." B. S. J.

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### WALTONIAN QUERIES.

John Hockenhull, Esq., in his *Pleasant Hexameter Verses in Praise of Mr. (Thomas) Barker's Book of Angling*, asks: "Markham, *Ward*, Lawson, dare you with Barker now compare?"

Qu. Who was Ward, and what did he write?

Walton, 5th chap. of *Complete Angler*, says, "Dr. Boteler said of strawberries," &c. &c. Hawkins and Sir Harris Nicolas suppose *Boteler* to be Dr. William *Butler* of that time, whom Fuller calls the Esculapius of his age. But was there not a Dr. Boteler? I have an indistinct recollection of seeing the name Boteler in an old book catalogue.

Was the apothecary *Lobel* named in "the Great Oyer of Poisoning," son of *Matthias de Lobel*, the botanist, whom James I. invited to England? He is referred to by Walton, chap. xiii.

"*Allamot.*"—What does Walton mean (chap. xv.) by "*Allamot* salt?" Is it salt from *Alto Monte* in Calabria? *

Who was *Robert Nobbe?* I have a book of his manuscripts containing, among other and miscellaneous matters, a record of the baptisms of Robert Nobbe's children from 1669 to 1701; and a remarkable MS. ditto, art. Piscatoria, with the flies for each month, very nearly the same as Cotton's. It is followed by a paper bearing date 1669. If the MS. on fishing be of the same date, or not later than six years after, Cotton must have taken much of the second part of the *Complete Angler* from this Robert Nobbe. He was probably a clergyman. Can any of your correspondents tell anything about him? †

*Cotton's Pecuniary Embarrassments.*—Are they not sufficiently accounted for by the litigious disposition of his father, who seems also to have been in his latter days an intemperate liver? See Clarendon's *Life* (vol. i. p. 36.), Ox. edit., 1827. Charles Cotton, the son, was also dissipated in his habits, though it is thought he had reformed himself when Walton knew him. Riverlensis.

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### Minor Queries.

*Societas Coquorum, Oxford?*—Is anything now known of such a Company, as mentioned in the subjoined copy of a printed notice, fixed inside the cover of a copy of *Clementis ad Corinthios Epistola prior.*, Oxon., 1633:—

"Richardus Stone (in cujus ædibus hac lucubrationes composuit doctissimus Junius) hunc librum dono dedit

---

[* The American Editor of *The Complete Angler* says, that "Allamot is most probably a corruption of *Alto Monte* in Calabria, where there is a salt mine, formerly of great value and much worked, though now neglected; but even that acrid salt could hardly turn a bleak into an anchovy."]

[† The Rev. Robert Nobbe, M.A., was author of *Complete Troller; or, the Art of Trolling*, 8vo., Lond. 1682; new edition, Lond. 1814. Sir Henry Ellis, in his *Catalogue of Books on Angling*, says, "From the circumstance of the author of this work signing himself M. A. at the end of his verses on the Antiquitie and Invention of Fishing, and from the Commendatory verses by Cambridge men in the first edition of this work, printed in 1682, I suspect him to have been the Robert Nobbe mentioned in Bishop Kennett's Manuscript Collections, as holding the vicarages of Apethorp and Wood Newton in Northamptonshire, in 1675. I believe he succeeded Dr. Robert South."]

Collegio Universitatis, in quo ipse fuit Ἀρχι-μάγειρος, et præpositus societatis Coquorum. Oxon., 1633."

The author of the book was Patrick Young (Patricius Junius), M.A. of St. Andrews, Scotland; incorporated at Oxford, 1605.

W. C. Trevelyan.

*Portrait of the Saviour.**— Can any of your correspondents inform me how far the following title to a portrait of our Saviour can be relied on:

"Vera Salvatoris nostri effigies ad imitationem imaginis smaragdo incisæ iussu Tiberii Cæsaris. Quo smaragdo postea ex thesauro Constantinopolitano Tvrcarum imperator Innocentium VIII. pont. max. Rom. donavit pro redimendo fratre Christianis captivo."

The size of the engraving, including the above title, printed in capital letters, white on the dark ground, is about $4\frac{1}{2} \times 7$. The expression of the face is full of benevolence, mingled, however, with a tinge of that sadness which must have been natural to the countenance of the "Man of Sorrows."

I. A. Σ.

Glasgow.

*Dark Spots in Marble.* — Have dark spots or specks been known to show themselves on the surface of white marble even when the blocks have been chosen for their purity and the clearness of the grain? Did any such defects exist in Canova's "Venus," in the Pitti Palace, Florence, when it was sculptured? A black streak now falls across the bosom. Some years since scarcely a mark was visible.

M. A. Ball.

*Composition of Fire Balls for destroying Ships.* — In the confessions of Jo. Annias before the privy council, anno 1593–4, he mentions some fire-balls or combustibles to destroy the queen's ships made by one W. Tampson, "made to bestow Adepe" (à Dieppe).

The secret Annias learned at Dunkercque from "an old man ther that goes lame," — "the materyall of the balles wer of gonpowder and bremstone, saltpeter, *calefonia*, and wex, wth some pydch and *oyle of egeseles*."

What were the ingredients *calefonia* and *oyle of egeseles?*

Cl. Hopper.

*Arms of the Family Gross.* — Could any of the correspondents of "N. & Q." kindly give me the description and particulars of the arms of an ancient Saxon race of the name of Gross.

J. K.

Islington.

*Lerot: Dormouse.* — In Knox's translation of Milne-Edwards' *Manual of Zoology*, p. 264. fig. 206., is a woodcut of an animal called a *Lerot*, and which apparently differs somewhat from the dormouse. I can find no account of it in any work on natural history to which I have access, nor can I find the word *lerot* in any French and English dictionary. A French schoolboy whom I questioned on the subject knew the dormouse by the name of Croquenoix; but knew nothing of the Lerot, whose name, however, must be a diminutive formed from the Latin *glires*. The *Penny Cyclopædia*, art. "Muridæ," gives, as the French names of the dormouse, Muscardin, Croquenoix, and Rat-d'or; and says that the *Graphiurus capensis* is about the size of the Lerot, Buff., *Mus. quercinus*, Linn.: but as far as I am concerned this is *ignotum per ignotius*. Can any of your readers give me information about the lerot? Are any to be seen in England: in the Zoological Gardens, for instance?

The Dormice (Sleep-meece in Suffolk) are said to derive their name from *dormio*. But the French synonym Rat-*d'or*, and the *Echimys chrysurus* (gilt tail dormouse) of Surinam, being called Lerot à queue *dorée*, would point to a different etymology, which will also suit the Dumble-dor, a provincial name of the Humble-bee. It is not a little curious that the *Dor*-beetles, *Dor*mice, and *Dor*hawks, should (with the exception of the Dumble*dor*) be crepuscular animals.

E. G. R.

*Scott of Dunrod, Renfrewshire.* — Can any of your correspondents inform me who the Scott of Dunrod was about whom a ballad was written, a fragment of which I can only remember?

"The witches ride in Inverkip,
And in Dunrod they dwell,
But the greatest loon among them a',
Is auld Dunrod himsel."

Can anyone furnish me with a copy of the remaining portion of this ballad? It is said that this Scott lived during the time of the persecutions in Scotland, and was a most uncompromising enemy of the Covenanters. Dunrod now forms a portion of the estate of Sir M. R. Shaw Stewart, Bart., of Ardgowan. Did the Stewarts inherit or purchase Dunrod? Any account of this family of Scott will oblige

W. B. C.

"*Dyzemas Day.*" — In the *Quarterly Review* for January, the article on "History and Antiquities of Northamptonshire" contains the following sentence:

"*Dyzemas* Day is more peculiar in name and observance, though now, perhaps, obsolete. It was the local name for Childermas, or Holy Innocents; and was deemed unlucky for the commencement of any undertaking, and even imparted its ill omen throughout the year to the day of the week on which it fell." — P. 9.

The article gives no further explanation as to the origin of this ill-omened name. Query, has it not some reference to that name *Desmas*, given by tradition to one of the thieves crucified with our Lord, and concerning which I put, and you kindly answered, a Query, 1st S. vii. 238., on re-

* This subject was touched upon in our 1st S. iii. 168. 228., but not exhausted.

ferring to which, and to the answers, I find that universal tradition seems to attach the name *Desmas* to the penitent, *Gestas* (or *Yesmas*) to the *im*penitent thief. Now, if the local tradition and superstition here alluded to has any reference to these names, it would seem as if *Desmas* was the name of ill omen. Possibly some correspondent may explain that "Dyzemas Day" is referable to a different etymology altogether. A. B. R.

Belmont.

*Champagne, when first mentioned.* — What is the earliest mention of champagne in any English writer? Is there any before Lady Wortley Montagu's *Champagne and a Chicken at last?* Sir Walter Scott, in the memorable supper scene in *Peveril of the Peak*, introduces Chiffinch and his guests as drinking champagne in Charles II.'s time. But is the wine ever referred to in the dramatists or other writers of that period?

Is there indeed mention of any kind of effervescent wines, as in use in England, prior to the commencement of the eighteenth century? That they are of high antiquity on the continent, we learn from Virgil's well-known lines:

". . . . . ille impiger hausit
Spumantem pateram, et pleno se proluit auro."

Anon.

*Shall Queen Anne have a Statue?* — The statue of Queen Anne, in St. Paul's churchyard, seems endowed with the undesirable power of provoking the malice of iconoclasts. Placards on the railing of the church just now offer rather a scanty reward for the detection of a scoundrel who has knocked off the right arm of the figure. In an old-fashioned folio before me, called *The New British Traveller*, and without a date, but completed about 1780, a description of the statue is followed by the statement that —

"Some years ago, a poor Black, who was delirious, returning home to his lodgings at night, climbed over the rails, and broke some part of this statue; but it has since been repaired, and restored to its former beauty."

Shirley Brooks.

Garrick Club, March 31, 1857.

*Origin of the Treadwheel.* —

"Few people are, I imagine, aware of the origin of the treadwheel. It was the invention of Mr. Cubitt, the engineer of Lowestoft in Suffolk, a gentleman of science, of extensive professional connections, and of gentle and pleasing deportment. The notion of such a piece of machinery owed its conception in his mind to a singular casualty. I received the following narration from his own lips.

"All who may be acquainted with the county gaol of Suffolk at Bury St. Edmund's, or rather such as it was twenty years and upwards ago, must be aware of the unsightly feature then existing (after passing through the main entrance) of mere open iron fences separating yards occupied by prisoners from the passage trodden by incoming visitors. The inmates in repulsive groups were seen lounging idly about, and the whole aspect indicated a demoralising waste of strength and time.

"Under such dispositions, and some years before Mr. Cubitt's relation to me, that gentleman was in professional communication with the magistrates at the gaol of Bury; and there he and a magistrate, the one going out and the other entering, met in the described passage, from which, as they stood to converse, the prisoners, as usual, were seen idly loitering about.

"'I wish to God, Mr. Cubitt,' said the justice, 'you could suggest to us some mode of employing those fellows! Could nothing like a wheel become available?' An instantaneous idea flashed through the mind of Mr. Cubitt, who whispered to himself, 'the wheel elongated,' and merely saying to his interrogator, 'Something has struck me which may prove worthy of further consideration, and perhaps you may hear from me upon the subject,' he took his leave.

"After-reflection enabled Mr. Cubitt to fashion all the mechanical requirements into a practical form; and by such a casual incident did the treadwheel start into existence, and soon came into general adoption in the prisons of the country as the type of hard labour."

I have taken the above extract from Chesterton's *Revelations of Prison Life*, vol. i. pp. 224, 225., for the purpose of asking the date of Mr. Cubitt's invention, and to express an opinion that it might be well introduced in the Corradino prison of this island. By its introduction there can be no doubt that the labour of the magistrates would be greatly diminished, and the yearly number of the prisoners greatly reduced, — two very desirable results. W. W.

Malta.

*Quotations Wanted.* —

"Our hopes, like towering falcons, aim
At knowledge from their airy height;
But all the pleasure of the game
Is from afar to view the flight."

---

"The wildest wreath fantastic Folly wears
Is not so sweet as Virtue's very tears."

H. L. M.

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"Of all pains, the greatest pain
It is to love, and love in vain."

Rosalie.

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"The sunken cheek and lantern jaw,
Betray the venomed restless mind:
Whose only solace is to prey
Upon the sorrows of mankind."

S. Wm.

*Major Lewis Kemeys.* — Major Lewis Kemeys, of the Hon. Colonel Hill's regiment of foot, in his will dated July 18, 1706, says that he had lately purchased of his brother and sister Betson a real estate at Falsgrave, in the parish of Scarborough, which, as we learn from the will of his son Lewis, was called "the Highfield." Lewis, the son, inherited a moiety of the estate, and left it to his only son John. Can any Yorkshire F.S.A. inform me how the Betsons became brother and

sister to the Major, who his second child was, and how Highfield passed from the name of Kemeys?

G. Steinman Steinman.

*Lines from a Common-place Book: Hill.*—In a common-place book, about the middle of the last century, are the following lines, under the head "Omens:"—

"In robes of state the woodman's son appears,
And awes the judgment seat with halberdiers.
With his stern brother holds supreme command,
Potent and treacherous upon sea and land.
Beneath their sway, the patriot nobles groan,
And oaths are coined to rob them of their own.
Lo, two foul birds around the scaffold fly,
And croak with rancour, voice and necks awry.
The Doctor skilled in auguries foresaw
The fate of him who framed the exclusive law.
"Hill."

What Hill is intended, and to whom and what do the lines refer? P. H.

*Mrs. Manley.*—Is anything known of the husband of Mrs. Manley, the authoress of the *New Atalantis*, &c.? Was he an officer of the Customs in Devonshire, and was his Christian name William? Cl. Hopper.

*Etymology of "Buxom."*—Can Mr. Keightley, or any other learned etymological correspondent, tell how the word *buxom* came to be applied to stout, well-conditioned females? The sense in which it is used by Milton is quite different to this, *e.g.*—

——"and up and down unseen,
Wing silently the buxom air imbalm'd
With odours."
*Paradise Lost*, bk. ii. l. 842.

And again:

"With steady wing
Now on the polar winds, then with quick fan
Winnows the buxom air."
Bk. v. l. 268.

It evidently here means "pliable, yielding." One lexicographer says it is synonymous with *boughsome*, *i.e.* bending. Oxoniensis.

*Alexander Maitland.*—Information is desired about the descendants or children of Alexander Maitland, fourth son of Charles, third Earl of Lauderdale. H.

*Rubrical Query.*—From what part of the church should the notices of Feasts and Fasts, of the celebration of the Holy Communion, be given, and "briefs, citations, and excommunications read?" These are to be followed by the sermon, and "then shall the priest return to the Lord's table, and begin the offertory." Now practically these notices are always given from the north side of the Lord's table or altar; but ought they not, strictly speaking, to be given from the pulpit or ambo?

Dr. Rock, in describing the Anglo-Saxon churches, and especially the ambo for the Gospel, says:

"From this ambo, the sermon, whether preached by Bishop or Priest, was delivered, the decrees of Synods were promulgated, and excommunications were uttered," &c.—*Church of our Fathers*, vol. i. p. 212.

If the older ritual is to throw light upon the rubrics, then the pulpit would be rather the place for giving those notices than the altar.

William Fraser, B.C.L.

Alton Vicarage, Staffordshire.

*Portrait of Galileo.*—In the Bodleian Gallery there is a portrait of Galileo, the painter of which is unknown to Dr. Bandinel, to whom I have applied. A similar portrait (except that the background is much darker) has been in the possession of my family for more than a century. Perhaps some of your correspondents could afford me a clue towards discovering the artist. The picture is one of considerable merit, and evidently antique.

Dunelmensis.

*Samuel Hales of Chatham.*—Information is desired respecting Samuel Hales of Chatham, who was born *circa* 1654, and married *circa* 1680, Elizabeth ———; died *circa* 1700. He had three sons and two daughters, whose names are registered, and whose descendants are now living. It is understood that he died at sea "in command of a vessel trading to the Straits," and documentary evidence exists which tends to show that he was the son of Edward Hales of Chilston, Esq. (born *circa* 1626–28, and married *circa* 1652, to Elizabeth Evelyn). This Edward Hales was the only son of Samuel Hales, the second son of the first Sir E. Hales, of Woodchurch, Kent. Anyone who can throw any light on the birth and parentage of this Samuel Hales will greatly oblige your constant reader, Finis coronat opus.

P.S.—It is satisfactorily ascertained that Edward Hales of Chilston left a family.

*Solomon's Seal.*—Did the signet ring of King Solomon represent by any engraving on its surface an emblem of the Jewish faith? or was it only an imaginary decree forming a kind of fanciful protection to the *faithful children* of the prophet Mahommed, and a fearful Ægis to the Genii? In either case has it any reference to the flower so called? I should perhaps have said, did the similarity of the flower to the engraving suggest the name? M.A. (Balliol.)

*The Theodosian Code.*—Have there been any modern editions of this *Code?* Have any additional remains been discovered and published since the old editions? What are the existing remains of ante-Justinianian law? A.

"*Outinian Lectures.*"—Any information respecting them will oblige G. B. M.

## Minor Queries with Answers.

*Right Hon. John Aislabie.* — This gentleman was Treasurer of the Navy, 1714 to 1718, and Chancellor of the Exchequer, 1718 to 1721. Any further particulars respecting him will oblige

C. H. and Thompson Cooper.

Cambridge.

[Sir John Aislabie was the son of George Aislabie, Esq., of Studley Park in Yorkshire, principal registrar of the Ecclesiastical Court at York, who died in 1674. Sir John was Mayor of Ripon in 1702, and at the time of the fatal South-Sea scheme was first Lord Commissioner of the Treasury, Chancellor and Under-Treasurer of the Exchequer, and a member of the Privy Council. Sir John died on June 18, 1742, at Studley Park. He published *His Case, or Defence against the Resolutions of the House of Commons*, 4to. 1720; and *Two Speeches in the House of Lords*, against the Bill for taking away the Estates of the late South Sea Directors, on the 19th and 20th of July, 1721, 4to., 1721. See also *A Speech upon the Consolidated Bill against John Aislabie, Esq.*, 4to., 1721. His death is noticed in *Gent. Mag.*, 1742, p. 331.; *London Mag.*, 1742, p. 309.; and *Annals of Europe*, 1742, p. 529.]

"*The Penitent Pilgrim.*"— Can you favour me with the name of the author or any particulars of a little devotional work (reprinted by Pickering) entitled *The Penitent Pilgrim*, 1641? It is not Bishop Patrick's *Pilgrim* that I refer to.

Priscus.

[*The Penitent Pilgrim* is attributed to Richard Brathwait, author of *Barnabee's Journal*, &c. We have before us a fine-paper copy, in which is written "very scarce, 3*l.* 3s." It has an engraved frontispiece by W. Marshall, of an aged man as "the Penitent Pilgrim," journeying barefoot with bottle and staff, scallop-shell in his hat, his loins girded, and beneath his feet "Few and evill have the days of my life been." (Gen. xlvii. 9.) On the last leaf a quaint couplet occurs before the Errata:

"No place but is of Errors rife,
In labours, lectures, leafes, lines, life."

"The clue for appropriating this pious production to Brathwait," says Joseph Haslewood, "is the mannerism of style, which his many unacknowledged publications now compel us confidently to rely upon."]

*Dr. Dee and Queen Elizabeth.* — In Mr. Bowden's pamphlet *On the Sonnets of Shakspeare*, I find at p. 56. the following statement:

"Queen Elizabeth and the Pembroke family were Dee's [*i.e.* the famous Dr. Dee's] chief patrons."

May I ask on what authority this is given; and where I can find any reference to it? as it seems at variance with the fact that Dr. Dee's library of books and manuscripts were all seized in 1583, which would not have been the case had he been a *protegée* of the queen's. Ignoto.

[If our correspondent will consult the Life of Dr. Dee in Kippis's *Biographia Britannica*; Dr. Dee's *Diary*, edited by Halliwell for the Camden Society; and Lysons' account of him in *The Environs of London*, i. 377., he will find Mr. Bowden's statement fully corroborated. The plunder of Dr. Dee's library in 1583 was simply the act of a popular rabble, as stated by the Messrs. Lysons: "Dee left Mortlake for the Continent on Sept. 21, 1583; the mob, who had always been prejudiced against him as a magician, immediately upon his departure broke into his house, and destroyed a great part of his furniture and books." On Dee's return to England he waited upon her majesty at Richmond, and was very graciously received; and we find the queen appointed commissioners to inquire into the losses and injuries he had sustained.]

"*Huon de Bourdeaux.*" — What was a book called *Huon de Bourdeaulx?* Is the title the name of the author or of a fiction? It is mentioned in a late number of the *Quarterly*, in the article on "Montaigne," where, describing his library, it is said it seemed a place better fitted for writing *Pilgrim's Progress*, *The Castle of Otranto*, or a third part to *Huon de Bourdeaulx*; and in a previous volume of the *Quarterly*, in the review of some travels thought to be rather fictitious, it is said "this sounds more like the adventures of *Sindbad the Sailor*, *Huon de Bourdeaulx*, or *Ernest of Bavaria*." Anon.

[*Huon de Bourdeaux* is an old French Romance, originally written in verse by Huon de Villeneuve, as far back as the thirteenth century, but in its present form supposed not to be long anterior to the invention of printing. The earliest printed edition is in folio without date, and what is believed to be the second is in 4to, 1516. It was translated into English by Lord Berners in the reign of Henry VIII. *The Oberon* of the Poet Wieland, so admirably translated by Sotheby, is a German poetical version of the same story: which has long been so popular in France that it forms not only a portion of the well-known *Bibliothèque Bleue*, but is still reprinted as a chap-book. It is also a popular Story Book in Germany and the Low Countries. For further information see Dunlop's *History of Fiction*, i. 394. *et seq.*; Nisard, *Histoire des Livres Populaires*, &c., ii. 535.]

*Dr. Manton.*—Who did Thomas Manton, D.D., marry, and what family had he? Who did *they marry?* A. S. S.

Brighton.

[Harris, in his *Life of Dr. Thomas Manton*, 1725, p. 10., states that "the Doctor married Mrs. Morgan, who was a daughter of a genteel family of Manston in Sidbury, co. Devon."]

"*The Puffiad: a Satire.*"—Who is the author of this anonymous book, published by Maunder, 1828? It is a poetical diatribe against the puffs of publishers, and is clever, trenchant, and amusing. Cuthbert Bede.

[This is one of the earliest productions of the late Rev. Robert Montgomery, author of *Satan*, &c.]

*Bishop Cosin's Works.* — Can any body tell whether the Anglo-Catholic Library people intend to print any more volumes (five are published) of this author or not? P. D. P.

[It is not intended to print any more volumes than the five which are already published.]

## Replies.

### OF THE STAR WHICH GUIDED THE MAGI.

(2nd S. iii. 96. 231.)

Having discussed that part of Dean Alford's note which gathered the date of our Saviour's birth from Kepler's notion, that the coming of the Magi was occasioned by their observing a conjunction of Jupiter and Saturn, it remains to consider that other portion of the note, in which the nature of the stellar appearance is involved. In so doing, it is my wish to steer clear of theological discussion; whilst treating the question as debateable between persons who acknowledge the language of Scripture to be decisive of the truth, where it speaks distinctly; and who are capable of appreciating (as Mr. Alford's Cambridge honour attests his being) the light which science throws upon our subject.

Though the Magi ought not lightly to be charged with addiction to astrology—"a science falsely so called"—and sternly condemned in the Scriptures (Isaiah xlvii. 13, 14.), they were not unlikely to have been observers of the heavens: for contemplative men usually are such, in countries where a peculiarly transparent atmosphere, and the desirable coolness of many a night, invites them "to meditate in the field at evening-tide." Lexicographers have collected sufficient evidence that the term Magi was primarily equivalent to "devout sages;" though knavish pretenders to superior wisdom gradually led to its being regarded in the ill sense, which belongs to the thence formed word *magicians*. Our authorised translators, therefore, did well in rendering the word *wise men*. Such came, says the evangelist's plain and simple narrative, "from the east to Jerusalem;" and in unison with this is their own expression: "We have seen his star in the east."

"Indicant," says Bengelius, "unde venerint. Articulus τῆ plagam illam denotat. *In* construe cum *vidimus*; nam ex oriente viderant stellam ad occidentem, super clima Palæstinæ."

There must have been some peculiarity in the star's appearance, to occasion their calling it "*his* star," *i. e.* the star of him whom they believed to have been "born King of the Jews," and were "come to worship." No ordinary star, but the pole star, can guide the traveller through a night, because it alone does not perceptibly change its place; whilst every other star is continually, and perceptibly, describing either the whole or part of a circle, parallel to that apparently described by the sun. The traveller who should keep his horse's head directed towards any one of the existing heavenly bodies, except the pole star, would be continually changing his direction.

A stellar appearance fitted to guide its observers, in the manner distinctly stated (Matt. ii. 9.), would be no sooner noticed by persons accustomed to watch the heavens, than they would recognise, either in its suspension over one quarter, or in its motion, an extraordinary departure from the method of nature: not such as would give them any means of ascertaining its cause, by their own reasonings or science; but such as would reasonably strike them with the awe well fitted to dispose them, though not perhaps till after long anxiety (compare ver. 7. and 16.), to beseech the great Ruler of the skies for instruction as to his purpose, in exhibiting such a sign of his almighty power. The narrative tells us that these wise men were afterwards favoured with an especial revelation of his will (ver. 12.); so that we shall not be supposing any unlikely event, if we suppose that it was by a similar intimation that they had been made to know what they were to expect to find by following the guidance of this peculiar star.

Having been thus led into Judæa, they would need no miraculous interference to induce them to repair to Jerusalem, its religious as well as political capital, in search of the king they desired to worship; and their very great joy, on afterwards seeing the star again (ver. 10.), is a sufficient proof that it had disappeared. Had what they called *his star* been nothing more than a notable conjunction of Saturn and Jupiter, it would have been as conspicuous to the inhabitants of Jerusalem as to these travellers. But it is obvious, from the narrative, that the appearance of which they spoke had either not been seen at all by observers at Jerusalem, or, at any rate, had not been regarded there as having any connexion with that prophecy of Balaam which the Jews did know. Herod, however, showed his comprehension of the purport of the wise men's mission, by desiring the interpreters of Scripture to say, "Where the Messiah should be born;" and when they had correctly gathered from the prophet Micah, that Bethlehem was to be his birth-place, the wise men would naturally seek for no farther instruction, and would need no supernatural guidance to lead them thither.

But here another question is forced upon our attention, to get a clear view of the consistency of the narrative. Was the Holy Child then at Bethlehem?

We have, all of us, prejudices in favour of their finding Him there: from popular hymns and comments; and from continually seeing pictures of "The Adoration of the Magi," which artists have made the more interesting by the contrasts they exhibit, between the beauteous Virgin of their fancy, the manger and the oxen, and the venerable worshippers, and the infant with a glory round his head, as though he had continually about him a visible evidence of his divinity. But when we bring these fancies of imaginative men to the test of common sense, it will scarcely suffer us to be-

lieve, without there were clear evidence of what there is none, viz. that the Virgin and her child would be left many hours with the beasts in the stable, by the shepherds or those whom they told of "what the Lord had made known to them." It cannot surely be improper to suppose that to provide her with some humble quiet chamber, and respectfully affectionate attendance for some little while, was one of the purposes of that revelation to the shepherds. Whilst as Nazareth was their home, *their own city*, one would expect that they would return thither, as soon as she could well bear the journey. And now we turn to Luke, as supplying us with the only distinct note of time connected with the events of the infancy, by telling us that Joseph and Mary brought the child to Jerusalem, "when the days of her purification according to the law of Moses were accomplished" (Luke ii. 22.). He adds, that when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth" (v. 39.). By thus asserting the punctuality with which they observed the law, respecting a mother's purification after the birth of a male child, Luke has let us know that her visit to the temple was at the close of forty days after the nativity (Levit. xii. 2. 4. 6.); as well as that they then *returned* to Nazareth. On the other hand, the adoration of the child by the Magi appears from Matthew, with equal distinctness, to have immediately preceded the flight into Egypt. So that the ordinarily current notion, of their finding the child in Bethlehem, involves the necessity of believing that their visit and departure, and the journey into Egypt, and the abiding there till Herod's death, and the travelling back into the land of Israel, and the demur, but eventual return to Nazareth, apparently by a circuitous road (Matt. iii. 22.), and then their repairing to the temple, though "afraid to go into Judæa," all took place within forty-one days after Mary's delivery. Surely no prejudices can make it reasonable to cleave to such a belief, unsupported by any distinct evidence, rather than admit that when the Magi reached Jerusalem the child was likely to be in Nazareth; especially as its being there accounts most becomingly for the reappearance of the star, — on the not unwise rule of its shrewd author, "Nec Deus intersit, nisi dignus vindice nodus inciderit."

For whereas the information which they had obtained would induce the Magi to quit Jerusalem by the road leading to Bethlehem, some other guidance was needed to direct them to the child, if it was then in Nazareth. "And, lo, the star which they saw in the east." And "When they saw the star, they *rejoiced with exceeding* great joy" (Matt. ii. 9, 10.).

Kepler, Winer, and Mr. Alford, have dragged back the nativity to A.U.C. 747, to make the Magi take their journey to Jerusalem, on seeing a conjunction of Jupiter and Saturn on May 20. They keep them five months on their road, (alleging that it took Ezra four months, who was collecting his countrymen by the way, and travelling with flocks and herds for their sustenance,) to bring them to Jerusalem just in time for a second conjunction on Oct. 27; and they keep the Magi waiting there for the reply of the Sanhedrim till Nov. 12, that they might see the third conjunction "coming to the meridian about 8 o'clock P.M. in the direction of Bethlehem." If the Magi had been astrologers, a conjunction of the superior planets would have been a matter of previous calculation; being precisely such a calculation as the Hindoo astrologers excelled in making; so that its appearance could not have been a source of unanticipated joy. Nor indeed could such a conjunction be a matter of surprise to any observer of the heavens. For two superior planets do not rush into conjunction, so as to be perceptibly much nearer to each other one day than they were on the preceding. Whilst, if Jupiter and Saturn were indeed in close conjunction on Oct. 27, and again on Nov. 12, one, if not both of them, must have been geocentrically stationary in the course of those few days. Without attempting the calculation, I cannot help thinking that the variations in their relative distance, during the whole interval, would be scarcely appreciable to the eye: so that any exceeding great joy at what might be discerned of any such conjunction, at any particular hour of Nov. 12, is quite unaccountable on this theory.

But to the real travellers towards Bethlehem, its reappearance might well be a cause for exceeding great joy, as evidence that they were graciously cared for; and as bringing conviction by its course that the road along which they were going would have led them from their desired object. But no conjunction, nor ordinarily existing body in the heavens, could have done what this stellar appearance did, as described by the evangelist.

The motion of a luminous object across the field of vision is generally discernible; but its motion directly from, or towards a spectator, can only be discernible to him from its apparent diminution or enlargement, or from its being seen to pass by objects in or near its course. This star, therefore, must have moved at but a low elevation within our atmosphere. We consistently gather the same from its standing "over where the child was." For though a planet, or a star in the more remote heavens, may seem to be over a tree or a house, when the line between it and our eye passes over a summit or roof, the star would appear to be far away over some equal elevation when we came to the tree or house. Whilst if it appeared to be in the zenith, or directly over any

particular house or town, even a good telescope would not enable an observer to determine promptly that it was not equally in the zenith of a considerable circle round that house or town.

Nor does the simple narrative of the evangelist, telling how "the star went before" the Magi, "till it came and stood over" a particular place, not only compel the scientific reader to perceive that the stellar appearance must have had a low elevation; but it thereby satisfies him that the absence of any notice of such an extraordinary star by the astronomers or registrars of rare phenomena, whether Greek, Roman, or Egyptian, cannot reasonably be regarded as any disparagement to the credibility of the narrative. HENRY WALTER.

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THE OLD HUNDREDTH TUNE.

(2nd S. iii. 58. 234.)

This tune is not one of Luther's, but M. Y. L. ought to give some authority for "rather positively" asserting it is neither French nor Flemish. We shall not get the *origin* of this melody from New York; but what we may get will be a reprint of Mr. Havergal's remarks on its origin, which Mr. Lowell Mason took away from London some few years since, and which he told me he should reprint in America. It is possible there may be some little addition to Mr. Havergal's work, for Mr. Mason had purchased Rinck's Library, which was known to be rich in choral books, and some of them early and rare.

What authority has M. Y. L. for declaring Goudimel framed none of the melodies in the Genevan Psalter? What authority for declaring the copy of 1561 the earliest known copy? and why does he guess at this date?

Clement Marot translated the first fifty psalms only. Theodore Beza supplied the rest. I ask M. Y. L. the date of that edition of Marot which first had the music therein? Marot printed the first thirty Psalms in 1538 or 1540. The Antwerp edition is 1541, Lyons 1543–1544, and there was an edition at Strasburg in 1545, with the music, which was a reprint of the fifty Psalms issued from Geneva in 1543. Calvin says these Psalms with the music were first printed in Geneva; and Beza in 1552 writes that Guillaume Franc set the melodies to Marot's Psalms. I ask M. Y. L. the date of the first edition of Beza's work, for it is clear the tune would be in this portion of the Psalter? There is an edition of 1563 at Lyons: the edition of 1562, mentioned by M. Y. L., I do not know. But the Genevan edition of 1564 has *the licence of Gallatin declaring that Guillaume Franc is the author of all the tunes.* There is also a Lyons edition of 1564. Calvin adopted Marot's Psalms for public worship in 1553, and Strada tells us the tunes were set thereto by "excellent composers." But is there not a Strasburg edition of all the Psalms as early as 1545? Ravenscroft calls the Old Hundredth *the French* 100*th tune*, and he well knew what he was about. H. J. GAUNTLETT.

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AUREA CATENA HOMERI (2nd S. iii. 63. 81. 104. 158.): NAMES OF PLANETS (1st S. vii. 132.)

"It would," observes EIRIONNACH, "much enhance the value of 'N. & Q.,' as a book of reference, if every subject of real interest and importance once taken up in its pages, were *followed up* as opportunities occur." Agreeably to this sensible suggestion, I would follow up the investigation after passages both in ancient and modern works in which the Golden Chain of Homer has in various senses been introduced. That the subject of his interesting communications is worthy of this consideration is unquestionable.

"For letting down the Golden Chain from high,
He drew his audience upward to the sky.*
He hurls the weapons of the God of Day,
And dissipates the clouds of Earth away.
He breaks the bonds of sublunary care
In which the senses have excessive share,
And bids us rest on 'Providence's Chair.'
But rest is motion, as we well may learn
From orbs celestial circling round their Sun.
For sensuous pleasures and dissolving scenes
He gives us substance, he gives gold that sheens;
And this is in his philosophic lore
A mind divested of terrestrial ore."

I have not succeeded in finding the passage in Lucian referred to by Burton (p. 55.). There are others in that author as follow: "Maxime ex Homeri poetæ et Hesiodi versibus discat aliquis de quibus olim cum Astrologis convenerit. Quando vero catenam Jovis refert et solis jacula, hos utique dies esse conjicio." This is illustrated in the notes in loc. (De Astrologia, 22.) by the extract given by your correspondent from Plato's *Theætetus* (p. 82.). Lucian's exposition is cited by an anonymous author in Gale's *Opuscula Mythologica*, etc. p. 93. In Lucian's *Jupiter Confutatus*, Cyniscus alludes to Jupiter's threat, and retorts on him that he was himself dependent on the Parcæ.

"Modo vero ipsum te jam video una catena illa et minis, a tenui filo, ut ais, suspensum. Videtur ergo mihi justius gloriari posse Clotho, ut quæ ipsum te quoque pendulum de colo sua libret, ut piscatores de arundine pisciculos."

In *Jupiter Tragœdus* the god's threat is frequently introduced.

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* "And oft with holy hymns he charm'd their ears,
A music more melodious than the spheres."
Dryden's *Character of a Good Parson.*

Aristotle's *Liber de Animalium Motione* thus alludes to this fable:

"Quamobrem ita sic existimantibus videri poterit recte ab Homero fuisse dictum:

'Sed vobis nunquam cœlo,' etc.

Quod enim omnino immobile est, a nullo moveri contingit. Unde etiam jam dicta solvitur difficultas, an contingit cœli compositionem dissolvi vel non contingit. Siquidem ex immobili dependet principio."

The Aristotelic philosophy, according to which Nature is no fortuitous principle, no other than a subordinate instrument of the Divine Wisdom, does not explicitly assert a Providence. Vide Hierocles in *Aurea Carmina de Providentia et Fato*, Cantab. 1709. p. 241, *et seq.*; Just. Martyris Opp., Hagæ Comitum, 1742, p. 549.; *Aristotelis Dogmatum Confutatio.*—Ditton's *Discourse concerning the Resurrection . . . together with an Appendix concerning the impossible production of Thought, from Matter and Motion, with some Reflections concerning the Nature of God, of Human Souls, and the Universe in general.*

Plutarch, *de Fato:*

"Ac fortasse multo probabilius videbitur etiam secundam providentiam a fato contineri atque adeo omnia quæ fiunt, siquidem recte a nobis fatum quod substantia definitur in tres divisum fuit partes; et illa catenæ fabula cœlestes orbium circuitiones cum iis recenset, quæ conditione quadam eveniunt." Cf. Beverovicius de Vitæ Termino, p. 110.

Justin Martyr. *Ad Gentes Cohortatio:*

"Quomodo ergo Homerum e republica sua proscribit Plato? quod is in legatione ad Achillem Phœnicem illi hæc dicere fecit:

'Quin dii flectuntur et ipsi,'

cum quidem certe Homerus non de rege et (secundum Platonem) opifice deorum hoc dici scripserit: sed de diis quibusdam qui complures apud Græcos habiti sunt; sicuti etiam ex Platone intelligere est, dii deorum, dicente; uni namque et principi Deo potestatem atque imperium in deos omnes Homerus per auream illam defert catenam."

Gregory Nazianzen, *Orat.* xxxi. — where the sequence of theory and practice is called the real Golden Chain, inasmuch as this Homeric Chain is only poetical and visionary.

In recapitulation, this oft-cited fable is in various ways interpreted: some understand by it Vicissitude, or the succession of time and days; others the Sun (as Plato *in Theætetus*); others the orbits of the Planets; whilst a large number consider it to signify Necessity, the inevitable series and order of causes, and that chain of events which is united to God — Justice accompanying Providence, as Hierocles, in the words of Plato, admirably describes it in his Book on Providence and Fate.

Of this expression as applied to the harmonious concatenation of the Planets there is an illustration in the verses of Alexander Ætolus (apud Galeum ad Parthenium Nicænsem) where their relative positions are described and compared to a seven-stringed harp, the image of the Venus-born Cosmos.

"Τοίνυν τοι σειρὴν ὁ Διὸς παῖς ἥρμοσεν Ἑρμῆς
Ἑπτάτονον κίθαριν θεομήτορος εἰκόνα κόσμου.—P. 150.

There is by the same author another description of the revolution of the planets which is worthy of notice, inasmuch as the Latin translation contains many of the expressions in the verses subjoined, as Mr. Dawson Turner informed us (1st S. ii. 391.), to a print of Guido's celebrated Aurora, at Rome; an account of which is given in *Notice des Estampes exposées à la Bibliothèque du Roi*, 12mo. A Paris, 1823. "Quadrijugis invectus equis Sol aureus" — "Circumvolat aurea luna," imitated in "Lucifer antevolat." The number of nymphs by which the Sun is accompanied, and which hand to hand surround his chariot, indicates not the Hours (1st S. iii. 287.) but the Days of the Week, the names of which in several languages are derived from the seven Planets, that Golden Chain in which originated the principal Deities of Pagan Idolatry (1st S. vii. 132.).

In addition to the modern authors enumerated by Eirionnach I would invite his attention to Bonnet's *Contemplations of Nature*, 1764; Applegarth's *Theological Survey*, and Grindon's delightful work, entitled *Life: its Nature, Varieties and Phenomena.* Also *Times and Seasons*, Lond. and Manchester, 1856.

"In thus criticising the doctrine of the Chain of Being it is not intended," he remarks, "to imply that it is extant in modern science. No one who is conversant with the writings of Cuvier, Swainson, or Lindley, believes in that universal συνέχεια which the authority of Aristotle was for centuries sufficient to certify. All, however, are not scientific botanists and zoologists, and so long as popular authors continue blindly to re-assert it,—Bucke, for example, in the *Beauties, Harmonies and Sublimities of Nature,* — so long must the error be met with new exposure. Besides, it is by acquainting ourselves in the first place with the defects and inconsistencies of the popular idea, that we become best able to appreciate the genuine."

Bibliothecar. Chetham.

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Ben Jonson's *Poems—The Forest*—XI. Epode, Bell's edition, p. 107:

". . . . . Now, true love
No such effects doth prove;
That is an essence far more gentle, fine,
Pure, perfect, nay, divine;
*It is a golden chain let down from heaven,*
*Whose links are bright and even;*
That falls like sleep on lovers, and combines
The soft and sweetest minds
In equal knots . . . . . ."

C. D. Lamont.

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### PHOTOGRAPHIC CORRESPONDENCE.

*Stereoscopic Effect.* — I wish to call attention to a curious fact, new to me, though not unlikely to be well known to many others. I examined lately a small photographic portrait of a boy, taken on glass. It is a re-

markably good likeness, and slightly tinted. I applied to it a very powerful magnifying glass of ¼ inch focus, with the sole view of seeing the features magnified, and rendered more distinct. But, to my astonishment, I found that precisely the effect of the *stereoscope* was immediately produced. The face became plump, and came out in strong relief, the eyes were brilliant and natural, the mouth hollow, and the whole figure precisely like an image in wax-work. I tried a similar experiment on photographs on metallic plates and on paper, but no such effect was produced; only those on glass came out with the effect of the *stereoscope*. I should be glad to know if this is a known fact; and how it is to be accounted for.

F. C. H.

## Replies to Minor Queries.

*Augustine's "Sermons"* (2nd S. iii. 206.) — Your correspondent Lethrediensis is in doubt as to the meaning of the two verses —

> "Crede mihi dicas auratum jure beatum
> Solem, qui talem presserat ære librum."

Do they not imply that the book was "Ymprinted atte ye golden sunne?"

With regard to the two following lines, Query, should not the *ille*, which has slipped into the fourth line, be relegated to the end of the third? This would rectify the couplet, which, as it stands, is unmetrical. Anon.

*John Locke and Freemasonry* (2nd S. ii. 429.) — If G. N. will consult an able article on *Rosicrucianism and Freemasonry* in the second volume of Soane's *New Curiosities of Literature*, I think he will find conclusive evidence that the letter he cites as being written by Locke was a forgery, or, to use Mr. Soane's own words, "a clumsy fabrication." That gentleman, after quoting it at length, makes the following observations:

> "The first thing that must strike every one upon reading this paper is the want of all those clear and positive landmarks which are usually supposed to confer authenticity. There is no name of the brother in whose desk it was discovered, no name of the nobleman to whom it is addressed, no name of the person by whose aid Locke is said to have found it, no explanation of the means by which it made its way into Germany, nor is any reference given that may enable us to trace out the original MS. in the Bodleian."

Mr. Soane assigns many other reasons for coming to the conclusion he has done respecting the authenticity of the letter in question; they are, however, too long to quote, but I would refer G. N. to the article itself, which will fully repay him for the trouble of perusal. T. C. S.

*French Author and the Rabbinical Writers* (2nd S. ii. 410.) —

> "Il étoit non seulement défendu aux Juifs, d'en manger la chair du Pourceau, mais la pluspart se fasoient un si grand scruple de le nommer, que pour *chazir*, ils disoient, *une autre chose*, pour signifier *abominable*: et quand les rabbins ont avancé que, celui qui tombe dans *une autre chose*, est en danger *d'une autre chose*, ils ont entendu que celui qui mange la chair du Pourceau est en danger d'en avoir la lepre." — *Chevræana*, tom. ii. p. 299. Amsterdam, 1700.

This does not exactly answer Mr. Moore's query, but is so near that I think it likely to have suggested the passage in his sermon, and that Chevreau is the French author, especially as more than is worth transcribing is said of Baal-Peor, tom. i. p. 406. H. B. C.

*John Weaver* (2nd S. iii. 89.) — This eminent dancing-master was the son of a Mr. Weaver, whom the Duke of Ormond, then Chancellor of Oxford, licensed in 1676 to exercise the same profession within that university. John Weaver was resident at Shrewsbury when, in 1712, he announced in *The Spectator* his intention of publishing his *Essay towards an History of Dancing*. This work, which appeared in the same year (8vo. pp. 172.) displays considerable reading and good sense on a subject to which they have not generally been thought applicable. Steele introduces Weaver's letter, above mentioned, with some prefatory observations, and returns to the subject in No. 466.

Weaver published his *Anatomical and Mechanical Lectures upon Dancing* in 1721 (8vo. pp. 156.); and from the dedication it appears that they were read "at the Academy in Chancery Lane." Both works are dedicated to Mr. Caverley, an eminent dancing-master and "keeper of a boarding school for young ladies" in Queen Square.

Tradition gives Weaver the credit of being the first to introduce pantomimes into England; and he has an interesting chapter "of the mimes and pantomimes" in his first publication. But we are not to understand by "pantomimes" the harlequin entertainments of the present day. What the author meant was what we now call *ballets*, or, as he terms them, "scenical dancing," *i.e.* representations of historical incidents by graceful motion. Amongst these ballets were *The Loves of Mars and Venus*, 1717; *Orpheus and Euridice*, 1718; *Perseus and Andromeda*, 1728; *The Judgment of Paris*, 1732, &c. The last named was performed by the author's pupils "in the great room over the Market-house," Shrewsbury, in the year 1750.

John Weaver died Sept. 28, 1760, and was buried in St. Chad's Church, Shrewsbury.

Edward F. Rimbault.

*Meaning of "Conversation"* (2nd S. iii. 252.) — Professor De Morgan's Query as to the general meaning of this word in 1712, will doubtless be answered by many English scholars. Our best lexicographer, Dr. Richardson, cites but one authority of the period — Strype; who, in his *Ecclesiastical Memorials* (published in 1721), thus speaks of Haddon and Martyr, who flourished under Edw. VI.: —

> "So wise and usefull was the *conversation* of him and

his fellow, the King's professor of Oxford, that a man in those days of great fame, and learning, and virtue, who was acquainted with them both, called them 'that golden couple of fathers.' "

Here the word clearly has its modern meaning. On the other hand, Dr. Littleton, in the 4th edition of his *Latin and English Dictionary* (1715), renders *conversation* by the Latin "Conversatio, *commercium, consuetudo*, usus." Under the word *consuetudo*, he observes: —

"'Sumitur etiam pro commercio viri cum muliere.'—*Suet.*"

The passage from Suetonius here referred to is no doubt that quoted in Carey and Morell's *Ainsworth* (1841): "Cum sororibus stupri consuetudinem fecit."

Of earlier uses of the word Dr. Richardson supplies several instances from Wiclif, Chaucer, Hackluyt, and Shakspeare. The only citation of its employment in an opprobrious sense is from *Rich. III.*, Act III. Sc. 5.: "His *conversation* with Shore's wife." H. G. H.

*Cocker's Arithmetic* (2nd S. iii. 95.) — The common publication known as *Cocker's Arithmetick* "suitable to the meanest capacity," was certainly *first* published at the latter end of the year 1677. On the title-page of the edition of that date, "Printed for T. Passenger on London Bridge," are these words, "Licensed Sept. 3, 1677. Roger L'Estrange." It is also entered in *A Catalogue of Books Continued*, [by Richard Clavel] *Printed and Published at London in Michaelmas Term*, 1677, in the following manner:

"Mathematicks,

Cocker's Arithmetick, being a plain and familiar method sutable to the meanest capacity for the full understanding of that incomparable Art, as it is now taught by the ablest School-Masters in City and Country; composed by *Edward Cocker*, late Practitioner in the Arts of Writing, Arithmetick, and Engraving; in Twelves; price bound 1s. 6*d*. Printed for T. Passenger on London Bridge."

Clavel's Catalogues appeared each term, and were expressly devoted to new publications, arranged in classes. He has a division of "Books Reprinted," in which *Cocker's Arithmetic* would certainly have appeared had it been merely a reissue of a former publication. Cocker's *Compleat Arithmetician*, advertised by Vincent Wing in 1669, I take to be his *Decimal Arithmetick*, "to which is added his Artificial Arithmetick, shewing the genesis or fabric of logarithms; and his Algebraical Arithmetick, containing the doctrine of composing and resolving an equation." An edition of this work was printed in 1695; and another, which professes to have been the fourth, in 1713.

I possess two editions of Cocker's "vulgar" *Arithmetic;* viz. one "printed by J. R. for T. P. and are to be sold by John Back, at the Black-Boy on London Bridge, 1694;" and the 44th edition, without date, but also printed on London Bridge.

I may add that the 52nd edition, improved by George Fisher, and printed in 1748 is in the library of the Philosophical Society at Newcastle-upon-Tyne. Edward F. Rimbault.

*Manual of Godly Prayers* (2nd S. iii. 229.) — It is impossible now to make out the author of this *Manual.* It probably arose out of the primers and books of hours previously in use among Catholics; and it undoubtedly was the basis of the *Manual* of later use, the chief editions of which were edited by the Venerable Bishop Challoner. The Prayers and Litanies in these books were chiefly taken from the *Paradisus Animæ, Cœleste Palmetum, Enchiridion Precum*, and other collections of devout prayers in common use on the Continent. F. C. H.

*Sacrilege: Brasses Stolen* (2nd S. iii. 244.) — As a notice of the brasses stolen from Oulton, Suffolk, has appeared in "N & Q.," it may be well to publish also, that in the same month two very perfect brasses were stolen from Kentisbeare, near Cullompton, Devon. They seem to have been removed by practised hands, as there are no marks of violent wrenchings; they were firmly fixed, and the rivets and inscription remain.

One is a man in armour turning his head towards his wife; her head-dress and whole costume is that of the date 1529. They represent John Whyting and Anne his wife, and are engraved in the third part, vol. v., of the *Exeter Architectural Society's* periodical, just published. The figures are in height 2 feet 5 inches. H. T. Ellacombe.

*Drake Morris* (2nd S. iii. 151.) — Your correspondent Editionarius inquires about *The Travels of Drake Morris, Merchant in London, &c.* I have a copy of the first edition which I will be happy to show him. Can any of your numerous correspondents give me any account of the author of the work? Is any information about the author given in the second edition to which you refer? Alex. Ireland.

Manchester.

*Stamp Duty on Baptisms, &c.* (2nd S. iii. 206.) — An act was passed in the 23rd Geo. III., which provided that a duty of three pence should be paid to the king upon the entry of every baptism, marriage, and burial in the register of every parish, &c. in the kingdom. The penalty of refusal to pay this duty was 5*l.* The churchwardens were to provide books with stamped forms for such entries, and the registrar, whether clergyman or other person, was to receive two shillings in the pound for the trouble of collecting the duty. Under these provisions I cannot account for the following heading to a Register of Baptisms and

Burials, bought at the time, for the parish of Wath, near Ripon. Was there any provision in the act to dispense with the stamps?

"A Register Book of the Baptisms and Burials in the Parish of Wath, in the County of York, beginning 18th October, 1783. Thos. Hattersley, Curate, Licensed 2nd October, 1783, to register Baptisms, Marriages and Burials in Books without Stamps. In this Book are 40 Leaves or 80 Pages of Parchment."

"N.B. The Register Duty Act was repealed in 1794."

In the Marriage Register commencing in 1754 and ending in 1812, no remark is made in 1783 respecting the duty; but in both registers there are occasionally, in subsequent years, such notices as the following: "Recd. the Duty thus Far, C. Turner, Deputy Clolector." "Pd. the Duty thus far, T. H." PATONCE.

"*Brittox*," *a Street in Devizes* (2nd S. ii. 431.) — Since forwarding my Query, I have observed in an abstract of Latin and English deeds relating chiefly to the church and parish of St. Mary's in Devizes, quoted in the *Wiltshire Archæological Magazine*, vol. ii., that in 1302 this street was called "La Britasche," and in 1420 "La Brutax." Will this assist in obtaining the derivation? I am obliged to MR. CHARNOCK for his suggestion, (2nd S. iii. 177.) but I fear it will not aid the endeavour. R. H. B.

*Leaning Towers and Crooked Spires* (2nd S. iii. 18. 175.) — I beg to enclose you an extract from *The History and Description of Gloucester*, by Geo. Worrall Counsel, on the above topics, at pp. 147–8. Church of St. Nicholas:

"At the west end of the nave is a square tower with a spire on it, which has been taken down several yards, as it was feared that it would fall. . . . . The church, when in its glory, was a fine gothic structure, having a slender graceful tower of three stories, with angular buttresses and large windows, the effect of which is much injured by the *stump* of the spire, like an amputated thigh in ancient statuary. It certainly inclined a little in one direction, and the sapient inhabitants of the parish had it taken down for fear of its tumbling. Perhaps they never heard of the *falling* Towers at Pisa and Caerphilly Castle,* the latter of which hangs nearly eleven feet out of a perpendicular."

Here is a lamentable piece of Vandalism, parallel to that practised by the wiseacres of Great Yarmouth, and mentioned in a former number of "N. & Q." THETA.

"*Carrenare*" (2nd S. iii. 170. 217.) — In Italian we have "carenare" (to careen a ship). I take the noun "carrenare," as used by Chaucer, to be equivalent to the Spanish "carenero" — a place where ships were careened.

But let us look at the whole passage, with its context. The lady was one who did not trifle with her suitors:

"Ne send men into Walakie,
To Pruise, and to Tartarie,
To Alisaundrie, ne into Turkie,
*And bidde him faste, anone that he*
*Go hoodlesse into the drie see,*
*And come home by the Carrenare.*
And, Sir, be now right ware,
That man of you here saine
Worship, or that ye come again."

That is (lines 1—3.), she was not one who would wantonly despatch a lover to some far country.

Nor (lines 4—6.) would she send him on a fool's errand.

Nor (lines 7—9.) would she say to him, "Sir, take now good heed, that honourable deeds be reported of you, ere you return."

"Here saine," in line 8, *hear say*. "Saine," not from *see* in this passage, as elsewhere; but for *say*, as in "The Knightes Tale:"

"That nedes in on of the terms two,
That is to *sayn*, in youthe or elles age."

The great difficulty of the passage lies, however, in lines 4—6., which I would thus paraphrase:

"Nor would she strictly command him to go forthwith bareheaded into the dry dock, and come back by the careening dock."

Chaucer no doubt alludes satirically to some faire ladye of the court, who had thought fit to impose a similar pilgrimage on some humble admirer.

"See," in old English, was not limited to the modern meaning of "sea," but might stand for any large collection or receptacle of waters. So in Latin "pelagus" sometimes *a large bath*; in German "see" (masc.), *a lake*. ANON.

*Fashions* (2nd S. iii. 33. 197.) — The old adage, "varium et mutabile semper Fœmina," may admit of an interpretation that materially qualifies its meaning, and at the same time restores to the poet that reputation for courtesy towards the ladies which the common rendering would necessarily impugn. Does it not apply to the *exterior* of the fair sex, which from the days of Horace even until now has ever been remarkable for the variety of its transformations — "mutabile semper?" In reference, then, to the present *fashion* I have made the following extract from a letter in MS. written about the end of the seventeenth century, from a lady in London to her friend in Rye:

"I hope your undercoat will please, 'tis very moadish, for this fashion has not bein seen before this winter . . . . *we see* [a] *veriety of under coates since the fashon is to pin up ye upermost like a pedler, which all doe that walke the streets.* . . . ."

W. S.

Hastings.

* By the *General Gazetteer* of A. G. Findlay, Lond. 1857, — "Caerphilly, Glamorganshire. The ruins of the castle more resemble that of a city than a single edifice; a circular tower about 75 feet in height, inclines 11 feet 6 in. from its base." — P. 159.

*Painting on Leather* (2nd S. iii. 229.) — Those unlovely uglinesses at Blenheim, called "The Loves of the Gods," which have been so cruelly fathered upon Titian, are painted upon leather.

CUTHBERT BEDE.

## Miscellaneous.

### NOTES ON BOOKS, ETC.

Few of those who differ most widely from the various opinions of Mr. Carlyle would hesitate to admit that he is a great and original thinker; one who hews out for himself new and sometimes rugged images of poor human nature, but never takes bad casts from stereotyped and worn-out models. And if he thinks for himself, and judges for himself, so does he in like manner give utterance to his thoughts and opinions in a language and style which are as unmistakeably his own. How far this originality may have advanced or retarded the growth of Mr. Carlyle's reputation may be a question. But it is one which we are not on this occasion called upon to discuss. That reputation is now more than European: and when all the great writers of the day are producing their works in new and cheaper forms, it would have been a denial of pleasure to a numerous class of readers had there not appeared a cheap edition of the *Collected Writings* of Thomas Carlyle. Four volumes of this new and handsomely printed series have already issued from the press. Two are devoted to *The French Revolution: a History, in Three Parts.* I. *The Bastille.* II. *The Constitution.* III. *The Guillotine.* And those who have never read this striking, picturesque and impressive narrative of that terrible time may do so now for a few shillings. The next two volumes are the first and second of that model of a biography, which is almost an autobiography, *Oliver Cromwell's Letters and Speeches, with Elucidations* by Thomas Carlyle. "These authentic utterances of the man Oliver himself—fished up from the foul Lethean quagmires where they lay buried, washed clean from foreign stupidities"—and which show "this man was the soul of the Puritan revolt, and that without him it had never been a revolt transcendently memorable, and an Epoch in the World's History"—when made clear by Mr. Carlyle's elucidations, make up a picture of the man and of his doings in that eventful period, as striking, from the novel mode in which it is told, as it is impressive from the vividness with which it brings before us, in his habit as he lived, the chief actor in that mighty drama.

We are not frequently called upon to bring under the notice of our readers works of fiction: but having read the new and cheaper edition of *Never too late to mend,* we cannot refrain from expressing our conviction, that among the body of social reformers has sprung up one who must ere long take place in the foremost rank of English novelists. We defy any one to begin this story, and leave it unfinished. There is in it an amount of power—a deep sense of the right and the true—and a facility in bringing before the reader natural scenery, in which Mr. Reade has few rivals. *Never too late to mend* drove us to his *Christie Johnson,* an exquisite tale, full of the deepest pathos. What his *Peg Woffington* may be, we have yet to learn.

The lovers of music and musical literature owe much to Mr. Husk for the handsomely printed volume which he has just issued under the title of *An Account of the Musical Celebrations of St. Cecilia's Day in the Sixteenth, Seventeenth, and Eighteenth Centuries; to which is appended a Collection of Odes on St. Cecilia's Day,* by W. H. Husk, *Librarian of the Sacred Harmonic Society.* When it is considered that these musical celebrations were the forerunners of the great musical festivals of later times, and what is the influence they must have exercised in bringing forth the powers of that musical giant, George Frederick Handel, it must be admitted that their history well deserved to be written. The task which Mr. Husk imposed upon himself he has discharged with great intelligence and zeal. Every page shows how patient and unwearied have been his researches, and the result is a volume which must find its way into every musical library, and ensure for Mr. Husk the reputation of a careful investigator into the history of musical art.

BOOKS RECEIVED. — A number of works peculiarly suited to the present season have just reached us. First we may mention six more of the series of *Lenten Sermons,* viz. *Alienation from God,* by the Dean of Westminster; *Judas Iscariot,* by Dr. Moberly; *Delay in returning to God,* by Dr. Heurtley; *The Contempt of our Lord before Herod and Pilate,* by the Bishop of Salisbury; *Spiritual Blindness,* by Canon Wordsworth; and *Our Lord's Agony,* by Rev. T. T. Carter. We can here only specify the names of other tracts which have come to our hands.

*Conversion, a Sermon in aid of the London Diocesan Penitentiary,* by the Rev. George Nugee.

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## Notices to Correspondents.

*We are compelled to postpone until next week several communications of great interest which are in type.*

M. A. BALLIOL. *To "grin like a Cheshire cat."* *See our* 1st S. ii. 377. 412.; v. 402.

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*Owing to our being obliged to publish this week on Thursday instead of Friday, we have been unable to reply to several Correspondents.*

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MISCELLANEOUS:—
Books and Odd Volumes Wanted.
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## Notes.

### EARLY NOTES ON THE AUTHORSHIP OF THE "ICON BASILIKÈ."

Though the question agitated by the late learned Dr. Wordsworth in his "Who wrote *Icon Basilikè?*" is now generally, I believe, considered as settled in favour of Dr. Gauden, the following Notes written in a copy of Toland's *Amyntor, or a Defence of Milton's Life*, London, 1699, in a handwriting of that time, may deserve to be recorded in the columns of "N. & Q." Some of the facts related are, I am aware, well known — others may be — but so much interest was once attached to the *Icon Basilikè*, that I think the space which these Notes will occupy may fairly be spared for them. By-the-bye, who was the author of the clever parody on the nursery jingle on Dr. Wordsworth's volume?

"Who wrote 'Who wrote Icon Basilikè?'
I, said the Master of Trinity,
I am a Doctor of Divinity,
And I wrote 'Who wrote Icon Basilikè.'"

M. N. S.

"*A summary account of some papers relating to the Icon Basilice now in the Hands of Mr. Arthur North, Merchant, living at Tower Hill, An.* '93.

"1. Mr. North and Mr. Ch. Gauden (the Bishop's son) married two sisters, Mr. Gauden dying above 10 years since, all his papers were left with his widow, amongst which were these carefully tied up relating to the Icon.

"2. These papers were at first given by the Bishop's widow to her darling son John Gauden (apprentice with Sir Jonathan Dawes), and that upon his death they came to Mr. Ch. Gauden, and that in his many years' knowledge of that family it hath constantly been declared that the Bishop was the Author of the Book.

"3. There are several letters and papers: I will give a particular account of each.

"4. The Bishop was promoted from Bocking, a fat living, to a lean Bishoprick, which he complained was not sufficient to keep up the port of a Bishop, and thought that his merits claimed a better, and the death of Dr. Duppa being daily expected, He applied to the K. with great importunity to be translated to the Bishoprick of Winchester.

"1. There is a letter from Sir Edward Nicholas, secretary of state, dated Jan. 1660, to Dr. Gauden, Bishop of Exeter, wherein the secretary tells him that he wrote by the K.'s command to acquaint Him that the K. had received his Letter, that he should not long have cause to complain of his removal from Bocking.

"2. There is a Copy of a Letter from the Bishop to the Lord Chancellor Hyde, dated Dec. 28, '61, and also a copy of a petition to the King, all wrote by the Bishop's hand. In these he sets forth his great merits. P. 36.

"3. There is a Copy of a Letter of the Bishop's to the Duke of York, Jan. 17, '61. His sole hope being in his mediation. P. 36.

"4. There is an original Letter from the Lord Chancellor Hyde to the Bishop, March 13, '61. It imports that he had received several Letters from Him, that He was uneasie under his importunity, excuses his not being able to serve Him, speaks of annexing a Commendam to his Bishoprick, and in the close hath this expression, The particular you mention has indeed been imparted to me as a secret; I am sorry I ever knew it, and when it ceases to be a secret, it will please none but Mr. Milton.

'Edw. Hyde, C.'

"5. There is a Letter of Mrs. Gauden's own Handwriting after the death of the Bishop to her son Mr. John Gauden, in which she speaks of the Book comonly called the King's, She calls it the Jewel, and tells her son, that her husband hoped to make a fortune by it, and wonders it should be doubted whether her Husband wrote it; and says she has a Letter *of a very great man's which will clear it up.*

"6. There is a long Narrative of Mrs. Gauden's Handwriting showing that her Husband wrote the Book. This she sent to her son with the Letter, wherein she said, she had sent it that she might be a Clavis to him.

"*The Narrative sets forth,*

"1. That after her Husband had wrote the Book, He show'd it to the Lord Capell, who approved it, and was for the printing it, but wish'd the K. might have a sight of it.

"2. That an opportunity was taken to convey it to the K. by the Lord Marquess of Hertford, when he went to the treaty at the Isle of Wight.

"3. That the Marquis after his return from thence told her Husband, that he gave the Book to the King, and his Majesty did well like it, but was for putting it out, Not as his own, but another's. But it being urg'd that Cromwell and others of the Army having got a great reputation with the people for parts and piety, it would do best to be in the King's name. His Majesty took time to consider of it.

"4. That the Marquess told her Husband, that he knew not what was become of the Papers, and said, God knows what will become of the King.

"5. That her Husband not hearing the King's pleasure about it, and finding danger hastening on Him, He having kept a Copy by him, sent it by one Mr. *Symmonds*, a persecuted Minister, to the Press, together with a Letter. That Mr. Royston was the printer, but did not know but the King wrote it; That part of it was seized in the press, together with her husband's Letter, and Mr. *Symmonds* was taken.

"6. Nevertheless the work was carried on and finished a few days after his Majesty's death. That when it was published, the parliament was enraged; and her Husband considering his life and estate to be in danger, fled to Sir John Wentworth's near Yarmouth, intending thence to pass the seas; but Mr. Symmonds falling sick and dying soon after, not having been examined, and it not being discovered that her Husband was concern'd in it (The Letter which had been taken having no name to it), He altered his purpose and returned home.

"7. That there was an Epistle first intended. That the first title was Suspiria Regalia, but changed to Icon Basilice, and that there were two chapters added.

"8. That the Marquess of Hertford, the Lord Capel, Bishop Duppa, and Bishop Morley, were at first the only persons privy to it.

"9. That after the King's restoration Dr. Morley told her Husband that his merit was such, that He could ask nothing but he would receive it.

"10. That Bishop Duppa of Winchester being very sick (He died March 26, '62, Gauden was translated to Worcester, May, '62, and died the 20th of Sept., '62.), Her Husband went to the King and acquainted Him that He was Author of the Book, and for the truth thereof appealed to Bishop Duppa, his Majesty's Tutor, who was yet living; and made an Apology for printing it, without his Ma-

jesty's father's order or his, but pleaded the circumstances of time, and the K.'s danger.

"11. That his Majesty told her Husband that till then He never knew that he wrote it, but thought it was his father's, yet wonder'd how he could have time; and observed that it was wrote like a Scholar as well as like a King; and said that if it had been published sooner, it might have saved his father's life: That at the same time the King gave him a promise of the Bishoprick of Winchester.

"12. That He afterwards acquainted the Duke of York that He was the Author of that Book which went under his father's name; and that the Duke answered He had thought that his father wrote it: That her Husband then told his Highness that the King had promised Him the Bishoprick of Winchester, and that his Highness assured Him of his favour.

"13. That Bishop Duppa dying, Her Husband applied to the King upon his promise; but Dr. Morley who had told her Husband that he might have what he would ask, got it, and her Husband was made Bishop of Worcester; but having enjoyed it about half a year, fell sick and died.

"14. That she petitioned the King; setting forth that her Husband left her a Widow with 4 *sons* and a daughter.

"15. That it cost her Husband 200*l.* to remove from Exeter to Worcester, and prayed his Majesty to bestow the half year's rents upon her, which he denied, and gave them to another.

"*Toland's testimony about Mrs. Gauden*, p. 130.

"Mrs. Gauden was often heard to relate the substance of her Narrative to her friends and relations, and who, when Dr. Nicholson, then Bishop of Glocester, did on her receiving the sacrament put the Question to her, affirm'd that her Husband wrote that Book, which several now living in that city do very well remember.

"*Dr. Hollingworth's account of Mr. North's papers. Ep. ded. to his Sermon.*

"1. The first paper is a petition to the King for the Bishoprick of Winchester, which indeed is so Romantick, so childishly cracking and boasting of his Heroic and Secret Service that one would think he had lost all impressions of common polity and prudence.

"2. The next paper is a Letter to my Lord Chancellor Hyde, still for the Bishoprick of Winchester; In which he down-right offers to commit the sin of simony, and bids one half of the Bishoprick of Winchester to get the other. Now He that will enter in at the door of perjury and forswear Himself, will not fail to tell a falsehood, when covetousness and pride have the ascendant.

"3. The last paper is a long Narrative of Mrs. Gauden's, in which she tells you of Dr. Gauden's acquainting K. Ch. 2nd that He wrote the King's Book, who promised Him thereupon the reversion of the Bishoprick of Winchester; though He owned to Dr. Walker after He was Elect of Worcester that He knew not whether K. Ch. 2. knew that He was the Author of it.

"4. Mrs. Gauden says that some of the Rump Parliament friends took the very manuscript her Husband sent to his Majesty and appointed a private Committee to find out the business. This had been brave for Mr. Milton, who would have taken notice of it in his answer to the K. Book. And no doubt the Rump would have got this News all over the Nation." — *Dr. Hollingworth's Epistle to his Sermon published An.* '93.

[We find the foregoing "Summary Account" is extracted from a pamphlet published in 1693, entitled, "*Truth brought to Light, or the Gross Forgeries of Dr. Hollingworth Detected;* to which is annexed a Manifest Proof that Dr. Gauden, not King Charles the First, was the author of *Icon Basilikè*, by a late happy discovery of his original papers upon that occasion." An abstract of this document is also given by Dr. Wordsworth in *Who Wrote Icon Basilikè?* pp. 15, 16. — Ed. "N. & Q."]

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I have been kindly favoured with the following authentic list of the noblemen and gentlemen who, in 1829–30, composed the Metropolitan Convent in England: —

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Can I be informed, through "N. & Q.," if the Metropolitan Convent is still flourishing? Any information respecting a convent which was established at Liverpool between twenty-five and thirty years ago would also be most acceptable.

William Winthrop.

Malta.

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### HEARNIANA.

*Unpublished Letter of Tom Hearne.* — In looking over some old manuscripts here the other day, I found the letter of Hearne the antiquary to

Father Haye, an antiquary long resident at Edinburgh, of which I subjoin a copy. I found at the same time part of the MS. History of Scotland by Father Haye, which has the following description of himself on the title-page:

"Descriptio Scotiæ
Historico-Geographica
Authore
Richardo Aūgūstino de La Haye Scoto
Canonico Regulari D. Genovifæ
Parisiensis
Priore Fani Petri de Petrimonte ad Altum Fluvium
1696."

Father Haye was a relation of ours, and a great friend of my grandfather's, and I have a good many of his MSS.; some, I am sorry to say, in a very dilapidated state from damp and confusion, and some nearly illegible from bad writing. My grandfather was also an antiquary, and compiled a *Monasticon* of Scotland, of which I have the MS., never published.

"Sir, —I did not receive your kind Letter of Sept. 1. till last Night. I am glad the interpolated Fordun is like to come from so good a hand. I had heard of it some time since. And I have therefore taken care that my Design shall not interfere with yours. I give the genuine Fordun, and that too from a MS. which (as I gather from your Proposals) will not be regarded in your Ed. of the interpolated Fordun; upon which account there is no reason why you should stop your Edition for the book I am publishing. As Fordun left his Work imperfect, and did not revise what he had written, 'tis no wonder there are so many Grammatical Mistakes in him. Besides which there are also many Historical Errors, which for me to correct, and animadvert upon, would be to interfere with you, which, as I said before, I avoid. I act the Part of an Editor, not of a Commentator.

"Since you are so obliging as to offer me your service, I desire the favour of you to know, (1) What you think of the Story of Pope Joan? 'Tis in the Interpolations, but not in the genuine Fordun. (2) What you think of Fordun's telling us that Robert III. was born of Eliz. Mure *extra matrimonium?* (3) Whether you have met with any authentick MS. in which Fordun is called *Johannes Scot cognomento Fordon?* (4) Whether the MS. in the Library of the Scots College at Paris, from which a passage is published in p. 19. of *Charta Authentica*, be not really a Copy of the interpolated Fordun?

"I am, with all true respect,
Honoured Sir,
Your most humble servant,
"Tho. Hearne.

[Indorsed]
"To Mr. Richard Haye at the
Potteraw in Hewison's land near
Edinburg."

J. Ss.

Spottiswoode.

*A Note by Hearne on the "Description of Wales."* —The subjoined note in the handwriting of Hearne is from the fly-leaf of a copy of Sir John Prise's *Description of Wales* (Oxford, 1663), formerly in Hearne's possession:

"*Suum cuiq.*
*Tho. Hearne, Dec.*
14 MDCCXXII.

"The following description of Wales was published by Mr. Thomas Ellis, A.M., and Fellow of Jesus College, Oxon, but 'tis much altered from the edition wch Dr. Powell set out with *The Historie of Cambria now call'd Wales*, at London in 1584, 4°.

"The said Mr. Thomas Ellis was a learned man and a very great antiquary. He began also to reprint the said *History of Cambria*, wch was grown (and is now) very scarce. In order to wch that great antiquary Rob. Vaughan, of Hengwort, in Merionethshire, Esq. (who was diverted by other business from publishing this work as he otherwise designed), communicated to him his corrections and additions. But Mr. Ellis finding that a paultry illitterate author called Percie Enderbie had been before hand with him, and some way or other had got Mr. Vaughan's notes also, and was so bold as without Mr. Vaughan's leave to print them in his book (wch is but a poor thing), in folio called *Cambria Triumphans, or ancient and modern British and Welsh Histories*, he laid by his design, and so no more was printed than 128 pages, all wch are here. After he had desisted (for wch all curious and learned men were very sorry, he being so very capable of doing great matters) the copies, all but a very few, were sold for wast paper, upon wch account the Book is now a wonderfull rarity and highly valuable. Dr. Powell's additions are marked thus ✳ Mr. Vaughan's thus ¶. This book belonged to the Rev. Mr. Josiah Pullen, M.A., and Vice principal of Maud. Hall, Oxon."

Cl. Hopper.

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### MRS. MARGARET WOFFINGTON.

Mr. C. Reade has drawn a very charming, but rather too highly rose-tinted sketch of the captivating Peg, who, after all, did not turn saint till infirmity had so stricken her that she was incapable of continuing in her old line of sinning. As an illustration of the good-nature and true artistic feeling of this actress, who for seventeen years (1740—1757) turned the heads and offended the ears of London playgoers, Mr. Reade notices her condescension in playing old Mrs. Day in *The Committee*. Davies says that she acted Mrs. Day, but Genest asserts that "her name does not appear to Mrs. Day in the bills, whereas it frequently stands to Ruth, and that to the last season of her acting." She played Lothario only twice, producing little effect. On the other hand, her Sir Harry Wildair was to the young and old gentlemen of the town what Madame Vestris's Don Giovanni was in the succeeding century. Strange as it may sound, there may have been individuals who saw both these ladies. The young boy of twelve who saw Peg's Sir Harry in 1757, may as an old boy of seventy-five have witnessed the performance of Madame as the Don in 1820. There was only one character, that of Portia, in which Margaret turned her unpleasant voice to good account. In the first scene of Act V. Lorenzo says, "That is the voice, or I am much deceived, of Portia." To which the latter replies, "He knows me, as the blind man knows the cuckoo, *by the bad voice*." And with these words Peg, as handsome and as

inharmonious as a peacock, used to laugh outright, and her audience with her. Mr. Reade, it will be remembered, in the popular work above-named, notices the rivalry of Mrs. Oldfield and Mrs. Bracegirdle, the former as Statira, the latter as Roxalana, in the *Rival Queens*. The town declared for Statira, and Mrs. Bracegirdle gracefully acknowledged the superiority of Mrs. Oldfield in tragedy. They had a similar struggle in comedy, which is unnoticed by Mr. Reade; they both played Mrs. Brittle, and again the public gave the preference to Mrs. Oldfield. Few actresses took such a wide range of character as Mrs. Woffington. She was the original Charlotte in the *Wedding Day*, and (in England) the original Lady Randolph! J. Doran.

Allow me to add, by way of P.S. to this theatrical note, that Mr. Douglass is quite correct in the date of Holman's first appearance, Oct. 25, 1784. I so copied it from the play-bill, and if the error be mine, I can only account for it by the fact that when writing my communication to "N. & Q." I had some bills of 1785 before me.

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### BASIL FIELDING KILLED BY HIS BROTHER.

In the old register of the parish of St. Olave, Hart Street, London, is the following entry among the burials:

"1667, May 10. Basil Fielding slayne by his brother."

This does not at first sight quite agree with Pepys's *Diary*, May 9, 1667:

"In our street at the Three Tuns Tavern, I find a great hubbub; and what was it, but two brothers had fallen out, and one killed the other; and who should they be but the two Fieldings? One whereof, Bazill, was page to my Lady Sandwich, and he hath killed the other, himself being very drunk, and so is sent to Newgate."

May 10th. Here follows some further description, to which is added:

"After dinner went into the church, and there saw his corpse with the wound in his left breast; a sad spectacle, and a broad wound, which makes my hand now shake to write of it."

We shall see how the discrepancy as to the name is reconciled. Meanwhile it will be noticed that in that period the funeral followed close upon the death of a person. The murder was on the 9th May, the burial on the 10th. It must, however, be remembered that only a year and a half had then elapsed since the termination of the great plague, which had rendered very early interment necessary.

July 4th. On this day the sight-seeing annalist went to the Sessions House, to hear the trial of Fielding before Chief Justice Keeling:

"There was also tried this morning Fielding (which I thought had been Bazill, but it proved the other, and Bazill was killed) that killed his brother, who was found guilty of murder, and nobody pitied him."

If any of your readers should be able to supply particulars of this melancholy case from the public records of the time, or other sources, it would prove very interesting. I find no notice of the event in the accounts of the noble family of which these youths appear to have been members. Before I leave the subject of this remarkable register of burials, allow me to record an instance of frightful superstition, of which, alas! the middle of the nineteenth century, with all its boasted enlightenment, can furnish specimens:

"1579, 16th Maye, was buried Agnes Peirsonn, Svant to Mr. Paule Banninge, aged 30 yeres, *Bewitched*."

Perhaps another inmate of the same house may have been thought to have fallen a victim to the same imaginary infliction, though it is not mentioned; as we read, on the 21st of December, 1579, of the burial of Paule Banninge's wife, aged twenty-eight, of a *consumption*. T. B. M.

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### TREASURERS AND REGISTRARS OF THE ROYAL COLLEGE OF PHYSICIANS OF LONDON.

The following complete Series of the Treasurers and Registrars of the Royal College of Physicians of London may be acceptable to some readers of "N. & Q." Like the List of Presidents (2nd S. iii. 211.), they have been compiled from the College Annals, and may be relied on as authentic.

William Munk, M.D.

Finsbury Place, March 31, 1857.

#### Treasurers.

*The First recorded Treasurer of the College was:—*

1. 1583. William Baronsdale, M.D., appointed to that office 14 Nov. 1583. Obiit 1608.
2. 1587. William Gilbert, M.D. Cantab. Obiit 1603.
3. 1593. Radolph Wilkinson, M.D. Cantab. Obiit 1609.
4. 1594. Christopher Johnson, M.D. Oxon. Obiit 1597.
   1597. William Gilbert, M.D. Vide No. 2.
5. 1600. Richard Forster, M.D. Oxon., 1573. Obiit 1616.
6. 1601. Thomas Langton, M.D. Cantab. Obiit 1606.
   1604. William Baronsdale, M.D. Vide No. 1.
7. 1608. George Turner, M.D. Cantab. (?) Obiit 1609-10.
8. 1610. Mark Ridley, M.D. Cantab.
9. 1612. Edward Lister, M.D. Cantab. Obiit 1620.
   1620. Mark Ridley, M.D. Vide No. 8.
10. 1621. Richard Palmer, M.D. Cantab.
11. 1626. John Giffard, M.D. Oxon. Obiit 1647.
12. 1628. *William Harvey, M.D.* The discoverer of the circulation of the blood. Obiit 3 June, 1657.
13. 1629. William Clement, M.D. Obiit 1636.
14. 1630. Simeon Fox, M.D. Obiit 20 April, 1642.
    1634. John Giffard, M.D. Vide No. 11.
15. 1643. John Clark, M.D. Cantab. Obiit 1653.
16. 1645. Othowell Meverell, M.D. Lugd. Batav. Incorp. Cantab., 1616. Obiit 13 July, 1648.
17. 1648. Sir Edward Alston, M.D. Cantab. Incorp. Oxon., 1626. Obiit 24 Dec. 1669.

18. 1655. Sir Francis Prujean, M.D. Cantab. Obiit 23 June, 1666.
19. 1664. Baldwin Hamey, M.D. Lugd. Batav., 1626. Incorp. Oxon., 1629-30. Obiit 1676, æt. 76.
20. 1667. John Micklethwaite, M.D. Patav., 1638. Incorp. Oxon., 1648. Obiit 28 July, 1683, æt. 70.
21. 1676. Thomas Coxe, M.D. Patav., 1641. Incorp. Oxon., 1646. Obiit 1685.
22. 1682. Daniel Whistler, M.D. Lugd. Batav., 1645. Incorp. Oxon., 1647. Obiit 11 May, 1684.
23. 1683. George Rogers, M.D. Patav. Incorp. Oxon., 1648.
24. 1686. Sir Thomas Millington, M.D. 1659. Obiit 5 Jan. 1703-4, æt. 75.
25. 1690. Thomas Burwell, M.D. Lugd. Batav. Incorp. Oxon.
26. 1692. John Lawson, M.D. Patav., 1659. Incorp. Cantab. Obiit 21 May, 1705.
27. 1694. Edward Browne, M.D. Cantab., 1663. M.D. Oxon., 1667. Obiit 28 Aug. 1708, æt. 64.
28. 1704. Edward Halse, M.D. Lugd. Batav. Incorp. Oxon. (?) Obiit 3 Dec. 1711, æt. 80.
29. 1709. Josias Clerk, M.D. Cantab., 1666. Obiit 8 Dec. 1714.
30. 1714. Walter Harris, M.D. Lutetiæ Paris. (?) Obiit 1731 or 1732.
31. 1718. Henry Levett, M.D. Oxon., 1699. Obiit July, 1725, æt. 58.
32. 1721. Thomas West, M.D. Oxon., 1696. Obiit 17 Aug. 1738, æt. 70.
1723. Henry Levett, M.D. Vide No. 31.
33. 1725. Henry Plumptre, M.D. Cantab., 1706. Obiit 26 Nov. 1746.
34. 1727. George Wharton, M.D. Cantab., 1719. Obiit 21 March, 1739.
35. 1739. Richard Tyson, M.D. Cantab., 1715. Obiit 3 January, 1749-50.
36. 1746. Samuel Horsman, M.D. Cantab., 1728. Obiit 22 Nov. 1751.
37. 1751. Sir William Browne, M.D. Oxon. et Cantab. Obiit 10 March, 1774, æt. 82.
38. 1754. Thomas Wilbraham, M.D. Oxon., 1752. Obiit 29 March, 1782.
39. 1762. Henry Hinckley, M.D. Cantab., 1754. Obiit 1 Nov. 1779.
40. 1779. Robert Thomlinson, M.D. Cantab., 1766. Obiit 5 June, 1788.
41. 1788. Sir Lucas Pepys, M.D. Oxon., 1774. Obiit 17 June, 1830, æt. 88.
42. 1799. Richard Budd, M.D. Cantab., 1775. Obiit 2 Sept. 1821, æt. 75.
43. 1814. William George Maton, M.D. Oxon., 1801.
44. 1820. George Gilbert Currey, M.D. Oxon., 1804.
45. 1823. Thomas Turner, M.D. Cantab., 1804.
46. 1845. Edward Thomas Monro, M.D. Oxon., 1814.
47. 1854. James Alderson, M.A. Cantab., 1822. M.D. Oxon., 1829. The present Treasurer of the College.

Registrars.

1. 1579. Roger Marbeck, M.D. Oxon., 1573. The first appointed Registrar. On the 3rd Nov. 1581, he was elected for life, and retained this office to his death in July, 1605.
2. 1605. Radolph Wilkinson, M. D. Cantab. Obiit 1609.
3. 1609. Matthew Gwinne, M.D. Oxon., 1593. Obiit 1627.
4. 1627. Simeon Fox, M.D. Obiit 20 April, 1642.
5. 1630. William Clement, M.D. Obiit 1636.
6. 1636. Eleazer Hodson, M.D. Patav. Incorp. Oxon., 1615-6.
7. 1639. Othowell Meverell, M.D. Lugd. Batav., 1613. Incorp. Cantab., 1616. Obiit 13 July, 1648.
8. 1641. Francis Prujean, M.D. Cantab. Obiit 23 June, 1666.
9. 1650. Baldwin Hamey, M.D. Lugd. Batav., 1626. Incorp. Oxon., 1629-30. Obiit 1676, æt. 76.
10. 1655. George Ent, M.D. Patav., 1636. Incorp. Oxon., 1638. Obiit 13 Oct. 1689, æt. 85.
11. 1670. William Staines, M.D. Cantab., 1638. Obiit 1679-80.
12. 1674. Daniel Whistler, M.D. Lugd. Batav., 1645. Incorp. Oxon., 1647. Obiit 11 May, 1684.
13. 1682. Samuel Collins, M.D. Cantab. Obiit 1685.
14. 1685. Thomas Burwell, M.D. Lugd. Batav. Incorp. Oxon.
15. 1690. Richard Griffith, M.D.
16. 1691. John Bateman, M.D. Oxon., 1682.
17. 1692. Thomas Gill, M.D. Cantab., 1681. Obiit 5 July, 1714.
1702. John Bateman, M.D. Vide No. 16.
18. 1716. Humphry Brooke, M.D. Cantab., 1694.
19. 1718. Henry Plumptre, M.D. Cantab., 1706. Obiit 26 Nov. 1746.
20. 1723. Richard Tyson, M.D. Cantab., 1715. Obiit 3 January, 1749-50.
21. 1737. Laurence Martel, M.D. Cantab., 1726. Obiit 1746.
22. 1739. Thomas Reeve, M.D. Cantab., 1721. Obiit 3 October, 1780, æt. 80.
23. 1745. William Bedford, M.D. Cantab., 1737. Obiit 11 July, 1747.
24. 1747. Thomas Lawrence, M.D. Oxon., 1740. Obiit 6 June, 1783.
25. 1767. Anthony Askew, M.D. Cantab. Obiit 28 Feb. 1774, æt. 51.
26. 1774. Richard Tyson, M.D. Oxon., 1760. Obiit 9 August, 1784.
27. 1781. Henry Revell Reynolds, M.D. Cantab., 1773. Obiit 22 Oct. 1811, æt. 66.
28. 1784. James Hervey, M.D. Oxon., 1781. Obiit 1824.
29. 1814. Joseph Cope, M.D. Cantab., 1810.
30. 1815. Clement Hue, M.D. Oxon., 1807.
31. 1824. William Macmichael, M.D. Oxon., 1816.
32. 1829. Francis Hawkins, M.D. Oxon., 1823. The present Registrar of the College.

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## Minor Notes.

*Gibbon's House and Library.* — They are both in the possession of the Rev. W. Halliday of Glenthorne and Waters-Meet, both near Lynton and Lynmouth. Through the great kindness and liberality of that gentleman, the late lamented Eliot Warburton was permitted to make use of this library, while at the same time he was offered the entire use of the villa or house. In this house Eliot Warburton wrote *Rupert and the Cavaliers.*

M. A., Balliol.

[Some notices of the *dispersion* of a portion of Gibbon's library will be found in "N. & Q." 1st S. vii. 407. 485. 535.; viii. 88. 208.]

*Burial during suspended Animation, &c.* —

"Joannes Scotus, called the Subtle, and a Schoolman, being digged up again by his servant, unfortunately absent at his burial, and who knew his master's manner in such fits, was found 'to have been buried alive.' The

like happened in our days, in the person of a player buried at Cambridge. I have heard also of a physician yet living, who recovered a man to life which had hanged himself, and had hanged half an hour, by frications and hot baths; and the same physician did profess that he made no doubt to recover any man that had hanged so long, so his neck were not broken with the first swing."—Bacon, *Instaur.* 3rd Pt.

MACKENZIE WALCOTT, M.A.

*Shuttlecock, an Aristocratic Game.* —

"The play at shuttlecock is become so much in request at Court, that the making shuttlecockes is almost growne a trade in London — præstat otiosū esse quā nihil agere." — *MS. Diary*, 1601-2.

CL. HOPPER.

*Derivation of the Word "Cotton."* — Webster thinks it probable that this word is derived from an Arabic word *Kotun*, signifying thin or fine.

It seems, however, not improbable that the word *cotton*, as used in the west of Europe, may be derived from the Latin word *cotoneum*, a quince; to which, in respect of size, the elder Pliny (xii. 21.) compares the fruit or gourds (*cucurbita*) of the cotton tree. After his day *cotoneum* may possibly have become the current name for the calyx; and, in lapse of time, for the substance which it contained. HENRY T. RILEY.

*Wood's "History of Oxford."*—In the library of the Philosophical Society of Newcastle-on-Tyne is a copy of Wood's *Historia et Antiquitates Universitatis Oxoniensis*, fol., Oxonii, 1674, on the title-page of which are the following MS. notes: "E libris Thomæ Robinson, A.M., Rectoris de Wicliffe, 1736;" and in the same handwriting —

"Cum notulis manuscriptis Viri Reverendi Guil. Smithii, A.M., aliquandiu Collegii Universitatis Oxon. Senioris Socii, et posteà Ecclesiæ de Melsonby in Agro Eboracensi Rectoris."

The above volume is filled with notes, corrections, and additions, written on the wide margins and on inserted leaves, which might be very useful and interesting to some of your Oxford correspondents. W. C. TREVELYAN.

Wallington.

P.S. At the end of the above volume is inserted a broad sheet, probably seldom to be met with, containing —

"A Description of the Painting of the Theater in Oxford. Printed by Leon Lichfield, A.D. 1674."

*Marriage Certificate of the Period of the Commonwealth.*—I lately found among the papers of a deceased baronet, the following certificate of marriage; and as I am informed by an eminent antiquary that it is very curious, he never having seen a similar one, it may be worthy of preservation in the pages of "N. & Q.:"

"Fforasmuch as I, having receiued a Certificatt of the date of the xiij$^{th}$ of this moonth, under the hand and seale of Owen Perkin, Gent., Register of the consolidated churches of Mathry, that Publicacon was made of an intencon of marriage three lord's days thenbefore in the said parish church between Phillip Harry and Ann Harry, if not any thing objected to the contrary, These are therefore at the desire of the said parties to certify all whome it may concern, that according to the Act of Parliament for marriages, the said Phillip and Anne this present day came before me, and taking each other by the hand did plainly and distinctly pronounce the words in the said Acte mencōed to be pronounced by them, And thereupon, according to the said Acte, I pronounced them to be husband and wife. Given under my hand and seale the ffourteenth day of July, 1655.

"THOMAS DAVIS."

This form could not have differed much from that in use among Dissenters in the present day.

JOHN PAVIN PHILLIPS.

Haverfordwest.

*A Novel Game of Chess.* — A letter from Hanover in a recent number of *Le Nord* describes a grand fancy dress ball given in the Theatre Royal by Count Platen, Minister of Foreign Affairs. The proceedings commenced by a procession of living chessmen, the whole of the pieces magnificently dressed. After the procession the pieces took up a position on a gigantic chess-board prepared for the occasion, and two magicians then played a game which excited great interest and amusement. After the match dances illustrative of all countries and classes of population ensued.

R. W. HACKWOOD.

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## Minor Queries.

*Rubbings of Monumental Brasses.*—I shall be very happy to rub any of the brasses in this county, or in Norfolk or Suffolk, for any of the correspondents of "N. & Q."

My own collection is confined to Cambridgeshire, Norfolk, and Suffolk; and, therefore, I shall be only too glad to rub any of the brasses in this neighbourhood in exchange for others which I have not the chance of getting at. K. K. K.

St. John's Coll., Cambridge.

*Weathercocks.* — I shall feel greatly obliged if some of your correspondents will inform me, 1. When weathercocks first began to be used? 2. Under what circumstances, and for what purpose? 3. What was the original shape? and 4. Why the figure of the cock, hare, greyhound, and arrow, so generally prevail?

Any other information tending to throw light on the various shapes and representations adopted in the vanes of the present day, will be very acceptable and interesting. L. A.

Hull.

*The Old Court Suburb.* — I am not aware that any of the various authors who have written about Kensington notice the residence of royalty there

previous to the period of William III. That monarch purchased the mansion of the Finches, and converted it into a palace, and there Queen Victoria held her first council. As a court-suburb, however, Kensington is of more remote antiquity than the time of "great Nassau." Lord Campbell, in his *Lives of the Chancellors* (vol. i. p. 160., 4th edit.), quotes the following entry from the Close Roll, *temp.* Edward I.:

"On the 23rd August, in the 30th year of the King, *in the King's chamber at Kensington*, in the presence of Otho de Grandison, Amadio, Earl of Savoy, John de Bretagne, and others of the King's Council, the King's Great Seal was delivered by the King's order, by the hand of Lord John de Drakensford, Keeper of the Wardrobe, to Lord Adam de Osgodeberg, Keeper of the Rolls of the Chancery, who was enjoined to keep it under the seal of Master John de Caen, and the Lords William de Birlay and Robert de Bardelay, *until the King should provide himself with a Chancellor.* The Seal being so disposed of, the King set forward on his journey to Dover, by the way of Chichester."

Was the "King's Chamber in Kensington" a temporary or a permanent residence?

J. Doran.

*Souls.* — What kind of moths in Gloucestershire and the neighbouring counties are called "souls"? A clerical friend told me a while ago, as an instance of gross ignorance, that a Sunday School child in that county being questioned as to what was a soul, replied, "A little green thing about as long as that," displaying at the same time the first joint of his little finger. I told him I thought that the child was quite correct, and that a peculiar small moth or butterfly was there known by the name of a "soul." I ask now whether or not I was right. If I was, the resemblance to the classical Psyche and her butterfly wings, and the old fancy that the soul flew away from the body of the dying like a butterfly, will be obvious. William Fraser, B.C.L.

Alton Vicarage, Staffordshire.

*Womanly Heels.* — What is intended by "womanly heels," or "ponerse en chapines," a Spanish saying? M. A. Ball.

*Rats used in Military Operations — "To rat," Origin and Meaning of the Term.* — James, in his *Military Dictionary*, London, 1816, has stated —

"That rats are sometimes used in military operations, particularly in enterprises for the purpose of setting fire to magazines of gunpowder. On these occasions a lighted match is tied to the tail of the animal. Marshal Vauban recommends, therefore, that the walls of powder magazines should be made very thick, and the passages for light and wind so narrow as not to admit them."

Can any instances be given of powder magazines having been exploded in the manner above described? Doubtless, they did occur, or Marshal Vauban would not have recommended that such precautions should be taken in their construction. While writing of rats, it may not be out of place to remark, that the expression, "To rat," is a figurative term "applied to those who at the moment of a division" desert or abandon any particular party or side of a question. The term itself comes from the well-known circumstance of rats running away from decayed or falling houses."

W. W.

Malta.

*Lukin of Essex.* — Burke, in his *Landed Gentry*, states that General Windham (the Crimean hero) is a direct descendant of Geoffrey Lukyn, of Mashbury, co. Essex. Can anyone supply me with the connecting links? General Windham's father assumed that name in place of Lukin, on inheriting the property of his connection, William Windham, the statesman. Dunelmensis.

"*Esemplastic.*" — What is the etymology of this word coined by, and said to have been a favourite of Coleridge? B.

*Portrait of Ascham.* — Is any portrait of Roger Ascham, tutor to Queen Elizabeth, known to exist; and if so, where? C. J. D. Ingledew.

*Sleep.* — Dr. Millingen in his *Curiosities of Medical Experience* states that Cabanis, in his investigations on the mind, has endeavoured to fix the order in which the different parts of our organisation go to sleep, viz. First the legs and arms, then the muscles that support the head and back; the first sense that slumbers, that of sight, followed in regular succession by the senses of taste, smell, hearing and feeling. The viscera he says fall asleep one after the other, but with different degrees of soundness.

Have any others investigated this subject; and if so, with what result? R. W. Hackwood.

*Singular Coincidence.* — In Matthews' very interesting *Diary of an Invalid* (vol. ii. p. 301.), there is the following paragraph: —

"It has been stated, as a singular coincidence, that a deaf and dumb pupil, being asked to define his idea of the sound of a trumpet, compared it to the colour red; as Sanderson, the famous blind Mathematical Professor, used to explain his idea of the colour red, by likening it to the sound of a trumpet."

By whom "stated"? Abhba.

*Thomas Warton.* — It has been frequently said, or assumed, that Thomas Warton was educated at Winchester College, but the best authorities tell us that this is an error. In the Rev. Mackenzie Walcott's *History of William of Wykeham and the College* (p. 197), however, is a poem signed "T. Warton," which seems to afford evidence that Thomas Warton was a Wykehamist. It is entitled "The Happy Junior of Sixth Chamber," and describes very minutely the writer's experi-

ences as a Winchester boy. As this point is interesting, and as I cannot find the poem in any edition of T. Warton's *Poems* (father's or son's), I hope that this will meet the eye of your correspondent Mr. Walcott, and that he will kindly help me to a solution of the question. T. Q.

*Oddities in Printing.*—Can any of the readers of "N. & Q." inform me of a list of books printed contrary to the usual mode of black type on a white ground? I have a sermon on *Excise*, printed in white letters on black paper; and Chidley's *Complaints of those who break the Law of God by killing of Men for Theft*, 1652; Wilkes's infamous *Essay on Woman*, 1772; and *Le Livre Rouge, or Red Book*, a list of French pensions, Dublin, 1790. These three are red letters upon white paper. Many books, especially Bibles and New Testaments, were printed in black upon a greenish yellow paper in the sixteenth century. Are these singularities noticed in any work on printing? George Offor.

*University Hoods.*—What is the difference in the M.A. and B.A. hoods of the Universities of Oxford, Cambridge, Dublin, and Durham?

M.A. (Balliol).

*Colours of Hoods.*—What is the colour of the hoods for each degree worn at Dublin, Durham, S. Bees, and Birkenhead? Notsa.

*Receiving the Hood.*—In what manner does the graduate at Oxford or Cambridge receive the hood of B.A. and M.A.; and what is the form of words used on occasions of these ceremonies?

A Student.

Working Man's College.

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## Minor Queries with Answers.

*The Chauntry, near Ipswich in Suffolk.*—What was the building called the Chauntry originally? From the name it appears to have been connected with some religious house in former times; and I have been informed that various ecclesiastical relics have been discovered in the grounds attached to the building. The present possessor, Sir Fitz-Roy Kelly, purchased the estate from a family of the name of Collinson, descendants of the well-known botanist of last century, Peter Collinson; but it had only been in their possession since the year 1799, and then also by purchase, but from whom I do not know. What I wish to ascertain is, who were the original owners of the place, and how it came into their possession, with any notices of its having existed at the dissolution of religious houses in England? A. S. A.

[The Chauntry was so named from its being built on lands given by Edmund Dandy, in 1514, for endowing a chauntry in the church of St. Lawrence, Ipswich, for a secular priest to offer at the altar of St. Thomas in behalf of himself and his relations. Kirby, in his *Suffolk Traveller*, 2nd edit., says, "The present house was built by the late Edward Ventriss, Esq., Master of His Majesty's Court of King's Bench, of whose heirs it was purchased by the late Sir John Barker, Bart., and is now [1764] vested in his son Sir John Fytch Barker, Bart., who resides here." From a MS. of Suffolk families, quoted in Davy's Suffolk Collections in British Museum, it appears that "the family of the Cutlers have been owners of the house called the Chauntry, and that Benjamin Cutler, Esq., was the owner of it in 1655." At the death of Michael Collinson (son of Peter Collinson) on Aug. 21, 1795, the Chauntry descended to his only son, Charles Streynsham Collinson, at that time resident in India (*Gent. Mag.*, Sept. 1795, p. 792.). The next notice of this property that occurs to us appeared in the *Ipswich Journal* of July 30, 1836: "On Tuesday last the Chauntry estate at Sproughton was sold by auction by Mr. Garrod. The capital mansion house, with 13 a. 1 r. 4 p., was purchased by Col. Neale, we understand, for Charles Lillingston, Esq., for 6800*l.* exclusive of timber and fixtures. A farmhouse adjoining, called the Lower Chauntry, with 65 a. 1 r. 5 p., was knocked down for 3200*l.*, and has since been purchased by Robert Woodward, Esq." Charles Lillingston, Esq., died on Aug. 28, 1851, and his son Charles Wm. Pownall Lillingston was killed whilst leading the attack on the fort of Seistan, early in 1851. In the following year the Chauntry became the residence of Sir Fitz-Roy Kelly.]

*The Devil looking over Lincoln.*—Can any correspondent explain the meaning of the expression so frequently quoted, "like the devil over Lincoln"? I here cite two passages where it occurs: one from Pope's "Imitation of the Second Epistle of the Second Book of Horace;" the other from *Kenilworth:*

> "Heathcote himself, and such large-acred men,
> Lords of fat Ev'sham, or of Lincoln fen,
> Buy every stick of wood that lends them heat,
> Buy every pullet they afford to eat.
> Yet these are wights who fondly call their own
> Half that the devil o'erlooks from Lincoln town."
>
> Ver. 240. to 246.

And Giles Gosling, the host of the Black Bear of Cumnor, thus addresses Tressilian:

> "Here be a set of good fellows willing to be merry: do not scowl on them like the devil looking over Lincoln."
> —*Kenilworth*, vol. i. p. 19. (edition of 1831.)

Oxoniensis.

[The following explanation of this saying is given by Fuller in his *Worthies*, under Oxfordshire and Lincolnshire, art. Proverbs:—"Some fetch the original of this proverb from a stone picture of the Devil, which doth (or lately did) over-look Lincoln College. Surely, the architect intended it no farther than for an ordinary antick, though beholders have since applied those ugly looks to envious persons, repining at the prosperity of their neighbours, and jealous to be overtopt by their vicinity. The Latines have many proverbs parallel hereunto, to express the ill aspects of malevolent spectators, as, 'Cyclopicus obtutus,' and the Cyclops, we know were deformed at the best, (envy makes a good face look ill, and a bad, look worse,) 'Vultus Titanicus,' 'Vultus Scythicus,' 'Limis oculis os oblique inspicere,' 'Thynni more videre,' (to look line a *thuny*,) a fish, which, as Aristotle saith, hath but one eye, and that, as some will have it, on the left side;

so full is malice of sinister acceptions. To return to our English proverb, it is conceived of more antiquity than the fore-mentioned College, though the secondary sense thereof lighted not unhappily, and that it related originally to the cathedral church in Lincoln. The Devil is the map of malice, and his envy (as God's mercy) is over all his works. It grieves him whatever is given to God, crying out with that flesh devil, 'Ut quid hæc perditio?' what needs this waste? On which account he is supposed to have overlooked this church, when first finished with a torve and tetrick countenance, as maligning men's costly devotion, and that they should be so expensive in God's service; but it is suspicious that some, who account themselves saints, behold such fabricks with little better looks."

*Travels of Henry Wanton.* —

"The Travels of Henry Wanton in Terra Australis Incognita, and the Land of the Monkeys, translated from English into Italian, and thence into Spanish by Don Joaquin de Guzman y Manrique, &c. 4to. Madrid, 1781."

The above is the translated title-page of a Spanish book, of which I have only an odd volume, the second. I wish to know whether it is really a translation, and, if so, what is the English original?

H. B. C.

U. U. C.

[Henry Wanton is a feigned name. An Italian edition appeared in 1772, entitled *Delli Viaggi di Enrico Wanton alle Terre Australi.* Nuova Edizione, 4 tom. In Londra, 1772. A copy of the Italian edition is in the King's library at the British Museum, and is noticed in the *Monthly Review* of 1772, vol. xlvii. p. 501. The reviewer states, that "the archetype of this work must have been the famous travels of Lemuel Gulliver; and as in that performance, so likewise in the imaginary voyages before us, we have much useful satire laid up for the human species, without the invidious mode of making that species the immediate object of flagellation."]

*Cuchullin and Conloch.* — In Mr. Grant's new book, *Philip Rollo*, p. 453., the following sentence occurs:

"Red Angus is as strong as *Cuchullin*, and M'Coll as unerring as *Conloch*."

Perhaps some of your readers may be able to explain these similes.

N. E. P.

[The allusion is to two Gaelic proverbs: 1. "He has the strength of Cuchullin." 2. "As unerring as the hand of Conloch." Cuchullin is one of the heroes in *Fingal*, and celebrated for his amazing strength. Conloch was the son of Morni, and brother of Gaul. See Ossian's *Poems.*]

*Blacklands and Northend.* — Can any of the correspondents of "N. & Q." state where Blacklands and Northend were situated? Both places are believed to be in the neighbourhood of London. Sir John Stanley resided at Northend in the year 1734. Was this the name of the parish or of his house?

Isca.

[Northend is a village extending from Walham Green to Hammersmith, where the celebrated Jacob Tonson, the bookseller, had a house. In the year 1718, Hicks Borough surrendered a messuage near Northend, Fulham, called Browne's-house, which had been formerly Lord Griffin's, to Sir John Stanley, Bart., from whom it passed, anno 1735, to William Monk, Esq. (Lysons' *Environs*, ii. 365.) Blacklands is in the Marlborough Road, Chelsea, which was formerly called Blacklands Lane. Bowack, in his *Antiquities of Middlesex*, fol., 1705, informs us that "William Lord Cheyne, Viscount Newhaven in Scotland, has two good seats in Chelsea: the one (being the Mansion-house) is situated at the east end of the town near the Thames; and here it was that Queen Elizabeth was nursed: the other stands some distance north of the town, and is called Blackland House, both now [1705] let to French boarding-schools." It is now a private lunatic asylum.]

*Tyndale's New Testament.* — Lowndes (*Bib. Manual*, p. 1793. col. 2.), describing an edition of the New Testament published in Nov. 1534, says, "In this edition first appeared the celebrated Prologue to the Romans, occupying thirty-four pages, respecting which some controversy ensued." I have in my possession an edition wanting beginning and end, which I have reason to believe to be Joye's, yet having this "celebrated Prologue." Has Lowndes in this case made a mistake, or is mine not the edition I suppose? Perhaps some of your numerous correspondents can explain this circumstance. If it were not asking too much, I should like the opinion of Mr. Offor on the point.

J. Gibson.

Maidstone.

[We have submitted our correspondent's Query to George Offor, Esq., who has kindly furnished the following reply: —

"The editions of Tyndale's New Testament from 1534 to 1550 are so numerous and so similar to each other that it is difficult to identify the date of an imperfect copy. I should have published an amusing account of these rare books, with the means of identifying the edition of any imperfect copy, had not the heavy and incorrect Annals by Anderson, and the imperfect list by Wilson, forestalled me in the market. The edition of 1534, by Joye, is exceedingly rare, and may be known by his having substituted 'the life after this life,' or 'verie lyfe,' for the word 'resurrection,' in the Gospels, Acts, and Hebrews. See John v. 29. &c. &c.

"Joye's edition bears the imprint of 'Christophel of Endhouen, MDXXXIIII. in August.'

"Tyndale's 'Marten Emperour, MDXXXIIII. in the moneth of Nouember.'

"Another edition by G. H. MDXXXIIII.

"These three have titles within a border of wood-cuts; and there is also one without a border, MDXXXIIII. All the four editions in 1534, and seven in 1536, are very similar in size and appearance.

"If Mr. Gibson would allow me an opportunity, his volume shall be compared with many original editions in my library, some in fine preservation, and I have little doubt of being able to identify it.

"Hackney."]

*City Poet Laureate.* — When was this office established, and where is to be found a list of persons who held it? Settle held it in 1703, after which it appears to have been discontinued.

R. W. Hackwood.

[The entire list of City Poets Laureate, according to Mr. Fairholt — that pleasant chronicler of our civic pa-

geants — comprises the names of George Peele, Anthony Munday, Thomas Dekker, Thomas Middleton, John Squire, John Webster, Thomas Heywood, John Taylor, Edmund Gayton, Thomas Brewer, John Tatham, Thomas Jordan, Matthew Tanbman, and Elkanah Settle. (*The Civic Garland*, p. xxxvii., Percy Soc. Publications.)]

*Middlesex Knights of the Shire.* — I offer no apology for asking your insertion of the following in deference to a wish expressed in the "leading journal" of the day, from whose columns I transcribed it. Vide *Times*, April 9.:

"It may be noted that the members for the metropolitan county are not 'girt with a sword' like other county members upon their election; perhaps some readers of 'N. & Q.' may be able to state whether the practice in Middlesex is singular in this respect, and why the custom (if it ever prevailed) fell into desuetude."

Henry W. S. Taylor.

Southampton.

[We have not been able to trace any authority for omitting to gird with the sword the newly elected M.P.'s for Middlesex. The only notice of the Knights of the Shire for this county differing from their brethren which we can discover is, "that Parliaments being usually held in this county, the knights had only fees for attendance, and no allowance for coming and going as in other counties." If the girding was formerly practised, it probably fell into desuetude in 1769, when Wilkes was repeatedly re-elected, but being in the King's Bench could not attend at the declaration of the poll.]

## Replies.

### DUKE OF FITZ-JAMES.

(2nd S. ii. 296.)

In reply to F. C. H.'s Query regarding the *Bishop of Soissons* of this family, I am able to give the following particulars. François, Duc de Fitz-James, second but eldest surviving son by the second marriage of the celebrated Marshal-Duke of Berwick (illegitimate son of King James II. of England, by Arabella Churchill, sister of the Duke of Marlborough), was born January 10, 1709, was styled Governor of the Limosin in his youth, and on his father's death, at the siege of Philipsburg, in Baden, June 12, 1734, would have succeeded to the French *Duché-Pairie* of Fitz-James, erected in 1710; but having entered into holy orders previously, he never assumed the title; and his next brother, Henry, being also an ecclesiastic, the honours and estates passed to James (the third son of the above second marriage of the Duke of Berwick with Anne, daughter of Henry Bulkeley, Esq.), who was ancestor of the present Duke of Fitz-James in France. Francis was nominated, in 1738, to the Bishopric of Soissons, in Picardy, in succession to Mgr. Charles le Fébre de Laubriéres; this see gave the title of Count to its occupants, and its bishop was first suffragan to the metropolitan of Rheims, having also the right to crown the kings of France in the absence of the archbishop, by permission of the Chapter of Rheims. The bishopric, which was founded in the third century, is still existing; and the department of the Aisne forms the limits of the diocese at the present day. The new prelate was also shortly afterwards appointed first Almoner to King Louis XV., and worthily performed the functions of that office when his sovereign was taken ill at Metz, and supposed to be dying; but he subsequently adopted Jansenist principles, and on many occasions borrowed his writings from them. The Jansenist La Borde, an Oratorian priest, edited and compiled the bishop's *Instruction Pastorale* against the Jesuit Pichon in 1748; and Gourlin, another Jansenist priest of the diocese of Paris, composed for him his long *mandement*, in seven volumes, directed against the Jesuits Hardouin and Berruyer, in the year 1759. M. de Fitz-James, about the same period, issued, to his diocese of Soissons, a Catechism and a Ritual, with instructions for Sundays and holidays; this work, which was in three volumes, was probably also written by the above-mentioned Gourlin. At the assembly of the French bishops in 1761, he declared himself of the party opposed to the Jesuits; and published, on that occasion, another *Instruction Pastorale*, the authorship of which was generally assigned to the same Gourlin, — which was afterwards condemned by a brief of Pope Clement XIII., and was the cause of his being looked upon unfavourably by his episcopal colleagues, from the principles there enunciated. The Bishop of Soissons appears to have taken no part in public affairs subsequently to the publication of his last work; and he is generally considered as the last member of the French episcopacy who supported the Jansenist cause by his writings and speeches. The date of his death I have not ascertained, though it probably occurred within a few years after the period of his last appearance in public, above alluded to, in 1761. The right of M. François Fitz-James to bear the royal arms of England was derived from his descent, as already noted; as those described by F. C. H. are those of the present ducal house of Fitz-James, as handed down from their ancestor, the Duke of Berwick.

For the greater part of the above particulars I have chiefly consulted Moreri's *Dictionnaire Historique*, and Rohrbacher's *Histoire Universelle de l'Eglise Catholique*, 10me edit., 1852; tom. 27me, pp. 149—150. A. S. A.

Barrackpore (E. I.), Feb. 21, 1857.

### EARLY MENTION OF TOBACCO.

(2nd S. iii. 207.)

It may be considered somewhat singular, as remarked by Mr. H. T. Riley, that no mention of

the new and striking habit of tobacco-taking is to be found in the plays of Shakspeare; especially as contemporary satires and epigrams (see Malone's *History of the Stage*, *temp.* 1598) inform us that the practice had become in his time so far general as to have invaded the proscenium itself. One might have expected some allusion to this "pleasante pastime" in the curriculum of dissipation through which "fat-witted" Sir John led merry Prince Hal; or that a screw of Virginia would have formed an item in the tavern-bill abstracted by Poins from the pocket of that "whoreson round man." But such is not the case: and inasmuch as Shakspeare, who has touched upon everything else, has omitted all mention of tobacco, I think we are justified in concluding that his pipe was never out of his mouth; just as, because Bacon, treating "*de omne re scibili*," never alluded to Shakspeare, he himself was the author of the plays falsely attributed to that mythical personage.

Perhaps, indeed, the "pouncet-box" held so daintily by his fop (*Henry IV.*, Act I. Sc. 4.) *may* have contained some simple form of that "snuff-mundungus" which has since acquired so complicated and Protean a character: but more probably it merely held one of those cephalic powders or sternutatories which had been medicinally used from the time of Hippocrates, and were employed by certain nations and individuals as a matter of habit or affectation.

What is the correct date of the introduction of tobacco into England? About 1586, say the majority: I, however, feel almost disposed to fix it some twenty years earlier, and to attribute the honour of its first importation to Sir John Hawkins. To this view I am strongly conduced by the direct assertion of John Taylor, the Water-Poet, in his *Prosaical Postscript to the "Old, old, very old Man,"* &c., 4to., London, 1635, and the statements of Stow and others. I have never been fortunate enough to meet with Hawkins's *True Declaration of the Troublesome Voyage of Mr. John Hawkins to the Partes of Guynea and the West Indies in* 1567 *and* 1568, which, published in 1569, might contain something decisive on this point. Lobelius, who had often visited this country, asserts that it was cultivated here as early as 1570.

Whichever of these dates may be correct, it is certain that the new and strange habit acquired a prevalence with a rapidity to which the history of no other luxury or invention affords a parallel, and which has continued to increase at the same rate to the present day, in spite of edict, bull, ukase, counterblast, proscription, sermon, tract, anathema, and proclamation. In the time of Hall, Bishop of Norwich, who wrote in 1597, it had become what he considered a vice of the time: he alludes to it in his Satire on the decline of ancient hospitality (book v. sat. 2.); and again (book iv. sat. 4.) his gallant of the day, after luxuriating on various dainties,

> "Quaffs a whole tunnell of tobacco smoke."

In this year, too, was first acted Ben Jonson's *Every Man in his Humour*, in which Captain Bobadil enjoins upon Master Stephen the taking of "Trinidado," and pronouncing green-wound, balsamum, and St. John's wort, "mere gulleries and trash" to it, swore by Hercules that he would hold and affirm it to be, before any prince in Europe, "the most sovereign and precious weed that ever the earth tendered to the use of man."

In the following year Paul Hentzner, a German tutor visiting England with his pupil, was struck with the universality of the habit: not only at places for bull and bear baiting, but "everywhere else," says he, "the English are constantly smoaking tobacco."

Dekker, cited by Mr. Riley, also alludes to the custom in his *Gull's Horn-Book*, pp. 119, 120.

Again, in Nov. 1601, Mr. Secretary Cecil alludes in a speech to a then existing patent of monopoly enjoyed by tobacco-pipe makers (D'Ewes's *Journal of the Parliaments of Queen Elizabeth*, p. 65.); and in the *Criminal Trials*, vol. i. p. 361. (cited in *Penny Magazine*, No. 18.), the French ambassador in his despatches represents the peers, on the trial of the Earls of Essex and Southampton, smoking copiously, while they deliberated on their verdict.

Just about this time, too, a lively controversy was going on as to the merits and demerits of tobacco: one of the pamphlets which appeared is entitled *A Defence of Tobacco, with a friendly Answer to the late printed Booke called "Worke for Chimney Sweepers,"* 1602; and we also have the *Metamorphosis of Tobacco*, by John Beaumont, 4to., 1602, — the metamorphosis being that of a young and beautiful nymph into — as Spenser, another contemporary and friend of Raleigh, calls it—"diuine tobacco." A notice of this scarce and curious tract, with extracts, will be found in Collier's *Poets: Decameron*, vol. i. p. 186.: a copy was recently advertised by Mr. J. Russell Smith, wanting title, at the low price of 7*s.* 6*d.*

I need not pursue the subject, as allusions to this habit now become numerous in the works of our dramatic and satirical writers; and conclude with the statement of Barnaby Rych, otherwise "Drunken Barnaby," as showing how general, a few years later, the use of the "sacred herb" had become, to the effect that no less that seven thousand houses were supported by "selling tobacco in London, and neare about London." (*The Honestie of this Age*, 4to., London, 1614, p. 26.)

William Bates.

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Joshua Sylvester, a Puritanical writer in the

days of Queen Elizabeth, wrote a poem against tobacco with the following title:

"Tobacco battered and the Pipes shattered about their Ears that idly idolize so loathsome a Vanity, by a Volley of holy Shot thundered from Mount Helicon."

W. W.

Malta.

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*Sonnet on Tobacco.* — As many of the readers of "N. & Q." are interested in poetical effusions on the "nasty weed," I present them with a little sonnet from the pen of Sir Robert Aytoun. This worthy knight was born in the Castle of Kinaldie in 1570, and died in the palace of Whitehall in 1638. It is transcribed from *The Poems of Sir Robert Aytoun*, edited by Charles Roger, 8vo., Edinb. 1844.

"Forsaken of all comforts but these two,
My faggot and my pipe, I sit and muse
On all my crosses, and almost accuse
The Heav'ns for dealing with me as they do.
Then Hope steps in, and with a smiling brow
Such cheerful expectations doth infuse
As makes me think ere long I cannot choose
But be some grandee, whatsoe'er I'm now.
But having spent my pipe, I then perceive
That hopes and dreams are cousins — both deceive.
Then mark I this conclusion in my mind,
It's all one thing — both tend into one scope —
To live upon Tobacco and on Hope,
The one's but smoke, the other is but wind."

Edward F. Rimbault.

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*A few Words anent Tobacco.* — Although James I. is said to have written "*A Counter-blast to Tobacco*, to which is added a learned Discourse by Dr. Everard Maynwaring, proving that Tobacco is a procuring cause of the Scurvey: London, 1672, quarto," — it will be seen from the following extract from the Records that he did not mind granting a lease for the sale of clay "proles Tobacco-pipes."

"*Originalia* 16 *James I.* — Rex licentiam dedit Philippo Foote pro 21 annis vendere le Clay pro les Tobacco pipes in Civitate Londoniæ sub redditu ibidem specificato."

Anon.

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DOUBLE CHRISTIAN NAMES.

(2nd S. iii. 99.)

To show the increase of double Christian names in modern times, I send you the following compilations from Dr. Bliss's *Catalogue of Oxford Graduates:*

| | | Number of Persons. | Double Xtian Names. |
|---|---|---|---|
| Proctors. | A.D. 1660—1700 | 86 | 0 |
| | 1701—1750 | 102 | 0 |
| | 1751—1800 | 102 | 8 |
| | 1801—1850 | 106 | 44 |
| | 1851—1856 | 13 | 8 |

From the foundation of the various colleges and halls, with one exception, all who have had two Christian names have been elected in this century:

University, 1 present.
Balliol, 0.
Merton, 1, present.*
Exeter, 3, present and last two.
Oriel, 0.
Queen's, 0.
New, 1, last.
Lincoln, 0.
All Souls, 0.
Magdalen, 1, last.
Brasenose, 2, present and last.
Corpus, 1, last.
Christ Church, 2,
Trinity, 0.
Jesus, 0.
St. John's, 0.
Wadham, 1, present.
Pembroke, 1, last.
Worcester, 1, present.

St. Alban Hall, 0.
St. Edmund, 0.
St. Mary, 1, last.
New Inn, 1, last.
Magdalen, 1, present.

Of the twenty-nine Chancellors of the University from 1552—1852, the following only have borne two or more Christian names:

1762. Geo. Henry Lee, Earl of Lichfield.
1792. Wm. H. Cavendish Bentinck, Duke of Portland.
1809. Wm. Wyndham Grenville.
1852. Edw. Geoffry Smith Stanley, Earl of Derby.

Of the burgesses in Parliament (fifty), from 1603—1850, only

Mr. Thos. Grimston Bucknall-Estcourt,
Sir Robert Harry Inglis, and
Mr. Wm. Ewart Gladstone,

have more than one Christian name: these were first elected within the last thirty years.

Deo Duce.

Oxford.

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The registers of this parish (Wiston), perfect from 1538, do not afford a single instance of more than one name being given in baptism until 1781.

Chas. E. Birch.

Rectory.

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RICHARD, KING OF THE ROMANS.

(2nd S. iii. 267.)

Mr. Taylor's notice of this individual gives me information which I am in some measure able to repay, assuming, as I do, that our reference is to the same individual. So long since as when John Evelyn was travelling in Italy, he "*made a note*" (copied also by me) of an epitaph in the church of San Michael, Lucca, from a tomb which, as he says, "still exists a *crux* to antiquaries and travellers." The epitaph is as follows:

"Hic Rex Richardus, requiescit Sceptifer almus.
Rex fuit Anglorum (?), regnum tenet iste polorum.
Regnum dimisit, pro Christo cuncta reliquit.
Ergo Richardum nobis dedit Anglia Sanctum.
Hic genitor Sanctæ *Walburgæ* Virginis almæ,
Et *Willebaldis* Sancti simul et *Venebaldi*,
Suffragium quorum nobis det regna polorum."

Although it is most probable that this epitaph refers to that individual mentioned by Mr. Tay-

* Double sirname?

LOR, there are yet difficulties to be reconciled: he is called Rex "Anglorum:" this he never was, but an Englishman King of the Romans. He is said to have abdicated the kingdom, and seemingly embraced a religious life, at *Lucca:* so I interpret the line "Richardum *nobis* dedit Anglia Sanctum." This seems to differ from a very definite notice of him which I shall give presently.

He is said to have been parent of a holy virgin, Saint *Walberga*, and of two holy men, called Saints *Willebald* and *Venebald;* but Betham's elaborate *Tables of Royal Descents* are silent respecting these offspring, as is also the following from the *Peerage Lists* of Ralph Brooke (York Herald), published 1619, under the title "Cornwall:"

"Richard, second son of King John, in the 11th yeare of Henry III. his brother, was created Earl of Poictou and Cornwall; and in the 12th yeare of said Kinge's Reigne the King gave him all the lands in England, which were *Reginald Dampmartins*, Earle of Boloignes; and in the year 1257, he was by the Princes of Germanie chosen King of the Romans, and crowned at Aquisgraue. He did write himself Richard King of the Romaines, *and always Augustus*, and married to his first wife, Isabel, sister and one of the Heires of *William Marshall* the yonger, Earle of Pembroke, and had issue *John*, that died yonge; Henrie, slaine by *Guy* and *Simon*, sonnes of Simon Montfort, Earll of Leicester, in the church of St. Sylvester, in *Viterbium* (Viterbo), in Italy, 1272, in revenge of their father's death, that was slaine in the Barons' warres in England, and *Richard*, that died without issue.

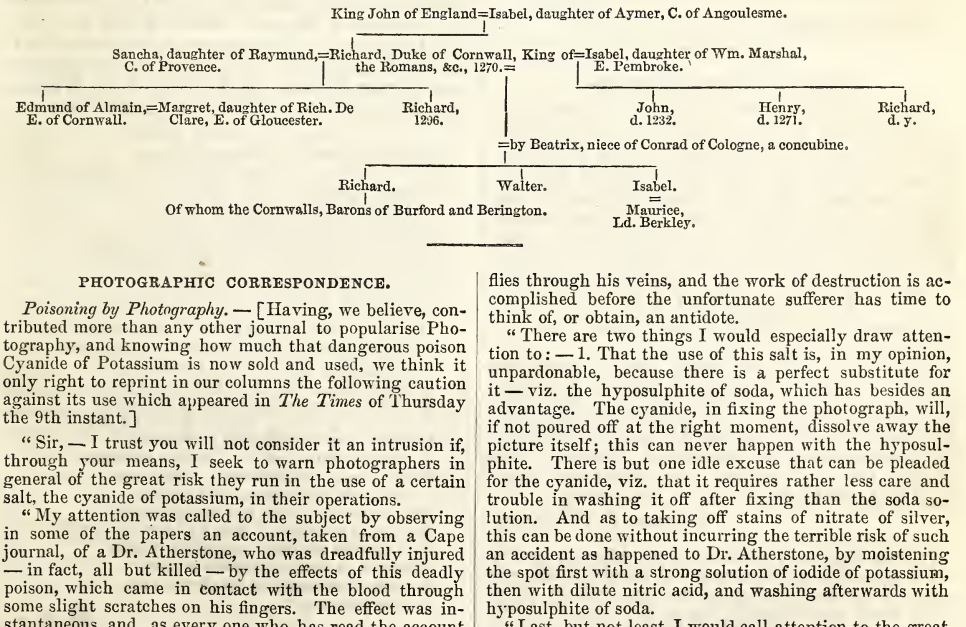
"His seconde wife was Sincia or Sanchia, daughter, and one of the Heires of *Reymond Berengar*, Earl of Provence, and sister to Queen Eleanor, by whom he had issue *Edmond*, Earle of Cornwall, and *Richard* that died at the siege of Barwick, with an iron shot in his head, 1296. He had also Richard, a base sonne, who was the father of Sir Geoffry Cornwall, Knight, of whom is descended the family of Cornwalls of Burford. This Richard died in his Castle of Barkhamstede, near London, 1272, and was buried in the Abbey of Hales in Gloucestershire, which was of his foundation.

"*Il portoit*, d'argent a un Lion rampant gueulles, corone d'or, un bordure sable, besantée."

There is some ambiguity in the above. "This Richard," buried at Hales, in Gloucestershire, may mean the "base sonne" spoken of just before, and if so, would remove the difficulty about the Richard King of the Romans whose epitaph is at Lucca; but the other difficulty about the unnamed children remains untaken away. I subjoin an extract from Betham's table: perhaps some one else with fuller information may give a fuller solution of the problem, or perhaps correct any mistake in confounding two persons altogether different.

A. B. R.

Belmont.




## PHOTOGRAPHIC CORRESPONDENCE.

*Poisoning by Photography.* — [Having, we believe, contributed more than any other journal to popularise Photography, and knowing how much that dangerous poison Cyanide of Potassium is now sold and used, we think it only right to reprint in our columns the following caution against its use which appeared in *The Times* of Thursday the 9th instant.]

"Sir, — I trust you will not consider it an intrusion if, through your means, I seek to warn photographers in general of the great risk they run in the use of a certain salt, the cyanide of potassium, in their operations.

"My attention was called to the subject by observing in some of the papers an account, taken from a Cape journal, of a Dr. Atherstone, who was dreadfully injured — in fact, all but killed — by the effects of this deadly poison, which came in contact with the blood through some slight scratches on his fingers. The effect was instantaneous, and, as every one who has read the account knows, the most alarming symptoms followed. Now, this might easily happen to any one else. A man using this solution forgets some little scratch on his finger, and by accident a drop falls on the place; in a moment the poison flies through his veins, and the work of destruction is accomplished before the unfortunate sufferer has time to think of, or obtain, an antidote.

"There are two things I would especially draw attention to: — 1. That the use of this salt is, in my opinion, unpardonable, because there is a perfect substitute for it — viz. the hyposulphite of soda, which has besides an advantage. The cyanide, in fixing the photograph, will, if not poured off at the right moment, dissolve away the picture itself; this can never happen with the hyposulphite. There is but one idle excuse that can be pleaded for the cyanide, viz. that it requires rather less care and trouble in washing it off after fixing than the soda solution. And as to taking off stains of nitrate of silver, this can be done without incurring the terrible risk of such an accident as happened to Dr. Atherstone, by moistening the spot first with a strong solution of iodide of potassium, then with dilute nitric acid, and washing afterwards with hyposulphite of soda.

"Last, but not least, I would call attention to the great want of caution in placing this salt in the hands of persons unacquainted with its dangerous properties. Sets of photographic apparatus, with chymicals, book of instructions, &c., complete, are now very generally sold at prices

of three, five, and ten guineas and upwards. I bought one of these myself, and found it answer very well; but now comes the point which I would entreat persons who are amusing themselves in this art, or whose friends or children are doing so, to observe,—Among the chymicals is a bottle labelled (as I know for a fact) only 'Fixing solution.' Now, who is to know whether it is the cyanide or the hyposulphite? In my case it was the cyanide, and it is so most generally. In the book of instructions the proportions for making this solution are given, but without the slightest mention of its poisonous qualities, and without even mentioning the hyposulphite as a substitute. There is also a book published by one of the first photographic establishments in London, in which this salt is prescribed in two operations,—first in cleaning the plate, and then, as before, in the fixing process; but in both cases without any caution as to its use. It is absolutely unnecessary in the cleaning, as ammonia will do equally well. I will just mention what happened to myself, and which proves the danger there is. In that very operation, viz. cleaning the plate, I cut my finger, I suppose with the edge of the glass; but did not perceive it till I saw drops of blood on the cloth. Now, Sir, I would just ask the gentlemen who publish that book what would have happened had I been following their directions as to cleaning plates?

"If what I have said may be the means of cautioning persons from using (as is very generally done by amateurs, especially ladies,) solutions without knowing what they are, I trust you will not think your valuable space wasted

"I remain, respectfully, your obedient servant,

"A. V. G.*

"Sydenham, April 8."

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## Replies to Minor Queries.

*Clinch of Barnet* (2nd S. iii. 69.)—According to one of his own advertisements, this worthy "imitated the horses, the huntsmen and a pack of hounds, a sham doctor, an old woman, a drunken man, the bells, the flute, the double curtell (or bassoon), and the organ,—all with his own natural voice, to the greatest perfection." He also claims the merit of being "the only man that could ever attain to so great an art." He performed at the corner of Bartholomew Lane, behind the Royal Exchange. His charge for admission was one shilling each person.

The dates of Clinch's birth and death are unknown. Notices of him may be seen in *A Pacquet from Wills*, 8vo., 1701; *The Spectator*, No. 532.; Malcolm's *Anecdotes of the Manners and Customs of London during the Eighteenth Century*, 8vo., 2 vols., 1810; and George Daniel's *Merrie England in the Olden Time*, 8vo., 2 vols., 1842.

Edward F. Rimbault.

[* This letter was replied to on the following day by Mr. Long, of the well-known firm of Bland & Long, who states it is "ridiculous" to believe that such ill effects could result from this salt; but as Mr. Hardwick in his *Photographic Chemistry* (3rd Edition) p. 377, speaks of the cyanide of potassium as "*highly poisonous*," and further instances of its injurious effects have been given in *The Times*, we adhere to our original intention of printing the foregoing caution against its use.]

*Hollands: Geneva* (2nd S. iii. 169.)—Though unable to answer Old Tom's Query as to the first mention of *Hollands*, I can furnish him with an early allusion to *Geneva*. I have before me a poem entitled, *Geneva, a Poem addressed to the Right Honourable Sir R—— W——. By Alexander Blunt, Distiller. London: Printed for T. Payne in Lovell's Court, Paternoster Row.* 8vo. 1729. Price 6*d*.

The following lines form the opening:

"Thy virtues, O Geneva! yet unsung
By ancient or by modern bard, the muse
In verse sublime shall celebrate. And thou
O W—— statesman most profound! vouchsafe
To lend a gracious ear; for fame reports
That thou, with zeal assiduous, dost attempts
Superior to *Canary* or *Champaigne*,
Geneva salutiferous to enhance;
To rescue it from hand of porter vile,
And basket woman, and to the bouffet
Of lady delicate, and courtier grand,
Exalt it; well from thee may it assume
The glorious modern name of *royal* Bob!"

Though "Brandy, cogniac, Jamaica Rum, and costly Arrack" are alluded to, there is no mention of Hollands in the poem, which is a Defence of *Geneva* against *Ale*,—the Grand Jury of Middlesex having in their presentment (1728–9) complained "of the great mischiefs which arise from the number of shops or houses selling a liquor called Geneva." Perhaps one more extract may be worth giving, for the statement it contains, namely, that Geneva was introduced by William III., and that "Martial William" drank Geneva:

"Great Nassau!
Immortal name! *Britain's* deliverer
From Slavery, from wooden shoes and chains,
Dungeons and fire! Attendants on the sway
Of tyrant bigotted, and zeal accurst
Of holy butchers, prelates insolent,
Despotic and bloodthirsty! He who did
Expiring Liberty revive! Who wrought
Salvation wondrous! Godlike hero! He
It was, who to compleat our happiness,
With Liberty restor'd, Geneva introduc'd!
O *Britons!* O my countrymen! can you
To glorious William now commence ingrates
And spurn his ashes? Can you vilify
The Sovereign Cordial he has pointed out,
Which by your own misconduct only can
Prove detrimental? Martial William drank
Geneva, yet no age could ever boast
A braver prince than he. Within his breast
Glow'd every royal virtue! Little sign
O Genius of *malt liquor!* that Geneva
Debilitates the limbs, and health impairs,
And mind enervates. Men for learning fam'd
And Skill in medicine, prescrib'd it then
Frequent in Recipe: nor did it want
Success, to recommend its virtues vast
To late posterity."

M. N. S.

"*Lorcha*" (2nd S. iii. 236.)—Since addressing you on the word *lorcha*, I have obtained some further light upon the subject. Referring a few

days ago to the Portuguese *Lexicon* of Moraes, I found "*Lorcha*, Genero de embarcação Asiatica" (*Lorcha*, a kind of Asiatic ship). In three other dictionaries of the Portuguese language which I had previously consulted, there is no such word.

The *Lexicon* of Moraes refers for the term to Pinto, *Peregr.*, chaps. xlvii. and lxxiv.

But of some thirty or forty Pintos who stood catalogued as Portuguese writers a century ago, the individual here referred to is no other than the illustrious Ferdinand Mendez Pinto. In his *Peregrinaçam* (Lisbon, 1678) I have verified the two references given above, and the word occurs elsewhere in the same work. In the English translation (London, 1690, p. 56.) *lorcha* is rendered *lorch*. THOMAS BOYS.

*Terminational Greek Lexicon* (2nd S. iii. 184.) — It is much to be regretted that Mr. Robert Hall expended so much time and labour as must have been necessary in arranging the words of the Greek language according to their terminations, as that work has been accomplished by a laborious Dutchman, Henry Hoogeveen. The following is the title: *Dictionarium Analogicum Linguæ Græcæ*, Henrici Hoogeveen Opus postumum. Cantabrigiæ, typis ac sumptibus academicis, 1810, 4to.

It is a very useful book to any one engaged in philological investigations in the Greek language, since, from all the words possessing identical terminations being brought at once under the reader's eye, their roots can be much more readily ascertained than without such aid would be easily practicable. Ἁλιεύς.

Dublin.

*Marriage by Proxy* (2nd S. iii. 150. 198.) — Was not Henry VIII. married by proxy to Anne of Cleves? It certainly was the custom to put one leg into the bride's bed. (See *Quarterly Review*, CLXI. 214.) A like custom prevailed in Auvergne. It was the lord of the soil's privilege "to attend at the bedding, and to put one leg in the bride's bed." A pecuniary compensation was generally accepted in lieu of this. Complaint was made that one M. de Montvallat insisted on going through the ceremony, and the *Grands Jours d'Auvergne* fixed the compensation to be always received at one crown (see *Mémoires de Fléchier sur les Grandes Jours tenus à Clermont en* 1665). Montvallat was condemned for his abuse of the *Merchetà Mulierum*. Where can I find a complete account of this feudal custom? THRELKELD.

Cambridge.

*James Howel, Esq.* (2nd S. iii. 212.) — In the dedication of his *Londinopolis*, this remarkable and voluminous author refers to his "foreign employments," and I find a note in my copy of that work, in which it is stated, on the authority of the editor of *The British Theatre*, 1750, p. 41., that Howel was employed by King James I. in a negociation at the Court of Madrid, and that he was Secretary to Lord Scrope, President of the Council of the North. The writer of the note has added, "Mr. Collins, in his *Collections of Noble Families*, 1752, p. 98., says that Mr. Howel was Clerk of the Council to King Charles I." He was Master of the Ceremonies to both those kings, and author of a little book on the precedence of foreign ambassadors, entitled *Sir John Finett's Observations*, published in 1656, which I do not find in the printed catalogue of his works. In my copy of *Londinopolis*, I find the following additional memoranda:

"Mention of Howel is made by Sir Kenelm Digby in a discourse on the cure of wounds by sympathy, of which a translation was published in 1658. See note *w* to 'Lay of the Last Minstrel' (Scott's *Poetical Works*, vi. 262.), for anecdote of Howel."

The article in the *Gentleman's Magazine* for 1795, from which MR. THOMPSON gives an extract, does not do justice to this remarkable writer.

WM. SIDNEY GIBSON.

*Gillray's Caricatures* (2nd S. iii. 228.) — The following explanation of *Blowing up the Pic Nics*, is given in Messrs. Wright and Evans's *Account of the Caricatures of James Gillray*:

"Mrs. Billington, Garrick, Lewis, Kemble, Mrs. Siddons, Sheridan, Lady Buckinghamshire, Lady Salisbury, Col. Grenville, Lord Cholmondeley, Lord Valletort. The Pic-nic Society is understood to have originated with Lady Albina Buckinghamshire; it was formed in the spring of 1802 by a number of the fashionable stars of the day, to perform farces and burlettas, which were to be relieved with feasts and ridottos, and a variety of other entertainments. The Society was very exclusive. Each member, previous to the performances, drew from a silk bag a ticket which was to decide the portion of entertainment which he was expected to afford. The performances took place in rooms in Tottenham Street.

"The regular theatrical performers took alarm at this scheme, which they imagined would draw from the stage much of the higher patronage on which it depended for support. A charge of immorality was also raised against them, and they became the butt of the attacks of many of the newspapers, among which the *Post*, *Chronicle*, *Herald*, and *Evening Courier*, were prominent. The greater actors are here attacking the Pic-nics, led by Sheridan, who was said to be the great instigator of the newspaper attacks."

Ἁλιεύς.

Dublin.

*Clerks* (2nd S. iii. 229.) — The word anciently designed a student or candidate for the Holy Ministry. Archbishop Heath in his Controversy with Bishop Day says, "Latin Service was appointed to be sung and had in choir, where only were *Clerici, such as understood* Latin." (Bradford, i. 528.) But the term was used for the single attendant on the Celebrant; as Bradford says, at "his Dominus vobiscum," the clerk answering in the name

of all, "Et cum Spiritu tuo" and other responds. (ii. 334.) So Whitaker speaks of the clerks who make responses to the priest in behalf of the whole congregation, "whom they hire for a groat to stand beside the priest at Mass." (First Controv. Quest. v. ch. ix. p. 469.) "The Romanists say it is sufficient if one only, whom they commonly call the Clerk, understand the prayers, who is to answer Amen in behalf of the whole congregation" (Quest. xi. ch. xviii. p. 259.). Fulke argues that "the word Clerus, 1 St. Peter v., which we translate 'parish' or 'heritage,' is confessed to comprehend in signification *all Christians*," (*Def. Eng. Transl.*, ch. vi. p. 275.) and Latimer inveighs against its appropriation by ecclesiastics (Serm. on Lord's Prayer, Dedic. p. 314.). The word Clerks, to designate the assistants of the clergy, is still employed in the Book of Common Prayer, so that at no time since the third century (see Bingham, *Orig. Eccles.*, bk. i. c. v. § 7.) has the appellation been restricted to those in Holy Orders. The origin of the title will be found in my *English Ordinal, its History*, &c., ch. ii. pp. 17—19.

Mackenzie Walcott, M.A.

*Thanks after the Gospel* (2nd S. iii. 38. 237.)—In the small church of St. Ethelburga, in Bishopsgate Street, is still preserved the custom of chaunting the above thanksgiving, after the reading of the Holy Gospel: as also the now almost obsolete form of doing reverence at each recurrence of the "Glory be to the Father," &c., during the service.

Edward Y. Lowne.

Not only in the mass of the B. Trinity, but in all masses in the Catholic Church, "Laus tibi Christe" is answered by the acolyths after the Gospel. This practice dates from the eleventh century, before which the responses varied. In some places "Amen" was answered, in others "Deo Gratias," and in others "Benedictus qui venit in nomine Domini." F. C. H.

"*Pull Devil, pull Baker*" (2nd S. iii. 228. 258.) —The *true* origin of this expression to denote a violent contest is this. A certain baker in London had supplied a Smyrna trader with such bad biscuit, as to occasion sickness and death among the crew. On her passage home from some port in Italy, she was becalmed under the Isle of Stromboli, and while thus stationary, they saw a figure like the wicked baker on the verge of the burning crater, struggling hard with somebody.

As the smoke from the mountain cleared off, the captain could make out the person of the baker distinctly; and was also able to discover that his opponent was no less a personage than the devil himself! The object of Satan was to pull the baker into the crater, while that of the baker was to drag the demon from it. At first the victims of the baker's knavery regarded the contest with delight, he being in a fair way to receive his deserts; but when he seemed to make a good fight of it, they forgot all their vindictive feelings, and in the true English spirit of fair play, cheered on the combatants, clapping their hands, and vociferating, "Pull devil, pull baker!" as each in his turn made a fair struggle for the mastery. The baker fought well, but in such a contest the result could not long be doubtful. When Satan found he had such a *tough-un* to deal with, he rallied a little more of his mettle, and soon dragged the poor baker over the edge of the crater, which boiled with rising fury to receive them. On returning to England they found that the man had died on the very day and hour when they saw the fatal plunge.

This, Mr. Editor, is the true and authentic story: that about Old Booty, who so quietly accompanied the devil to Stromboli, is fudged from it. Anon.

*Spinets* (2nd S. iii. 111.) — Spinets may yet be found in old family mansions occasionally. I saw one not long since. It was the shape of a grand piano, but *much* smaller, and was valued as a curiosity. It answered the description given of that instrument in Rees's *Cyclopædia*. P. P.

*Forge* (2nd S. iii. 206.) — A young Cambridge friend, specially qualified to take a high honour in aquatics, informs me that he cannot suggest any meaning of the verb "to forge," *as used in boat-races*, save that in use at sea. He therefore understands the word as signifying "to go forward, to advance;" as when one ship gradually gains upon another, and is said to "forge ahead." In this sense of the verb "to forge," I would derive it from one or other of the many Dutch and German words compounded with *voor* or *vor* (before); *e.g.*, "vorziehen" (to draw ahead), "voorgaen" and "vorgehen" (to go before). The last seems the most likely. Taking heed to pronounce the *v* like *f*, as usual in German, we have *vorgehen*, *forgehen* — *forge*. Anon.

*Appearance of a Whale, &c.* (2nd S. iii. 246.) — There may be some humble Evelyn of the year 1857 who will have noted an advertisement for a piece of ground some 40 feet by 60 feet "on which to exhibit a whale," which appeared in *The Times* about the end of the month of February; if so, in March the same year "said party" will in all probability have also noted (see *Household Words*, March 21) that the ground advertised for was found, and the whale exhibited, in the Mile End Road, London, till about March 14; making also another note on the 21st day of the same month to the effect that "on this day expired that assembly of Honourable Members called the Commons (of 1852) in Parliament assembled."

Let us hope that in A.D. 2057 no "*Turkish Spy*"

of the present day will be found ignoring the existence of Messrs. Cobden, Yeh, & Co., and seizing on the above coincidence in order to account for the "mighty change," as in the case cited by Dr. Doran. R. W. Hackwood.

*Naked Boy Court: Bleeding Heart Yard* (2nd S. iii. 254.) — The theory of your correspondent, E. G. R., concerning the origin of the names for these localities, is, I think, ingenious and not at all improbable. But I think he is mistaken with regard to the latter name for the dark red wallflower. In the midland counties it is frequently called "Bleeding Heart," and in Dorsetshire "Bloody Warrior." The Rev. W. Baines, in the glossary to his *Poems of Rural Life*, in the Dorsetshire dialect, gives this word, and in one of his poems enumerating the flowers in a cottage garden says, "jilliflowers," and "bloody wa'yors stained wi' red," thus pointing to a difference between the yellow and red variety. I have consulted Forby and find no mention made of any of the names referred to by your correspondent. The autumnal crocus, or meadow saffron, does not grow to any extent in Norfolk. Essex is the county most celebrated for its growth. E. S. W.

Norwich.

*Meaning of "Redchenister" in "Domesday"* (2nd S. ii. 353.) — On turning over the pages of Cowell's *Interpreter*, I came upon the following passage, which may assist Mr. Alfred T. Lee to the elucidation he requires:

"*Rodknights, alias Radknights*, are certain servitours, which hold their land by serving their Lord on Horseback. *Bracton, li. 2. ca. 36. num.* 6. saith of them, *debet equitare cum Domino suo de manerio in manerium, vel cum Domini uxore. Fle. a lib. 3. cap.* 14. § *Continetus.*"

The edition of Cowell's useful work which I possess is that for 1607. It is copiously illustrated with MS. notes in the Italian hand peculiar to the period. T. C. S.

*Filius Populi* (2nd S. iii. 158.) — Lord Braybrooke's note reminds me of a passage in Tom —

("I hold he loves me but that calls me Tom")

Heywood. In that pleasant poet's preface to his *English Traveller*, he says:

"This tragi-comedy (being one reserved amongst 220 in which I had either an entire hand, or at the least a main finger) coming accidentally to the press, and I having intelligence thereof, thought it not fit that it should pass as *filius populi*, a bastard, *without a father to acknowledge it.*"

The last words seem to explain what was actually meant by a *filius populi*, namely, not merely an illegitimate, but an unacknowledged child. The extract made by Lord Braybrooke from the Lawrence Waltham register appears to confirm this, where little Anne is entered as "the daughter of Mary Cardless and of the people." The additional information in brackets, which tells us of the mother swearing the child to that ungallant valentine, John Ford, proves that John had not acknowledged the paternity. Heywood's play *The English Traveller*, has for its chief incident the marriage of a young girl, in the absence of her lover, to a kind-hearted old man. Mr. Jeaffreson's novel, *Isabel, or the Young Wife and the Old Love*, turns on a similar point; and I can promise two or three remarkably agreeable evenings to any one who has leisure enough to read the two works above-named, and who cares to see how one subject is admirably, yet differently, treated by the old dramatist and the young novelist.

J. Doran.

*Sir Thos. More's House at Chelsea* (2nd S. ii. 455.) — The following additional particulars on the above subject may perhaps interest some of your readers.

An ancient manuscript I possess describes a *capital messuage*, as situate in Chelsey, *alias* Chelsey-hith, in the county of Middlesex, commonly called by the name of "The Great More House," with an adjoining *Banquetting-house*, garden, and close of land (in which grew a row of barberry trees, along the garden wall, and also rose trees and other *hearbes*), in the tenure of Sir *John Danvers, Knight.* The manuscript referred to bears the date of 1617, and states the owners of the inheritance of the Great More House to have been, previous to and at that period, Firstly, John Paulett, second Marquis of Winchester; secondly, Margaret Baroness Dacres; thirdly, Henry Earl of Lincoln; and fourthly, Sir Arthur Gorge, knt. [translator of *Lucan*], from whence it may be reasonably inferred that the *Great More House*, before-named, was the identical "pore Howse at Chelc-hith." Sir Thomas More alludes to it, in the Memorable Vindication addressed by him to King Henry VIII., wherein the unfortunate chancellor, with his children and their families, dwelt, and where the learned Erasmus visited him.

T. W. Jones.

Nantwich.

*An Acoustic Query* (2nd S. ii. 410.) — In Crete the human voice may be heard at an immense distance. Homer alludes to it. In *Blackwood* I find:

"M. Zallony, in his *Voyage à l'Archipel*, says that some of the Greek islanders '*ont la voix forte et animée; et deux habitans, à une distance d'une demi-lieux, même plus, peuvent tres facilement s'entendre, et quelque-fois s'entretenir.*'

"Now a royal league is hard upon three miles, and a sea league two miles; and a half, *et même plus*, would bring us near to two miles. It is said that an English farmer always called his son from a place two miles distant, and the son always came." — Vol. l. p. 426.

Threlkeld.

Cambridge.

Filij populi" children of common women, fathers uncertain: so explained in the glossary

*Ballad of Sir John le Spring* (2nd S. iii. 254.) — There has been no occasion to doubt that this was one of the effusions of Mr. Surtees, the historian of Durham since it was introduced in 1839 into the Memoir of that gentleman, by Mr. George Taylor, prefixed to the fourth volume of the *County History*. In the second edition of the same Memoir, edited by the Rev. James Raine for the Surtees Society, 1852, 8vo., it will be found at p. 242.; Mr. Raine there stating: —

"Of this ballad I have various copies before me. I print, however, from that which appears to have received Mr. Surtees's latest corrections."

Inquirers, therefore, should turn to this source for it, and not to the works of Mr. Cuthbert Sharp and Mr. Richardson, whose copies are more or less imperfect. Mr. Raine has carefully edited all the beautiful poetical fragments left by Mr. Surtees, of whom he remarks:

"In his imitation of the old ballad style of by-gone days, he has had no equal in modern times; and the regret that he did not live to finish the History of the County, upon which he had so long been engaged, is increased when it is made known that after its completion it was his settled plan to compose what he often spoke of as his Bishopric Garland, to consist of a publication of ballads by his own pen, founded on the historical traditions of the county." — Preface, p. ix.

Such a course was in some degree due to the sincerity of literary history, for so many as three of these compositions had been inserted by Sir Walter Scott in his *Minstrelsy of the Scotish Border*, as *ancient* ballads. These are: 1. "The Death of Featherstonhaugh," which was first introduced into *Marmion;* 2. "Lord Eurie;" 3. "Bartram's Dirge:" and so was a fourth, from the same skilful hand, viz. "Lord Derwentwater's Good Night," in Hogg's *Jacobite Relics* (vol. ii. p. 30.) But to whatever extent Surtees had imposed upon the credulity of Scott, who on his part had mystified so many thousands, every doubt will be found satisfactorily cleared up by Mr. Raine, upon the certain evidence of Surtees's autograph manuscripts. J. G. N.

*Brickwork* (2nd S. iii. 149. 199. 236.) — On this subject may I ask whether it is *customary* in any part of England to build walls, houses, &c. *brick-on-edge?* I have noticed some dozen specimens of such building in different parts of the country, the greater number in Hants. Such a method of laying the bricks struck me at first as being simply a builder's "freak." I should be glad to know whether it is so or not? R. W. Hackwood.

"*Exchequer*" (2nd S. iii. 230.) — In *Les Termes de la Ley* is given the following exposition of this term: —

"Exchequer (Scaccarium) comes of the French word *Eschequier*, id est, Abacus, which in one Signification is taken for a Counting-Table, or for the art or skill of Counting. And from thence (as some think) the place or Court of the Receipts and Accounts of the Revenues of the Crown is called the *Exchequer*. Others have otherwise derived the name. But the Exchequer is defined by Crompton, in his *Jurisd. of Courts*, fol. 105., to be a Court of Record wherein all causes touching the Revenues of the Crown are handled."

Sir Thomas Ridley, in his *View of the Civill and Ecclesiasticall Law*, 1676, treating of the honours that the exchequer giveth, writes as follows:

"Fifthly followed the Treasurer, who was Master of all the receipts and Treasure of the Prince, publick or private, and of all such officers as were underneath him: then the Prenotary, chief Notary or Scribe of the Court, who was called Primicerius. To this purpose note, that the ancients for want of those more proper materials, which experience hath discovered to our times, were wont to write in *waxen Tables*, as may be observed out of the *Junior Plinie* in an Epistle to *Tacitus*. Note also, that upon occasion given for inrolling of their names, who bare any office or dignity, the use was, to set the highest degrees *in prima cerâ*, in the first place of the Table: from hence they were called *Primicerii;* and for this cause, the Law here calleth the chief notary *Primicerium*."

May not, therefore, the origin of the term *exchequer* be derivable from the two Greek words Χίαζω, to mark with the letter X, and, as it were, to cut cross-wise, thus denoting the Latin *decem*, or the Greek numerical value of 600; and κήρος, wax. Hence a waxen table, which by the art or skill of counting (being a series of X's marked upon it), presented to the eye a *chequered* appearance.

Cornwallis.

*Notes on Regiments: Raw Troops* (2nd S. *passim.*) —

"Some of the most brilliant actions, and some of the greatest victories, have been achieved and won by means of that daring impetuosity which hurries *raw* troops into the thickest of an enemy. A thousand instances might be adduced from ancient and modern history, to prove the correctness of this remark. It may perhaps be sufficient for our purpose to refer the curious reader to the bold and unexpected charge which was made against the French troops in Germany, by Elliot's new-raised light horse. The laurels of Emsdorff are still the glory of the 15th regiment of dragoons, and every man who has the honour of belonging to this distinguished corps looks back with a spirit of exalted emulation at the recorded valour of their raw and unexperienced predecessors." — James's *Military Dictionary*.

W. W.

Malta.

*Spitting* (2nd S. iii. 244.) — So also the common practice of spitting on the first piece of money taken in a day, which may be seen in any market-place. In Cambridgeshire, too, I have heard the phrase, "a piece of bread and spit on it," used to imply that the bread had nothing upon it. I never could divine the derivation or exact meaning of the phrase, and shall be only too glad if some of the readers and correspondents of "N. & Q." will explain it for me. K. K. K.

St. John's Coll., Cambridge.

*Fastolf Family* (2nd S. iii. 243, 244.) — Your correspondent E. S. Taylor mentions the remarkable difference in the bearings of the Norfolk and Suffolk families of the name of Fastolf, and requests information thereon. But is he sure that so great a difference really existed? Parkins says (Blomefield and Parkins' *Norfolk*, vol. xi. p. 205.): —

"In the church of St. Margaret of Ipswich, about 200 years past, were to be seen the arms of Fastolf of Suffolk; quarterly, or and azure, on a bend, gules, three escallops argent."

And eight lines below:

"The Norfolk family for distinction bore on their bend three crosslets or."

Mr. Taylor will find other notices of the Fastolf arms in vol. ii. p. 544., and vol. v. p. 390. of the same work.

My interest in the matter arises from the fact that I find Thomas Fastolf, Bishop of St. David's, described in Wright's *Heylyn* as "parson of Fekenham, Norfolk;" from which I conclude that he was a member of that ancient family. I therefore, like Mr. Taylor, would be glad of information on the subject of their arms or pedigree.

W. K. R. Bedford.

Sutton Coldfield.

*Education of the Peasantry* (2nd S. iii. 87. 278.) — In furtherance of the teaching of Vryan Rheged I would suggest to Viator that a "right-handed" law must be adopted, and as far as possible enforced.

In the "city" of *this* metropolis a pedestrian rule is especially well adhered to, of passing all who are going in an opposite direction to one's left; and yet the footways in some places are sometimes very much obstructed, and few (in London) will venture to walk on the carriage-ways.

Although I believe it is only a custom of the citizens upheld by the convenience of a common understanding, I think it may have had another reason in its origin, it being the reverse (in England) of the rule kept in driving — those walking next the curbstones on either side of the street are going in the direction of the carriages, and London is so generally muddy (even when the scavengers have not left a margin of mud to lie in the gutters all day) that the less chance of being splashed is no small advantage.

On London Bridge a new rule is carried out by the police, that heavy carts and teams of horses driven without reins, and therefore by men walking, keep next to the curbstones each way to facilitate the crowded traffic of our free bridge, which it does, and also prevents the mud splashing on the foot passengers.

Another reason of our rules being established is, that in the vicinity of city business but few ladies are to be found on foot, and one can give the wall now and then by another rule equally well understood.

Shanks' Mare.

London.

*Particulars wanted respecting Hartlib.* — (2nd S. iii. 248.) —

"Hartlib's letters to Worthington are transcribed by Baker in a volume of his MSS. which is now in the Cambridge University Library, and forms Vol. VI. of the Baker MSS. there, and extend from page 193. to 262. inclusive. From them some extracts were given in Kennett's *Register*, pages 868—872. I have a transcript of the whole of these letters in the handwriting of Isaac Reed, and another made for Dr. Lort, both of whom appear to have contemplated the publication of them. Dr. Lort observes, with great truth, that they give an excellent account of the state of learning at the time when they were written. Twenty-four to Hartlib from Worthington were published in Worthington's *Miscellanies*, and serve to complete this useful and important body of correspondence.

"In the present publication, the whole of these materials have been thrown into a consecutive chronological series. The MS. in the Harleian Collection forms the staple of the work, and the insertions from other MSS. and printed sources are indicated by marginal references.

"The length of the present (first) volume has rendered it necessary to postpone the Editor's notice of the Lives of Worthington, Hartlib, and Dury, which was intended to have been prefixed to it, until the publication of the concluding portion of the work." — From *The Diary and Correspondence* of Dr. John Worthington, Master of Jesus College, Cambridge, Vice-Chancellor of the University of Cambridge, &c. &c. From the Baker MSS. in the British Museum and the Cambridge University Library, and other sources. Edited by James Crossley, Esq. Printed for the Chetham Society.

Two volumes have been printed of this rich repository of the history of English literature, which I should have much pleasure in sending to Dr. Rimbault for his perusal. In the fifth volume of Boyle's *Works* will be found another series of Hartlib's Letters, pp. 256—296.

Bibliothecar. Chetham.

*Writing with the Foot* (2nd S. iii. 226. 271.)—We have had an instance of foot-writing long since Roger Clarke of 1563. In 1806 was born Cesar Ducornet at Lille, who not only wrote excellently with his foot (which by the bye had only four toes), but even painted tolerably; he died April 27, 1856. This man had no hands.

There was an instance of a similar kind at Coggeshall in Essex. A man of the name of Carter was so thoroughly paralysed, that he had quite lost the use of his hands, and was obliged to lie in a recumbent position on his back. He partly supported himself by his beautiful drawings, which he did with his *mouth*. He could copy an old woodcut or plate, so that you might almost take it for the original. He drew the title-page to Albert Durer's small *Passion;* which was cut on wood and printed, and was singularly accurate. I have myself seen him at his work. J. C. J.

"*Orpheus and Eurydice*" (2nd S. iii. 250.)—I often heard an old gentleman, more than forty years ago, sing this ditty; but with sundry variations from the words given by A. De Morgan. He always sung it as follows:—

"Old Orpheus tickled his harp so well,
That he played his Eurydice out of hell,
With a crinkum, crankum, cree!
But if she was honest as she was fair,
Why how the dickens came she to be there?
With a crinkum, crankum, cree!

"O she, it is said, was a terrible scold,
And therefore the devil he took her in hold,
With a crinkum, crankum, cree!
But lest she should poison all hell with her tongue,
He was glad to get rid of her for an old song;
With a crinkum, crankum, cree!"

The gentleman, when I heard him sing this song, above forty years ago, was about seventy, and must have learnt it in his childhood in his native county of Cheshire; for he had been from his youth out of England, and could not have picked it up after his return to it. F. C. H.

*Major André and Saint-André, the Surgeon* (2nd S. iii. 11.) — A Querist (I need not mention the name) asks whether Major *André* was a descendant or a member of the family of the Swiss surgeon, *Saint-André*, so notorious for his share in the rabbit imposture in 1726. May I venture in return to ask the Querist whether Sir John *Paul* is of the same family as Sir Horace *St. Paul?* Whether Sir Hudson *Lowe* is a descendant of Miss Saintlowe, the celebrated dancer? and whether Mr. *John*, the respectable baker in Lambeth, is "a member of the family" of the Lord *St. Johns?* which latter is the more probable, as we know that the *St. Johns* were Lords of the Manor of Battersea, which is the next parish to Lambeth! But, seriously, does not such an instance as this justify the expression of a wish that correspondents would be a little more chary of the space, and a little more attentive to the real object and utility of "N. & Q.," than to encumber it with such *thoughtless* questions. C.

"*De mortuis nil nisi bonum*" (2nd S. ii. 210.) — This was a law made by Solon. See Plutarch's *Life of Solon.* I quote from Langhorne's translation:—

"That law of Solon is also justly commended which forbids men to speak ill of the dead. For piety requires us to consider the deceased as sacred; justice also calls upon us to spare those who are not in being: and good policy to prevent the perpetuating of hatred."

I have heard it suggested, that this adage would run better "De mortuis nil nisi verum."

William Fraser, B.C.L.

Alton Vicarage, Staffordshire.

*Arminestall Countenance* (2nd S. iii. 70.) — May not this be a misprint? My edition of *La Mort d'Arthur* (a modern one) reads thus: "For by my *arm, in stern countenance*," &c. This at least makes sense. W. J. Bernhard Smith.

Temple.

## Miscellaneous.

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## Notices to Correspondents.

*In consequence of the number of* Replies to Minor Queries *waiting for insertion we have been compelled to omit our usual* Notes on Books *and many interesting articles*, Popiana, Inedited Letters of Smollett, &c.

St. Govor's Well. F. O. *is referred for a Reply to this Query to* "N. & Q." *of the* 21*st January last*, p. 97.

F. S. *From* 1854.

W. W. (Malta.) *A new vol. of* Miscellany *is in preparation. The three documents will be very acceptable.*

John Budmash, *who asks the meaning of* Konx Ompax, *is referred to our* 1st S. xii. 305. 375.

Full Stop *will find the comparison between* Monmouth and Macedon *in Shakspeare's* Henry V. Act. IV. Sc. 7.

Varlov ap Harry *will find many articles on the* Flemish Colony in Wales *in the 4th and 6th Volumes of our 1st Series.*

C. W. B. *The arms Argent, on a chevron between three bucks' heads caboshed, sable, as many broom sprigs, or, were granted in* 1730 *to James Whorwood, Windsor Herald.*

J. F. H. *The arms are probably those of Hungate of London, entered at the Visitation of* 1633. *We find no family of Hunnarde of Norfolk.*

O. Cromwell. *No such arms are known. No bendlets are found in the position given.*

E. W. *The Latin Bible of Tremellius and Junius*, 1585, *is rather scarce. Gwillam's* Heraldry *of* 1610 *is not so useful as that of* 1724, *the 6th edition. Burton's* Anatomy of Melancholy *of* 1628 *is the 3rd edition, and not rare.*

A. C. C. *S. Keble was not the author, but simply the publisher of the* Old Week's Preparation. *A new edition, edited by the Rev. W. Fraser, B.C.L., was published in* 1855, *who has been unsuccessful in discovering its authorship. See* "N. & Q.," 1st S. x. 46. 231.; xi. 456. 472.; xii. 295.; 2nd S. i. 289. *The last number of* The British Critic (No. 68.) *was published Oct.* 1, 1843, *which completed* vol. xxxiv.

Notsa. *The three words are Saxon:* Bury, *a house or castle;* Hurst, *a wood producing fodder for cattle; and* Stow, *a place.*

Henry M. F. *Some account of Joe Miller will be found in the* Gentleman's Mag., vol. xci. pt. i. pp. 2. 98. 124. 321. 323. *See also the preceding volume.*

Errata.—2nd S. iii. 244. col. 2. lines 2, 3, and 4. from bottom, *for* "Stormouth" *read* "Stormonth;" p. 245. col. 1. l. 2., *for* "Kinchine" *read* "Kinclune," and l. 17. after "district" *add* "and barony."

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No. CCCCXXXVII.

Christianity in China.
Parkwater. By the Author of "Ashley."
Nicias. By Sir Nathaniel.
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The Executive Committee give notice of the following GENERAL ARRANGEMENTS for the information of visitors:—

The EXHIBITION will be OPENED on Tuesday the 5th May, on which day none but the proprietors of 2*l.* 2*s.* season tickets will be admitted.

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*LONDON, SATURDAY, APRIL* 25, 1857.

## Notes.

### PARISH REGISTERS.*

"I conceive there is nothing of more importance than the endeavouring to deposit in some secure place the registers of births, baptisms, and funerals."—*Mr. Baron Garrow.*

"All the property in this country, or a large part of it, depends on registers, and we must see our way clear before we shake the authenticity of registers."—*Lord Chief Justice Best.*

I have perused the communications on this subject with great attention and much pleasure, the more so from being greatly interested in these registers, and my daily avocations for many years past having been more or less connected therewith. Under these circumstances, and considering the importance of these documents to all classes of society, particularly to the middle and lower classes, who have very often no other *title-deeds* than these registers, I trust you will be kind enough to indulge me with a little more space than usual.

There can be no doubt as to the desirability of making these records more easily accessible to the public, which I think would be best accomplished by placing them in the custody of the Registrar-General of Births, Deaths, and Marriages at London, who has already all the *non-parochial* registers of England and Wales from the earliest period to July 1, 1837, when the civil registers of births, deaths, and marriages commence. In this respect the Dissenters are better off than the members of the Established Church.

Parochial registers of baptisms, marriages, and burials were first established in 1538, and have been continued to the present time in the eleven thousand parishes of England and Wales. I would have *all* the registers from 1538 to 1837 deposited with the Registrar-General; but I am doubtful whether Parliament would pass a *compulsory* bill to this effect without compensation to the clergy, which of course is out of the question: they might, however, require the register books of every parish to be delivered up on the next avoidance of the living after the passing of the Act, and *allow* them to be given up before. But for my own part I consider the evidence of the culpable carelessness and negligence of the clergy, and the gross ignorance of their illiterate clerks, so overwhelming, that the register books should be removed from their custody *without further delay.* One of the witnesses before the Select Committee on Parochial Registration, 1833, observed that evidence of births, marriages, and deaths was in constant request, and that it was of the highest importance to have it correctly kept and readily produced; yet, as another witness observed, every day's experience concurs with antecedent probability in showing that the parish books have been, and are, kept in a very uncertain and imperfect manner, and that their preservation (which at the best depends on a chest in a damp church) is very hazardous and incomplete.

The Population Abstract of 1801 contains the names of some hundreds of parishes whose registers are deficient, stating the particular periods at which the defects occur. This abstract represents only the last century, and yet shows chasms of fifty, sixty, and even more than eighty years! With regard to the registers anterior to the year 1600, Mr. Rickman states (in his preface to the Population Returns for 1831) that *one-half of them have disappeared!*

Here is a specimen of the care taken of the registers in the county of *Northampton.* Mr. Baker, the historian of that county, in his examination before the Parochial Registration Committee, stated,

"I had an opportunity of comparing the state of the registry now with what it was a century back, in the collections for the history of the county by Mr. Bridges. I find that out of between seventy or eighty parishes there are thirteen of the old registries which have been lost since that time, and three which have been accidentally burnt. I find that in the time of Mr. Bridges there were nine which commenced in 1538; they are now reduced to four. In the parish of *Barby* the register was actually burnt by the clergyman, a son of the former incumbent: he entered his own baptism in the fly-leaf of the new register, and burnt the old one. I knew another case of a parish in our neighbourhood, where there had not been a resident clergyman for a length of time; the register was kept by the parish clerk, whose daughter was a lace-maker, and she made use of all the old registers for her lace parchments."

In the same county, a clergyman discovered at the house of one of his parishioners an old parchment register, sewed together as a covering for the tester of a bedstead. This is pretty well for *one* county. Here are a few extracts to show the care taken of the registers in other places.

*Plungar*, Leicestershire. The clerk was a grocer, and had no idea of the use of a parish register, beyond that of its affording waste paper for wrapping up his grocery commodities.

*Ragdale*, same county. The register, prior to 1784, was in the possession of Earl Ferrers; who desired the Rev. William Casson, the curate, to say that it was mislaid.

At another place in Leicestershire, Thoresby, the historian of that county, was told by the clerk, on observing that the register must be deficient, that Farmer —— kept the register lately; and he, to save the tax, *put no name down* for two years.

The Rev. S. Denne rescued the registers of two parishes in Leicestershire: one from the shop of a bookseller, and the other from the corner cupboard of a working blacksmith, where it had lain

[* See 2nd S. ii. 66. 118. 151. 217. 318. 378.; iii. 181.]

perishing and unheard-of for more than thirty years.

*East Norton*, same county. The oldest register was taken away some years since by one of the former vicars, and no one now can tell where it is to be found. The present one is not of an earlier date than about 1780.

Bigland, in his observations on parish registers, 1764, mentions his having occasion to consult a register, and was directed to the cottage of a poor labouring man, as clerk of the parish; he not being at home, Mr. B. informed the children of his desire, upon which they pulled out the drawer of an old table; where, among much rubbish of rusty iron, &c., he found the register. In another parish, the clerk was a tailor, and had cut out more than sixteen leaves of the old register, in order to supply himself with measures.

Dr. Burnaby, upon one occasion asking to see the register of a parish, was told that they had but the one produced; that they had had another some time ago, but that it was *very old*, and *quite out of date*, of no manner of use, for none of the neighbours could read it; and that it had, therefore, been tossed about in the church till either some workmen or children had carried it away, or torn it to pieces.

A part of the register of *Nuthurst* is in the British Museum, as is also the register of *Steventon*, Berks, 1553 to 1559. There are several registers in private hands, some of them purchased at public sales.

*Godmanston*, Dorset. Some of the first leaves of the early register have been lost, and others so much injured by damp, or by some corrosive matter, that they crumble to pieces upon the slightest touch.

*Buckhorn Weston*, same county. The register is stated by Hutchins, in his history of the county, to have been torn to pieces, and lost some years since.

*Long Critchell*, same county. There is a chasm of forty years in the register of marriages.

*Abbotsbury*, in the same county. The register begins in 1567: the first page of baptisms is lost. The second and third register books are much injured and defaced, probably by fire, the vicarage-house having been twice totally burnt.

In the minutes of the *Stafford* Peerage case, it will be seen that the parish register was allowed by the clergyman to be taken away by a person who came to search for entries; that he requested permission to examine them in private, which was granted (although even his name was unknown to the clergyman); and he was absent with it an hour, and committed the forgeries he required.

In the *Huntingdon* Peerage case it is narrated that the registers were made into *kettle-holders* for the curate's wife or widow.

Mr. William Durrant Cooper (one of the witnesses before the Parochial Registration Committee), in speaking of the registers in *Sussex*, mentions three clergymen there (Mr. Gwynne, Mr. Jenkins, and Mr. Crofts,) as being *notoriously negligent;* they either made the entries of baptisms, marriages, and burials in a very defective manner, or (which was often the case) omitted to make the entries at all! Mr. Crofts kept the old registers in a cupboard, where the children or any one else could get at them; and the modern ones at the house of the parish clerk, very much exposed to accidental fires. In some of the Sussex registers there are parts destroyed, whole leaves being cut out, particularly in the parish of *Selmeston*, near Lewes.

"I recollect," says Mr. Cooper, "an instance where the clerk was about destroying the old register, saying it was of no use, but was prevented from doing so; and I recollect when a little boy, the parish clerk of another parish saying, that *the clergyman used to direct his pheasants with the parchment of the old registers!*"

At *East Markham*, in Nottinghamshire, a late parish clerk made old pages legible with fresh ink, but one date was falsified. The christenings from 1773 to 1774 are written on a fresh leaf in his own handwriting entirely.

At *Hanny*, in Berkshire, the marriage register from 1754 to 1760 was lost, but some years ago found in a grocer's shop.

At *Castle Bytham*, Lincolnshire, by a memorandum of Wade Gascoyne, who became curate in 1758, he states that no register had been kept at *Little Bytham* and *Holywell* for the last seven years; but he inserted a few omissions extracted from the pocket-books of his predecessor and the parish-clerk.

At *Washenburgh*, in the same county, there were no burials from 1748 to 1758, the rector being, as was reported, frequently *non compos*.

At *Waynefleet*, same county, the register has been mutilated, apparently to write bills on, as a butcher's bill remains on part of the last leaf.

At *Renhold*, Beds., the clergyman says several leaves are very deficient, parts of them having been cut out; the mutilations having been apparently made by children, who have evidently scribbled and drawn figures on these documents.

*St. Pancras.* A late curate of this parish confessed on his death-bed to having connived at the alteration of the St. Pancras register which was to be produced in the case of *Lloyd and Passingham.*

There are many other recent cases of forging parish registers.

*Birmingham.* Mr. Hamper, a well-known antiquary, discovered some years since the old registers of one of the parishes in various parts, stowed away under the staircase of the pulpit, and had them bound together and preserved.

A few years ago a gentleman at the Heralds'

College sent to a clergyman in the country for extracts from his register, and *he cut them out of the book* and sent them by post, telling him he could make nothing of them.

Repeated notices of the loss of registers from *fire* are to be met with. "It is, indeed, remarkable," says Burn in his *History of Parish Registers*, "why it happens that there should have been so many fires at the residences of the clergy." But even when the registers are deposited in churches they do not always escape the devouring element, as is well known. By the fire which destroyed Lewisham Church a few years ago, all the registers from the year 1550 were consumed; and as there are transcripts in the bishop's registry for twenty-four years only, the evidence of the baptisms, marriages, and burials in that parish for upwards of 250 years is irrecoverably lost.

Several of the witnesses examined before the Parochial Registration Committee were loud in their complaints of *the difficulty and expense of finding registers*. Mr. Joseph Parkes said he spent upwards of 300*l.* pursuing an investigation by searching registers alone for one party.

"I have," says Mr. Parkes, in another part of his evidence, "two or three schedules of bills where the large proportion of charges are for searches in parochial registration for vouchers of pedigree. Every conveyance or mortgage now delayed in my office, as far as I recollect, is so delayed for the purpose of verifying the title, owing to defects in registers; and I happen to have an important mortgage in my office, which I cannot complete because of that defect."

I had marked for extracts several other passages in the books before mentioned, and others, but probably the foregoing will be deemed sufficient; besides, I am fearful of trespassing too much on your valuable space.

Let us, however, hear what some of the judges have said on the subject. Lord Mansfield, on a trial at which he presided, said:

"I think the minister highly blameable for not making the entries regular according to the Act, and that the Attorney-General should exhibit an information against him *ex officio;* for on his accuracy may depend the proof of pedigrees (which begin now to be very difficult) and the descent of real estates."

Lord Chancellor Eldon observed upon a question of pedigree (*Walker* v. *Wingfield*, 18 Vesey, 443.), that *not one register in one hundred was kept according to the canon*, and added:

"Lord Rosslyn once proposed to move the House of Lords to reject all registers; but on account of the inconvenience I prevailed upon his lordship to relinquish his intention, and we are now in the habit of administering registers and copies of registers, though not kept according to the canon, that is, according to law. Whether this is to continue is a question of very great importance."

Mr. Serjeant Jones having stated that an obliteration appeared in a register which was produced upon the trial of the cause *Doe and Hungate* at York assizes about twenty-four years ago, Mr. Justice Alderson, who tried the cause, observed, —

"Are you surprised at that, Brother Jones? I am not at all surprised; I have had much experience, and I never saw a parish registry-book in my life that was not falsified in one way or other, and I do not believe there is one that is not."

The law-books are indeed full of distressing cases of property lost through forged entries in register books, or the want of missing registers, or through the negligence of clergymen omitting to make any entries at all.

It is no wonder, then, that the Select Committee on Parochial Registration (1833) arrived at the conclusion that the registers "are often falsified, stolen, burnt, inaccurately inscribed, and carelessly preserved," and recommended, amongst other things, —

"That a duplicate * of each register should always be made — and that such duplicate should be periodically transmitted to the metropolis, where a General National Office should be formed, a superintending authority should exist, and alphabetical and accurate indexes and abstracts should be prepared."

If Parliament should decide upon having all the parish registers from 1538 to 1837 deposited in some metropolitan office, the books as they arrived should be, for convenience of reference, arranged in counties alphabetically, and the parishes also in alphabetical order under the counties to which they belong, the missing registers being, as far as practicable, supplied by the *diocesan transcripts* †: the books should also be forthwith numbered and paged, and the necessary particulars transcribed for the indexes ‡, which for many reasons should be divided into four periods: 1538—1600, 1601—1700, 1701—1800, 1801—1837, — and should comprise the following information arranged in alphabetical order, so far as regarded the four first columns:

| Surname. | Name. | Parish or Place. | County. | Year. | Number of Book. | Page. |
|---|---|---|---|---|---|---|
| | | | | | | |

* It is difficult to understand why Parliament, by the Act 6 & 7 William IV. c. 86. (commonly called the Registration Act) sanctioned the transmission to the General Register Office of certified *copies*, instead of *duplicates* of the register books.

† Having observed Mr. Burn's article (p. 181.) respecting these transcripts, I have purposely refrained from entering into the subject, as it cannot be left in better hands. I may, however, be permitted to say that I think Mr. Burn might have made out a *stronger* case, even from his own *History of Parish Registers*. I also think that *all* the defaulting parishes should be *compelled* to complete their *transcripts*, and to forward them to the proper courts *forthwith*.

‡ All the *historical facts* met with in transcribing the registers might be inserted in a book for that purpose.

By adopting this plan, greater facilities would be afforded to the public, and the wear and tear of the original registers would be saved. It would also, I think, accomplish all the objects advocated by your correspondents who have written on the subject, and even dispense with the necessity of *printing the registers;* but as this is a point rather strongly advocated by some, allow me to say a few words respecting it. The certified copies of the registers of births, deaths, and marriages in England and Wales from June 30, 1837, to July 1, 1857, deposited in the General Register Office, will form about 6876 folio volumes of the largest size, and the Indexes thereto, 1128 more volumes of the same size, making a total of 8004 large folio volumes in only *twenty* years. I think this will be sufficient to convince anyone of the inexpediency of *printing* the registers and indexes for 300 years, and providing fifty-two *large* offices (for I suppose one office at least would be required in each county) and salaried clerks out of the public funds; for the fees for searches and certificates would be totally inadequate for the support of a number of local offices, although they might suffice for one central office. Besides, I consider that the facilities afforded by the Post Office and the railways so great as to render it almost, if not quite, as inexpensive generally to procure a certificate from London, as it would be from the county town.* There are agents now in London who will procure a certificate from Somerset House on payment of a small sum (2*s.* to 4*s.*) in addition to the legal fees (1*s.* for searching, and 2*s.* 6*d.* the certificate) and the postages.

It now only remains to be decided whether these public registers shall be allowed to continue scattered all over the country, inaccessible to the public, and liable to be falsified, lost, stolen, burnt, or otherwise destroyed; or whether they shall be all collected and secured in a central office, and rendered easily accessible to the present and future generations. W. H. W. T.

* The Select Committee on Parochial Registration in page 10. of their Report (1833) state their preference for a metropolitan office, "because the metropolis is now so easily and universally accessible," and "because *searches might be more promptly and economically made.*" The evidence of the witnesses on this point was to the same effect.

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### LONDON'S LOYALTY.

"A NEW BALLAD OF LONDON'S LOYALTY.

*To a pleasant new Tune, call'd 'Burton-Hall.'*

"Rouze up Great Monarch of this potent land,
Least Traytors once more get the upper hand;
The Reble Rout their former Tenents own,
And Treason, worse than Plagues, Infects the Town:
The sneaking Mayor, and his two pyning Shrives;
Who for their honesty no better are then Thives,
Fall from their Soveraigns side, to court the Mobile,
Oh! London, London, where's thy Loyalty?

"First, Yorkshire Patience twirles his Copper Chain,
And hopes to see a Common-wealth again,
The sneaking Fool, of breaking is afraid,
Dares not change sides, for fear he loose his Trade;
Then Loyal Slingsby does their Fate Devine,
He that Abjur'd the King, and all his Sacred Line,
And is suppos'd his Fathers' Murderer to be,
Oh! Bethel, Bethel, where's thy Loyalty?

"A most notorious Villain late was caught,
And after to the Barr of Justice brought;
But Slingsby packt a Jury of his own,
Of worser Rogues than e're made Gallows groan,
Then Dugdale's Evidence was soon decry'd,
That was so just and honest, when Old Stafford dy'd:
A Witness good, he is not now believ'd to be,
Oh! Justice, Justice, where's thy equity?

"Now Clayton, murmers Treason; unprovoak't
He sup't the King, and after wish't him choak't.
He longs for Danby's Lofty place of State,
And Rebble turns because he can't be Great;
His sawcy Pride aspires to High Renown,
Leather Breeches are forgot, in which he trudg'd to Town;
Nought but the Treasury can please the scribling Clown.
Oh! Robin, Robin, where's thy modesty?

"Heaven Bless Fair England, and it's Monarch here,
In Scotland, Bless your High Commissioner;
Let Perken his ungracious error see,
And Tony scape no more the Triple Tree:
Then Peace and plenty shall our joyes restore,
Villany and Faction shall oppress the Town no more:
But every Loyal Subject then shall happy be,
Nor need we care for London's Loyalty."

The preceding poem, which is not included in the *Poems on Affairs of State*, forms No. 3. of the Collection of Proclamations, &c. presented to the Chetham Library, Manchester, by James O. Halliwell, Esq., F.R.S. BIBLIOTHECAR. CHETHAM.

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### POPIANA.

*Pope and Theobald.* — I do not remember to have seen the following verses, in which the merits of Pope and Theobald are so nicely discriminated, referred to by any of the writers on the subject of the controversy in which they were engaged. I found the lines in *A New Miscellany*, 8vo., *London, printed for A. Moore*, 1730. I suspect a misprint in the last line but one, and that we should read "show" instead of "share."

"*On the Controversy between Mr. Pope and Mr. Theobalds,* 1729.

"In *Pope's* melodious Verse the Graces smile;
In *Theobalds'* is display'd sagacious Toil;
The Critick's Ivy crowns his subtle Brow,
While in *Pope's* Numbers, Wit and Musick flow.
These Bards, to Fortune will'd, were mortal Foes,
And all *Parnassus* in their Quarrel rose:
This the dire Cause of their contending Rage,
Who best could blanch dark *Shakespear's* blotted Page.

*Apollo* heard — and judg'd each Party's Plea,
And thus pronounc'd th' irrevocable Decree;
*Theobalds*, 'tis thine to share what *Shakespear* writ,
But *Pope* shall reign supreme in Poesy and Wit."

P. T.

---

*Note on a Passage in Cibber's Letter to Pope.*— Every reader of the admirable *Letter from Mr. Cibber to Mr. Pope*, when laughing at the saucy retort of Cibber, and the story which he tells to prove he might have turned Pope's line against himself, and said —

"And has not *Sawney* too his Lord and Whore,"

has no doubt done as I have done, speculated who were "the late young Nobleman who had a good deal of wicked humour," and "the other Gentleman still in being" who slily seduced Mr. Pope as a wit, and Colley Cibber as a laugher, to a certain house near the Haymarket. As, therefore, I have just learned, by two foot-notes on the passage in Dilworth's *Life of Pope* (p 111.), that they were "the Earl of Warwick" and "the late Commissioner Vaughan," I "make a note of" it for the benefit of your readers; and venture to add as a Query, Who was the late Commissioner Vaughan?

P. V. W.

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*Pope: "Wondering" or "Wandering."*—Having formerly been accustomed to quote the line in Pope's *Essay on Criticism*, l. 231. —

"The increasing prospect tires our *wondering* eyes,"—

I have been quite startled lately by receiving the correction "wandering," which sent me to Warburton's edition of 1753, and to the first collected edition of Pope's *Poems* of 1717. In both these I find "wandering." But may I beg some one to tell me whether there is any authority at all for the word which I have quoted, written and admired ever since I opened my own wondering eyes on hearing the stately passage in which it occurs for the first time? Lethrediensis.

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*Pope's "Sir Balaam."* — I have no doubt — though of course the critics call no attention to it — that many a reader has been struck by the extreme improbability of the mode in which the poet enriches his hero. It has always led me to think that Pope would not have succeeded as a novelist. I will just cast a glance at it:

"Roused by the Prince of Air the whirlwinds sweep
The surge and plunge his father in the deep;
Then full against his Cornish lands they roar,
And two rich shipwrecks bless the lucky shore."

Whose father? Balaam's, I presume we are to suppose; but we ought to have been told that he was still living and was at sea, and how his death was a gain to Balaam. Then whose were the Cornish lands? Balaam's I presume again; but what can be more improbable than to suppose that a plain, we may say humble, citizen of London at that time could have possessed a landed estate in so distant a county as Cornwall? and still stranger, that the wreckers on that estate would have handed over their unhallowed gains to their landlord who was away in London.

His last gain was as follows:

"Asleep and naked as an Indian lay,
An honest factor stole a gem away;
He pledged it to the knight, the knight had wit,
So kept the diamond and the rogue was bit."

Now it is not very likely that an Indian would be lying asleep and *naked* with valuable jewels about him, in a place to which a factor could have recourse, and then it would appear that the pretext for his being *bit* by the knight was his not having come honestly by the goods. But who was to know this? or who was to prove it? I fancy the law of England takes no cognisance of how property was acquired in another country. In England the diamond was the property of the factor, and the law would soon have compelled the knight to disgorge. Thos. Keightley.

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*Essay on Man* (2nd S. iii. 197.) — In answer to S. Wmson I will state that the pagination of the four Epistles, or of Part I. and of the three Epistles, is not continuous: each has a perfect and separate pagination. The following is a copy of the Advertisement at the end of the 4th Epistle:

"Lately Published the three former Parts of *An Essay on Man*. In Epistles to a Friend. Sold by J. Wilford at the Three Flower-de-Luces, behind the Chapter-House in St. Paul's Church-yard."

E. O. M.

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*Lord Hervey and Lady Mary W. Montagu.** —Mr. Croker, in his preface to Lord Hervey's *Memoirs of the Court of George the Second*, says (p. xxxix.): "Towards the close of 1732 appeared the *Imitation of the Second Satire of the First Book of Horace*, in which Pope attacked," &c. Pope never wrote an *Imitation of the Second Satire of the First Book of Horace:* I presume, therefore, that this refers to the *First Satire of the Second Book of Horace*, and that 1732 probably means 1732–3; for this poem was entered by Lawton Gilliver at the Stationers' Hall on the 14th of February, 1732–3, and was published soon after. Mr. Croker, in continuation, says — "In retaliation for these attacks, there soon appeared a sharp retort, under the title of *Verses to the Imitator of Horace*, which made a great deal of noise,

* [This article, originally printed in *The Athenæum* of the 21st March, so curiously illustrates the bibliography of the *Verses*, &c., and those still mysterious chapters in the lives of Pope and Lady M. W. Montagu, that we have taken the liberty to transfer it to the columns of "N. & Q."—Ed.]

and were generally thought to be the joint production of Lady Mary and Lord Hervey. Lord Wharncliffe, on the faith of 'finding the poem copied into a book verified by her own hand as written by her,' is inclined to conclude that they were hers alone; and they were advertised, and Pope so quotes them, as being written '*by a Lady of Quality.*' But there is, on the other hand, some evidence that would lead to a different conclusion. The *Original Edition* (in the Ickworth volume) *makes no mention of a 'Lady' on the title-page*, but has a manuscript preface and several manuscript corrections and additions, with a new manuscript title-page prepared 'by the author' for a second edition, all of which are in 'Lord Hervey's' own hand. This creates a strong presumption that he was the sole author, though it is perhaps not altogether conclusive." On this I may remark that what I believe to be the original edition of these verses, *does* make mention of a Lady on the title-page. I have a copy now before me "printed for A. Dodd." The copy seen at Ickworth is, I believe, not the "original edition," but one published immediately after, by Roberts, of which I have also a copy. The first of these is advertised in the *Daily Post* of March 8, 1733: — "This day is published (price sixpence), '*Verses* addressed to the Imitator,' &c. '*By a Lady.* Printed for A. Dodd, without Temple Bar.'" The other edition is advertised in the *Daily Journal* of March 9: "This day is published (price sixpence), *To the Imitator of the Satire of the Second Book of Horace.* Printed for J. Roberts," &c. Dodd denounced this rival edition as a piracy in the following advertisement in the *Daily Post* of March 10: "N.B. The public are desired to observe the *Verses* have the above title, and that the words 'by a Lady' and printed for A. Dodd be in the title-page, for there is a spurious and piratical edition of these *Verses* abroad, printed from a very bad copy." To this Roberts replied at the foot of his advertisement, in the next number of the *Daily Post*, thus: "N.B. This being the genuine and correct edition, is in three sheets." These copies appear, on a cursory examination, not to differ; but as they appeared almost simultaneously, and immediately after the poem of Pope, to which the *Verses* were a reply, and as Mr. Croker has seen a copy of Roberts's edition, with Lord Hervey's own corrections, I suspect that the double publication was intentional, and that the insertion in the one case, and the omission in the other, of the words "by a Lady," were merely for the purpose of mystification. Lord Hervey probably undertook to publish a copy through Roberts, in which case it might be thought necessary, in order to keep up the mystery, to make some corrections for a new edition in his own hand; but with the words "by a Lady" on the title-page of the original edition, the words "by a Lady of Quality" in the advertisement, and with the fact of Lady Mary's having copied them into a book, verified by her own hand as written by her, I cannot but believe that she was the writer. T.

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*Verses to Lord Hervey.* — The following lines, copied from a collection of poetry published in 1735, under the title of *The Cuckold's Miscellany, or a Modest Plea for Padlocks*, may deserve a place among your "Popiana."

The names of Lord Hervey and Pope are in the original only designated by the letters H. and P.

"*Verses to Lord Hervey.*

"If You are so unhappy in your mind,
That from Pope's Numbers you no Pleasure find,
Yet why, my Lord, should You desire to stain
An Excellence you never can attain?
Why against Genius did you aim at Satyr,
And in unmeaning Rhymes vent dull ill Nature?
Should he who hears not against Music rail,
How far would his unfounded Jests prevail?
How would You laugh at one who wanting Eyes
Should pleasant fields, or spangled vaults despise.
United in your Verse both Faults we find:
Who likes not Pope must be both Deaf and Blind."

C. M.

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LETTERS FROM DR. ARMSTRONG TO SMOLLETT.

The following letters are copied from the original MSS. in possession of the Library Company of Philadelphia. The first has no date. From the second the signature has been torn off, which has occasioned the loss of a few words written upon the other page of the leaf. Uneda.

"My dear Doctor,

"I reproach myself — but it is as insignificant as embarrassing to explain some things — So much for that — As to my Confidence in your Stamina I can see no reason to flinch from it — but I wish you would avoid all unwholesome accidents as much as possible.

"I am quite serious about my visit to you next Autumn. My scheme is now to pass my June and July at Paris — from thence to set out for Italy either over the Alps, or by sea from Marseilles. I don't expect the Company of any widow hunter or any other that may be too fat and indolent for such an Excursion, and hope to pick up some agreeable fellow-traveller without being at the expense of advertising.

"You feel exactly as I do on the subject of State Politics — but from some late Glimpses it is still to be hoped that some *Patriots* may be disappointed in their favourite views of involving their country in Confusion and Distraction. As to the King's Bench Patriot it is hard to say from what motive he published a Letter of yours asking some trifling favour of him on behalf of somebody for whom the *Cham* * *of Literature*, Mr. Johnson, had interested himself.

"I have within this month published what I call my Miscellanies — Tho' I admitted my Operator to an equal share of profit or loss, the publication has been managed in such a manner as if there had been a combination to

* It is hard to say whether this word is cham or charm. — U.

suppress it. Notwithstanding which I am told it makes its way tolerably at least. But I have heard to-day that somebody is to give me a good trimming very soon.

"All Friends here remember you kindly; and our little Club at the Q. Arms never fail to devote a bumper to you, except when they are in the humour of drinking none but Scoundrels. I send my best Compliments to Mrs. Smollett and two other Ladies, and beg you will write me as soon as it suits you, and with black ink. I am always

"My dear Doctor,
"Most affectionately yours,
"John Armstrong.

"[Direction] A Monsieur
"Monsr. Smollett, Pd. 1f.
"Gentilhomme Anglais,
"Chez Monr. Renner,
"Negociant à Livourne,
"Toscane."

"Rome, 2d June, 1770.

"Dear Doctor,

"I arrived here last Thursday sevennight, and since then have already seen almost all the most celebrated wonders of Rome. But I am generally disappointed in these matters, partly I suppose from my expectation being too high. But what I have seen here has been in such a hurry as to make it a fatigue; besides I have strolled about amongst them neither in very good humour nor good health.

"I have delayed writing till I could lay before you all the plans of my future Operations for a few weeks. I propose to post it to Naples about the middle of next week along with a Colonel of our Country who seems to be a very good-natured man. After . . . week or ten days there I should return hither, and after having visited Tivoli and Frescati set out for Leghorn, if possible in some vessel from Civita Vecchia, for I hate the Lodgings upon the roads in this country. I can't expect to be happy till I see Leghorn, and if I find my friend in such health as I wish him, or even hope for him, I shall not be disappointed in the chief Pleasure I proposed to myself in my visit to Italy. As you talked of a Ramble somewhere towards the south of France I shall be extremely happy to attend you.

"I wrote to my brother from Genoa, and desired him to direct his answer to your care at Pisa. If it comes please direct it with your own letter, for which I shall long violently, to the care of Mr. Francis Barazzi at Rome. I am, with my best compliments to Mrs. Smollett and the rest of the Ladies, my dear Doctor,

"Yours ever af. . .
. . . . . .

"[Direction]
"A Monsieur,
"Monsieur Smollett,
"Chez Monsieur Rannar,
"à Livourne."

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### THE MURRAIN, AND THE "MURRAIN-WORM."

A little more than a century ago, various European districts were either suffering or mournfully anticipating a visitation from the murrain among cattle. Among other countries, England was dreading the infliction, which came in 1757. In a *New and Complete Dictionary of the Arts and Sciences*, "published by W. Owen, at Homer's Head, Fleet Street," after a description of the disease, the following curious "receipt is much recommended for the cure of this disease in black cattle:" —

"Take diapente, a quarter of an ounce; dialthæa or marshmallows, London treacle, mithridate and rhubarb, of each the quantity of a nut; of saffron a small quantity; wormwood; and red sage, of each an handful; and two cloves of garlick; boil all together in two pints of beer, till it be reduced to a pint and a half, and give it the beast luke-warm, while fasting. Half the proportion will serve for a cow; they must be kept warm, and take a mash of ground malt, drinking warm-water for a week, and sometimes have boiled oats. If sheep are troubled with this distemper, give them a few spoonfuls of brine, and then a little tar."

The writer adds, that "in order to *prevent* this disease, the cattle should stand cool in summer, have plenty of good water; all carrion should be speedily buried; and as the feeding of cattle in wet places, on rotten grass and hay, often occasions this disease, dry and sweet fodder should be given them."

In Ireland, the more than ordinarily wise people in the olden time pretended they could cure or prevent the murrain, by means of "the murrain-worm," which was no other than the caterpillar, and which never touches grass or hay without poisoning it!

"There are some," says Vallancey, "who take this worm, putting it into the hand of a new-born child, close the hand about it, tying it up with the worm closed in it, till the worm be dead. This child ever after, by stroking the beast affected, recovers it. And so it will, if the water wherein the child is washed be sprinkled on the beast. The other method of cure, which I like much better, is by boring an auger hole in a well-grown willow-tree, and in it imprisoning, but not immediately killing, the worm, so close by a wooden peg, that no air can get in, and therein leaving him to die at leisure. The leaves and tender branches of this tree, ever after, if bruised in water, and the affected beast therewith be sprinkled, he is cured."

John Doran.

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## Minor Notes.

*English Inns.* — Fynes Moryson, in his *Itinerary*, thus speaks of English inns:

"As soone as a passenger comes to an inne, the servants run to him, and one takes his horse and walkes him about till he be cool, then rubs him down, and gives him meat: another servant gives the passenger his private chamber and kindles his fire; the third pulls off his bootes, and makes them cleane; then the host and hostess visits him, and if he will eate with the hoste or at a common table with the others, his meale will cost him sixpence, or in some places four pence; but if he will eat in his chamber, he commands what meat he will, according to his appetite; yea the kitchen is open to him to order the meat to be dressed as he likes beste. After having eaten what he pleases, he may with credit set by a part for next day's breakfast. His bill will then be written for him, and should he object to any charge the *host is ready to alter it.*"

"Tempora mutantur, et nos mutamur in illis!"

R. W. Hackwood.

*Jamieson's "Etymological Dictionary."*—Having had occasion to consult Jamieson's *Etymological Dictionary of the Scottish Language*, one of the most valuable works of reference extant, I find the conjunct substantive "bell-penny" explained, as money laid up for paying the expence of one's funeral, from the ancient use of the passing-bell. This word is still used in Aberbrotheck. The derivation of the word can hardly be questioned; but the expression being in common use is I think very much to be doubted: of one thing I am certain, that, contrary to what is mentioned, the word is not common in Aberbro*theck* — for such is the spelling, and not Aberbro*thick*, of this venerable borough. In the same *Dictionary* I find the word *baxter* or *bakster* made to signify a "baker." Now I have been under the impression all along of *baxter* meaning a "weaver;" and am borne out so far by certain words in an old rhyme still extant in this county, which says:

> "The Baxter ga'ed up to see the mune,
> Wi' a' his treddles on his back,
> His sowaney mug abune."

A porter is also termed a *baxter*, perhaps from carrying objects on his *back*. In addition, I find in the *Dictionary* from which I quote, the substantive *cayne* made to signify an opprobrious term. I never met with this before, but opine that it must be derived from *Cain*, the brother and murderer of Abel. K.

Arbroath.

*Italian City mentioned by Themistocles.* —

"Sir Walter Raleigh, lib. iii. [chap. vi. sect. 5.], *History of the World.* 'Herewithal he [Themistocles] mentions a town in Italy belonging of old to the state of Italy, of which town he said an oracle had foretold that the Athenians in process of time should build it anew; and here, quoth he, will we plant ourselves, leaving unto you a sorrowful remembrance of my words.'

"What city this was of Italy which he meaneth in his speech."—*Extracts from Common Place Books in Sir T. Browne's Works*, vol. iv. p. 420.

Rosse.

*The "God-speed."* — Being in conversation with an intelligent Staffordshire machinist, who was relating to me some passages in his personal history, he said of one event, that it happened while he lived at ——, "just at the time of my God-speed." He afterwards told me that this word was in common use, and meant "the leaving one's house, in order to remove to a new home." This expressive word "God-speed" was, however, quite new to *me*; and as I do not find it mentioned in "N. & Q., I here make a Note of it.

Cuthbert Bede.

*Five Generations Living.* —

"An Antwerp paper contains the following paragraph: 'This morning Madame Scholte was safely delivered of a son. Considerable interest was excited by this event, as the newborn child has a mother, a grandmother, a great-grandmother, and a great-great-grandmother, making five generations, all living at the same time.'" — *Morning Herald*, Feb. 27, 1857.

R. W. Hackwood.

*Raining Cats and Dogs.* — During a heavy, but genial, shower towards the end of this last March, an old stone-breaker said to me, "This is the rain, Sir, to make the *cats and dogs* grow!" pointing, as he spoke, to the hedge-side willows, which were covered with the bursting *catkins*, which are called by some people "cats and dogs," and which were used on Palm Sunday to represent the branches of palm. Does this throw any light on the singular saying which heads this note? Cuthbert Bede.

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## Queries.

### THOMAS CÆSAR.

Can any of your numerous readers inform me who was the Thomas Cæsar referred to in pp. 10. 47. 106. 119. of vol. iii. of the *State Trials*, as having been taken up at Whitehall and imprisoned in the Marshalsea by the "special mandate" of King James I., and what was his offence? His caption is there stated to have taken place on July 18, 8 Jac., and the hearing on his *habeas corpus* in Michaelmas Term of the same year, 1610.

As this latter date tallied with the removal of Sir Thomas Cæsar from the office of Cursitor Baron of the Exchequer, to which he was appointed in the preceding May, and had been knighted in the following month, I naturally thought, as the name was so uncommon, that the baron in the intervening period had committed some crime which necessitated his dismissal.

On referring, however, by the kindness of Mr. Hunter, to the record itself, it turns out that, though the hearing on the *habeas corpus* is correctly cited as of Michaelmas, 1610, the arrest occurred on July 18, 7 Jac. 1609; so that it could not be the Cursitor Baron, unless we can indulge such an improbable supposition as that he received his appointment and was knighted while still a prisoner. The cause of the imprisonment does not appear in the record.

Sir Thomas was the brother of Sir Julius Cæsar, then Chancellor of the Exchequer, and afterwards Master of the Rolls; and the only other Thomases of that family were a son of Sir Julius, aged about eight, and a son of Sir Thomas, aged about sixteen, neither of whom is likely to have incurred the king's displeasure.

Was there any other family then existing of that name? Edward Foss.

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### MURDER OF THOMAS THYNNE.

One of the causes assigned at the time for the murder of Thomas Thynne, Esq., on the 12th of February, 168½, was his having betrayed under a promise of marriage a young lady of good connexions, and unblemished character, whose virtue the Duke of Monmouth had previously attempted to overcome, but in vain. Bishop Patrick, whose friend Tenison received the dying man's last confidences, gives the initial letter of her name as Mrs. T. Can the lady's name be supplied from any of the contemporary notices? L'Estrange, in the *Observator*, refers to the *Protestant Mercury*, No. 115. published by Langley Curtis, as giving special details and surmises respecting the crime. Where can a copy of that periodical be seen? The British Museum does not contain one.

A. Taylor, M.A.

## Minor Queries.

*M. de Broglie's Blue Ribbon.*—Montesquieu visited England in October, 1729. He came in company with Lord Chesterfield, who brought him from the Hague in his yacht. Some "notes upon England," made in consequence of his visit, are printed in the later editions of his works. (See vol. vii. p. 337., edit. 1822.) The last of these notes is as follows:—

"Lorsqu'on saisit le cordon bleu de M. de Broglie, un homme dit: 'Voyez cette nation; ils ont chassé le Père, renié le fils, et confisqué le Saint-Esprit.'"

The reference in the first part of this saying is to the expulsion of James II. (who had died in 1701), and to the denial of the rights of the Pretender, his son. Qu. What is the meaning of the allusion to the seizure and confiscation of the blue ribbon of the Order of the St. Esprit belonging to M. de Broglie? L.

*Sir Thomas Cooke.*—In looking over a MS. collection of notes of occurrences which had been made some years ago, by a person who was inclined to record what was remarkable or extraordinary, I found the following curious account, which was said to have occurred at Tardebig, on the London road to Bromsgrove, and distant three miles from the latter town. Sir Thomas Cooke, who was founder of Worcester College, Oxford, was buried at Tardebig in 1702, and by his own desire with a gold chain and locket round his neck, and two diamond rings on his fingers—all of which were taken away by his heir-at-law in 1750. The old tower of the church having fallen down in 1774 and destroyed the church, the tomb of Sir Thomas Cooke being opened, the body was found despoiled of the ornaments mentioned. Can any reader of "N. & Q." state if this were a fact? and would not such violation of a tomb render the perpetrator liable to punishment, unless it may have taken place with ecclesiastical sanction? R.

*True Blue.*—I know not how it was at the late general election, but I remember the time when to be "true blue" was the chief recommendation of many a candidate for parliament. How came the colour and cardinal virtue to be thus associated? I can discover no reason in nature. Blue skies and blue seas are proverbially deceitful. "Blue devils" and "blue ruin" are both fallacious. The rhyme may have helped to preserve the saying, but did not, I believe, originate it. The fancy is an old one, older than the "Covenant true blue." In the "Squiere's Tale" of Chaucer, we read,—

"And by hire bedde's hed she made a mew,
And covered it with velouettes blew,
In signe of trouthe that is in woman sene."

So in his "Court of Love," line 246.:

"Lo yondir folke (quod she) that knele in blew,
They were the colour ay and ever shal,
In signe they were and ever wil be true,
Withoutin change."

In a note to the former passage Mr. Tyrwhitt says:

"As blew was the colour of truth, so green belonged to inconstancy."

He offers no explanation of either notion. F.

*Derivation of "Swinbrook," &c.*—What is the derivation of *Swinbrook*, *Swindale*, *Swinderby*, *Swindon*, *Swine*, *Swineshead*, *Swinfleet*, *Swinford*, *Swinhope*, *Swinstead*, and *Swinton?* The name of Swinn is common in Lincolnshire. P. R.

*A Child's Caul.*—Face to Dapper:—

"Yo' were born with a Cawl o' your head."
*The Alchemist*, Act I. Sc. 2.

It has not only been considered, as Ben Jonson has remarked of Dapper, a most fortunate circumstance to come into the world with a caul on the head, but that great virtues attend upon the possession of such membrane—such as immunity from shipwreck, and other calamities; and I have frequently seen advertisements in the papers for their sale. Can any reader of "N. & Q." give me the history of this superstition, which must be of very ancient date? Sigma.

*Rust of Necton, co. Norfolk.*—In Necton Church, co. Norfolk, is a monumental brass with the following inscription:

"Here lieth Mary Rust, widow, dau. of Robert Goodwyn, Gent., sometime the wife of John Bacon, Gent., and after of Robert Rust; which Robert Rust died 1550, the said Mary in 1596."

What is known of the said Robert Rust, his arms or family? J. Cyprian Rust.

Norwich.

"*Exposition of Ecclesiastes*," *&c.*—"*An Exposition of Ecclesiastes or the Preacher*, London, printed in the year 1680." I should be glad to know who is the author of the above work, and to what sect he belonged. There is neither Introduction, Preface, nor first-words of any kind to afford a clue. The book is a mystical paraphrase upon Ecclesiastes, "opening up the internal sense of the Word" in a manner almost Swedenborgian. The terminology is so peculiar that, although many terms are Calvinistic, it is difficult to understand the writer's doctrinal views. One peculiarity is the prevalence of logical words compounded of two, three, and four simple words. The style is sometimes more like a legal document than a scriptural exposition.

Varlov ap Harry.

*Saint Accursius.* — Who was this saint in the Roman calendar? I cannot find his name in any Martyrology, though the name is still given in religion. I lately met an Italian Capuchin priest from Tuscany, a missionary to India, who bore the name of "Fr. Accursius," which had been bestowed on him on his profession in the Franciscan Order; so that there must be some good grounds for the use of the name. A. S. A.

*Hugil Hall, in Westmoreland.* — Will some of the correspondents of "N. & Q." afford me information of any kind regarding the above place, as to its former and present possessors, its history, or anything remarkable about the place? Hugil Hal, or Height of Hugil, was an estate near Windermere Lake, in the parish of Stavely, about ten miles from Kendal, in the county of Westmoreland. In the seventeenth century it was possessed by Peter Collinson, whose direct descendant of the same name was a well known botanist; he was intimate with Franklin and Linnæus, the latter of whom gave the name "Collinsonia" to a genus of plants, in compliment to his friend. Peter Collinson was elected a F. R. S. in 1728, and died in 1768 at the age of seventy-four. His descendants are still existing, and any pedigree of the family would be very acceptable, or even a reference to those works where they are mentioned. In India there are no large public libraries to refer to on such subjects, or, doubtless, some of the valuable English county histories might be consulted with advantage: it is therefore hoped that some of your antiquarian readers may be able to satisfy my curiosity. A. S. A.

Barrackpore, E. I.

*Gabriel Leaver, Christopher Norton, and Edward Thredder.* — These names are subscribed as those of attestors to certain attested copies, Dec. 10 to 17, 1728, of deeds relating to lands, &c., in Albury, Shere, Wonersh, Witley, Godalming, Guildford, &c., and other places in the vicinity. Leaver, Norton, and Thredder were either attornies or attornies' clerks; information respecting them is solicited from gentlemen having Surrey titles passing through their hands. J. K.

*Early Travels in Palestine.* — I wish to obtain information respecting an ancient work now before me, entitled *Domini Ludolphi Ecclie prochialis in Suchen pastoris Libellus de Itinere ad Terram Sanctam.* The date of the *journey* seems to be about 1336: that of the book I am anxious to ascertain. Dunelmensis.

*Curious Customs in Cathedrals.* — Who is it that has the right of riding on horseback into the nave of York Cathedral? And why is he allowed to do so? And has this strange privilege been exercised latterly? I am told there is such a right existing in a Yorkshire county family. There is also, I believe, a right in Exeter, by which the mace-bearer of the corporation of the city may wear his hat during divine service in the Cathedral there. How did this originate, and is it ever exercised now? Are there any more of these curious customs connected with our cathedrals? William Fraser, B.C.L.

Alton Vicarage, Staffordshire.

*Quotations Wanted.* —

"Whence did the wondrous mystic art arise
Of painting speech, and speaking to the eyes?
That we by magic lines are taught
How both to color, and embody thought?"

D.

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*A Fragment.*

"Man is a pilgrim Spirit, clothed in flesh,
And tented in the wilderness of Time.
His native place is near th' eternal throne;
And his creator God."

W. P.

*Mahomet.*—Will some correspondent give me a list of works relating to the *life* of this Heresiarch, more especially to those which treat of the mythical element? Of course I do not require reference to Irving, Boulainvilliers, the Cyclopædias, &c. What English poems have Mahomet for a hero? Göthe attempted, but abandoned the theme. Threlkeld.

*Dante and Lord John Russell.* — Where is to be found Lord John Russell's version of the story of Francesca from the fifth Canto of the *Inferno?*

M. N.

*Boswellian Personages.* — Among the "Memoranda" of your contemporary, the *Illustrated News*, it is recorded that the late Viscountess Keith was the *last* survivor of all who are mentioned in the immortal work of Boswell. This statement is at variance with the remarkable fact stated in the obituary notice of the lady referred to, namely,

that the two other daughters of Mr. and Mrs. Thrale are still alive. Can you say whether, with these exceptions, every other Boswellian personage exists only in his pages — a shadow of the past? It does not appear from Mr. Croker's editorial performance, that any information was supplied to him by the ward and "pupil" of Johnson, who must have grown up under his eye from her birth to womanhood; nor is the subject invested with much interest by the not very luminous tribute of Mrs. Gray. Let us hope, however, that the accomplished authoress may have gleaned, and may yet impart, in her fascinating manner, some additional Johnsoniana — some few reminiscences derived from the conversation of her noble friend, whose least distinction I should say is to have been a "leader of ton," and a Lady Patroness of Almacks. A. L.

*Braose Family.* — Any of your readers will greatly oblige me by stating how the great baronial family of Braose became extinct. If in the female line, what became of their vast estates in Sussex, Surrey, and Kent, in which counties they had seven or eight different places of residence, some of them on a scale of great magnificence? W. P.

*Slingsby Family.* — Sir Henry Slingsby, who was beheaded for his loyalty, June 8, 1658, was born January 14, 1601, and married, July 7, 1631, Barbara, daughter of Thomas Bellasyse, first Viscount Falconberg, and by her had issue, 1. Thomas, his successor; 2. Henry, one of the gentlemen of the Privy Chamber to King Charles II., and appointed in the letters patent incorporating the Royal Society one of the first council after its incorporation; 3. Barbara, married after the Restoration to Sir John Talbot, of Lacock, com. Wilts.

Query. Is anything further known of Henry, the second son? Was he ever married, did he leave any issue, and where was he buried? V. L.

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## Minor Queries with Answers.

*Sir Posthumous Hobby.* — Mr. Halliwell, in his *Archaic Dictionary*, under the word "Hobby" (2) says, "Sir Posthumous Hobby, one very fantastical in his dress, a great fop:" giving, however, no authority or explanation whatever. In "N. & Q.," 1st S. vii. 626. (in a passage cited from Camden's *Remains*, p. 44.), that author says, "Two Christian names are rare in England; and I only remember . . . among private men Thomas Maria Wingfield, and Sir Thomas Posthumous Hobby." From the *Dictionary*, alone, I should infer the knight to have been an imaginary one, — probably a character in some old play. But the quotation from the grave Camden makes it evident that he really existed in the flesh. I ask then, 1. Who was he? 2. Is there anything known of him which justifies Mr. Halliwell's application of his name? and 3. If so, where did Mr. Halliwell, and where can I, find the account thereof? Harry Leroy Temple.

[It is evident that Sir Thomas-Posthumous Hobby (or rather Hoby) formerly belonged to the human family, as testified by the annals of Berkshire and Yorkshire. He was connected with the Hobys of Bisham in Berkshire, whose arms, portraits, &c., are noticed in our 1st S. vols. vii. viii. ix. His father, Sir Thomas Hoby, married Elizabeth, daughter of Sir Anthony Cooke, of Gidea Hall, Essex, knight, by whom he had four children, Edward, Elizabeth, Anne, and Thomas-Posthumous. On one occasion, Queen Elizabeth being expected at Bisham, the family seat, Thomas-Posthumous Hoby wrote to Mr. Anthony Bacon on the 29th July, 1592, that Lady Hoby was desirous of his and his brother Francis's company there, where they might have an opportunity of waiting upon Her Majesty. (Nichols's *Progresses of Queen Elizabeth*, iii. 124., who has also given some account of the entertainment to the Queen at p. 131.) Perhaps it was on this occasion that Sir Thomas-Posthumous was "so nice and whimsical in his dress," as Captain Grose has it. Sir Thomas-Posthumous married the daughter of Arthur Dakens, Esq., of Hackness, co. York, where he subsequently resided, and where he died in 1640. Three of his letters are among the Birch MSS. in the British Museum.]

"*A Pappe with an Hatchet.*" — I met the other day with a little book bearing this curious title, and wish to obtain some information about it. The full title is —

"Pappe with an Hatchet, *alias*, A figge for my God sonne. Or, Cracke me this nut. Or, A Countrie Cuffe; that is, a sound boxe of the eare, for the idiot Martin to hold his peace, seeing the patch will take no warning." N. p. or d.

The "Martin," against whom the satire is directed, is, I conclude, Martin Marprelate. I may take this opportunity of observing that the library bequeathed by the late Dr. Routh to the University of Durham contains a collection of most rare tracts referring to the times of Elizabeth, the Stuarts, the Commonwealth, and Restoration. I shall be happy to furnish further information to such of your readers as are interested in those times. Dunelmensis.

[The original edition of this tract in small quarto was published in the latter half of the year 1589. It is mentioned with much commendation by Nash, in his First Part of *Pasquils Apologie*, 1590: "I warrant you the cunning *Pap-maker* knew what he did when he made choice of no other spoon than a *hatchet* for such a mouth, no other lace than a halter for such a necke." Collier, in his *Eccles. Hist.*, ii. 606., gives the authorship to Thomas Nash; but Gabriel Harvey ascribes it to John Lyly. (Pierce's *Supererogation.*) It has been attributed to Nash chiefly from the similarity which it bears to his style; and this opinion is somewhat strengthened by the fact, that he wrote more than one tract on the same side. On behalf of Lyly it may be said, that the testimony of Gabriel Harvey is that of a contemporary, and therefore

more likely to be true. Mr. Collier, in his *Annals of the Stage*, attributes it to Lyly; and D'Israeli, in his *Calamities of Authors*, to Nash. It was republished in 1844 by Mr. Petheram, from whose introduction this bibliographical account is extracted.]

*Matfelon.* — In old documents, and even in some of modern date, this parish is styled "Saint Mary Matfelon, otherwise Whitechapel:" can any of your readers tell me the origin of the word Matfelon? T. D. A.

[The origin of this name baffled Stow and other antiquaries; but Strype has offered the following conjecture: "A more probable account of the name Matfelon, ascribed to St. Mary, the patroness of this church, which I once heard from the Rev. Mr. Wells, sometime vicar of Hornchurch in Essex, is, that the word was of Hebrew or Syriac extraction, *Matfel* or *Matfelon* signifying as much as *Quæ nuper enixa est, i.e.* 'She that hath lately brought forth a son;' and so the word is fitly applied to St. Mary; and it is as much as 'St. Mary lately delivered of her holy Child.' And it is probable her image anciently stood in that church with a babe in her arms. In short, it is not unlikely but that some knight, that had dwelt in the Holy Land, was the founder of this church of Whitechapel, and dedicated it to St. Mary with the Babe in her arms, which in those eastern countries was called *Matfelon.*" — Strype's *Stow*, book iv. p. 45. See also *Gent. Mag.* for July, 1790, p. 613.]

*Max and Thekla.* — In the *Memorials of John Mackintosh* I find the simile, "as the first dawn of love in the soul of Max and Thekla." What is the story of these notorieties? Notsa.

[The romantic story of the love of Max Piccolomini, Colonel of a Cuirassier regiment, and of Thekla, Princess of Friedland, is narrated in Schiller's dramatic poem of *Wallenstein.*]

## Replies.

### "THE PEERS, A SATIRE."

(2nd S. ii. 11.)

The lines imitated are from the Latin version of Musæus describing the death of Leander:

"Ἀτθίδος οὐ Βορέην ἀμνήμονα κάλλιπε νύμφης·
Ἀλλά οἱ οὔτις ἄρηγεν, Ἔρως δ' οὐκ ἤρκεσε μοίρας.
Πάντοθι δ' ἀγρομένοιο δυσαντέϊ κύματος ὁρμῇ
Τυπτόμενος πεφόρητο. ποδῶν δέ οἱ ὤκλασεν ὁρμὴ,
Καὶ στένος ἦν ἀδόνητον ἀκοιμήτων ταλαμάων.
Πολλὴ δ' αὐτόματος χύσις ὕδατος ἔῤῥεε λαιμῷ."
*Hero et Leander*, l. 322., ed. Halæ, 1721.

In *The New Whig Guide*, p. 165., London, 1819, are

"*Lines to the Rt. Hon. Lord G. Cavendish, on his giving Notice of a Motion.*

"Goosey, Goosey Gander,
Whither will you wander?
Example take
(Or down you'll break)
From the other chamber:
Poor Johnny Bedford could not say his speech;
But he moved his right leg,
Then he moved his left leg,
Then he said, 'I pardon beg'—
And sat upon his breech."

The editor says in a note,

"It seems from the parliamentary debates, that about this [ ? ] time the Duke of Bedford stopped suddenly before he had finished his speech."

This and "his garden nymphs," the Duke being the owner of Covent Garden, leave no doubt that he is the person described. I offer the following conjectural filling up of the blanks:

"Elate to soar above a silent vote,
Upsprings the Duke to speak what Holland wrote,
But horrors unexpected stop his speed,
He fumbles at his hat, but cannot read:
On Eldon's* brows hang violence and fear.
In Grey's† cold eye he reads a polished sneer,
His garden's nymphs in silence mourn his state,
And caperous Lansdowne‡ dares not strive with fate;
A panic terror o'er his senses comes,
Loosens his knees and sets his twitching thumbs;
He sinks into his place, then quits the Peers,
And swells the gutter with spontaneous tears."

H. B. C.

U. U. Club.

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* "I see thy damned ink in Eldon's brows."
Moore, *Two-penny Post-bag.*

"They believe that their race formerly occupied some pleasant seats on the other side of a large table or mountain, which is in sight of their present abodes; that they were driven out of them for some misdeeds, by the Great Breath, at the instigation of their evil genius Mumbo-Gumbo, whom they represent as an elderly figure, with flowing white curls, and *dark bushy eyebrows*, clothed all in black, and seated upon a fiery red throne, in shape somewhat resembling a great woolpack."
"The Friendless Islands."
*New Whig Guide*, p. 152.

† "'You starved me once,' quoth good Lord Grey,
'You shall not starve me twice;
But I had the pleasure to look on Brougham
With *eye as cold as ice.*'"
"The Eating of Edinbro'." *Fraser's Mag.*, May, 1834, p. 487.

‡ "Petty, the nimble, frolicsome, and gay,
Renowned for figuring at balls away;
Whether 'twas leading down a country danse,
Or bringing up a bill upon finance."
*A Kick from Yarmouth to Wales*, by Peter Pindar, jun.

I quote the above four lines from memory, but believe they are exact. I have a difficulty about "Humphrey Hedgehog, jun." The author of *The Modern Dunciad* (p. 6. 3rd ed. 1815) says:

"Mr. Thomas Agg was formerly a bookseller at Bristol, where he became a bankrupt; since which he has written a variety of matter for a publication, now defunct, called *Town Talk*, and continues writing under the assumed names of *Humphrey Hedgehog* and Jeremiah Juvenal. He has lately taken up the title of Peter Pindar, and thus confounds his spurious trash with the productions of Dr. Wolcott. It is fit that the public should be made acquainted with this deception: the original Peter is often profane, but never dull."

I have read some of the sham Peter's poems, and think the lines from *The Peers* far above any thing he could have done. I doubt whether he had scholarship enough to read the Latin quotation, or taste to appreciate, as the

### DREAM TESTIMONY.

(2nd S. ii. 458.)

In the year 1698 the Rev. Mr. Smythies, curate of St. Giles, Cripplegate, published an account of the robbery and murder of a parishioner, Mr. Stockden, by three men, on the night of Dec. 23, 1695, and of the discovery of the culprits by several dreams of Mrs. Greenwood, Mr. Stockden's neighbour.

The main points were these: — In the first dream Mr. Stockden showed to Mrs. Greenwood a house in Thames Street, telling her that one of the men was there. Thither she went the next morning, accompanied by a female neighbour, and learned that Maynard lodged there, but was then out. In the second dream Mr. S. represented Maynard's face to her, with a mole on the side of the nose (he being unknown to Mrs. G.), and also tells her that a wire-drawer must take him into custody. Such a person, an intimate of M.'s, is found, and ultimately M. is apprehended.

In the third dream Mr. S. appeared with a countenance apparently displeased, and carried her to a house in Old Street where she had never been, and told her that one of the men lodged there. There, as before, she repaired with her friend, and found that Marsh often came there. He had absconded, and was ultimately taken in another place.

In the fourth dream Mr. S. carried her over the bridge, up the Borough, and into a yard, where she saw Bevil, the third man, and his wife (whom she had never seen before). Upon her relating this dream, it was thought that it was one of the prison yards; and she accordingly went to the Marshalsea, accompanied by Mr. Stockden's housekeeper, who had been gagged on the night of the murder. Mrs. Greenwood there recognised the man and woman whom she had seen in her dream. The man, although not recognised at first by the housekeeper, being without his periwig, was identified by her when he had it on.

The three men were executed, and Mr. Stockden once more appeared in a dream to Mrs. Greenwood, and said to her, "Elizabeth, I thank thee; the God of heaven reward thee for what thou hast done." After this, we are informed that she was "freed from these frights, which had caused much alteration in her countenance."

This narration I have condensed from John Beaumont's work on Spirits, which was published only six or seven years after the Rev. Mr. Smythies' account of the transaction. It is added that the relation was attested by the Bishop of Gloucester, the Dean of York, the Master of the Charter-house, and Dr. Alix.

Drs. Ferriar and Hibbert and Sir Walter Scott have each produced their volume in aid of the dangerous task of explaining away the spiritual into the natural, and have each cited Beaumont's work. Nevertheless, of this remarkable account, coming with such an air of authority, they have not taken the smallest notice. A. R.

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author of *The Peers* did, the following "translation" at the end of *The Rolliad*,

"By Lord Bayham."

"His conscious *hat* well lined with borrowed prose,
The lubber chief in sulky mien arose;
*Elate* with pride his long-pent silence broke,
And, *could he but have read he might have spoke.*"

It is, however, strange that any other writer should have adopted a pseudonym so degraded, rather than invent a new one.

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### BEAD ROLL.

(2nd S. iii. 267.)

The quotations from the old churchwardens' account-book, given by F. M. H., are curious; but their meaning is by no means clear. I am inclined to think that the true explanation is that Harry Way paid 3*s.* 4*d.* for being admitted among the beadsmen attached to the chantry or parish church to which the record refers. A beadsman was a poor man, not in holy orders, who was supported by endowment, or received alms for praying for the souls of those in whose behalf the charity was given. Thus, —

"Thomas Burgh, Knight, A.D. 1495, wills that in his new chapel in the parish church at Gainsborough . . . . there shall be founded a perpetual chantry of one priest . . . . and that there be founded at Gaynesburgh an hospital for five poor bedemen, for ever more, every one of whom to receive for his support j^d a day, and to have every other year a gown of iij^s iv^d price . . . and that the said five bedemen be daily present at the mass of my chauntry priest, to help him to say *De profundis* in audience, and such of them as be learned, their paternoster, ave, and creed at the least." *

As the salary of a beadsman was often considerable, it is by no means improbable that when vacancies occurred persons were willing to pay for being admitted to fill them up. Perhaps the 6*s.* 8*d.* that Katharine Way paid was at a time when there were no vacancies, but was expended to purchase the next six appointments as the lives fell in. Or it may be that the money was in both cases paid for the furniture and household necessaries of the late beadsman by his successor in the bead house. Although beadsmen were generally attached to chantries, and wore on their gowns the badge of the family, for the repose of some of whose members they were bound to pray, yet their services were not entirely confined to the higher classes; there were in many parish churches beadsmen supported by the contributions of the

* *Testamenta Vetusta*, ed. Nicolas, i. 428., quoted in Rock's *Church of Our Fathers*, vol. iii. p. 123.

parishioners, whose office it was to pray for the dead who slept within and around its walls.

F. M. H. will find much illustrating this and kindred subjects in Dr. Rock's *Church of Our Fathers*. For beadsmen see vol. iii. pp. 131—142.

It is to be wished that correspondents of "N. & Q," when quoting churchwardens' accounts and other parochial documents, would give the name of the parish to which each document belongs. They would often by this means furnish a clue to the answer of their Queries. In the case in question I should not be surprised that, if the name of the parish were known, some correspondent would be able to furnish us with a copy of the will of the founder of the charity.

Churchwardens' accounts are a class of documents that have been hitherto very much neglected. No student of social history needs to be told their value, but unfortunately parish clerks are neither antiquaries nor correspondents of "N. & Q.," and so such documents remain hidden, perhaps perishing by damp, or affording paper to light the vestry fire. K. P. D. E.

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I find in the churchwardens' accounts for the parish of Leverton near Boston, Lincolnshire, the following entries:

"1535. To parish priest for the *beade rolle* of Thomas Grafton and others, 1 shilling.

"1541. Copy of the *Bed role* belongyng to the prechynge atte the prechynge crosse, done by Edmund Robertson or by hys heyres, or his executors — that ye schall praye for the gud estatte of Edmund Robertson, and Alice hys wyffe.

"Fyrst, ye schall praye for the saulles of Edmund Robertson and Alice hys wyffe, for whos saulles thys sermone is mayd her thys daye.

"Item, ye schall praye for the saulles of Rycherde Robertson and Margaret hys wyffe, sumtyme beynge the dawther of Roger Jefferay.

"Item, ye schall pray for the saulles of John Clements and Agnes hys wyffe, and for the saulles of Master John Thamworth and Thomas Covell, and for all Crysten saulles."

This last extract corroborates the opinion that the "Bede Roll" was the roll of persons deceased for whom masses and prayers were to be offered.

There are many things alluded to in the parish accounts of Leverton (which commence in 1493) to which I shall call the attention of the readers of "N. & Q." at some early future time.

Pishey Thompson.

Stoke Newington.

Since writing the above I have found the following sanctions for the opinion I have expressed:

"*Bede-roll* (Saxon) is a roll or list of such as Priests were wont to pray for in Churches." — See Blount's *Glossographia*, 3rd edition, 1670, p. 78.

"*Bead-roll*, a list of such who used to be pray'd for in the Church." — Bailey's *Dictionary*, 15th edit., 8vo., 1753.

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The *bead roll* was a roll, or list, of persons whose souls were to be prayed for, and the amount paid was for that purpose. Your correspondent F. M. H. wishes for authorities: will you allow me to refer him to Halliwell's *Dictionary of Archaic and Provincial Words?* where he will find the following:

"*Beadroll*, a list of persons to be prayed for; a roll of prayers or hymns; hence any list. They were prohibited in England in 1550. See Croft's *Excerpta Antiqua*, p. 13.; *Test. Vetust.*, p. 388.; Topsell's *Four-footed Beasts*, p. 171.; Florio, in *V. Chiáppole*."

Would you allow me to suggest to your correspondent F. M. H. that it might have been as well if he had used the same precaution, which he wishes to impress on those who reply to his Query, and given the authority for his extract, as it would be interesting to many to know to what parish the account book belongs.

Llewellynn Jewitt, F.S.A.

Derby.

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On the day after the publication of the Note on this point by F. M. H., I was accidentally furnished with an illustration to it. The old clerk (who is also the schoolmaster) of a country parish on the borders of Staffordshire and Shropshire, told me that he had written a certain sick woman's name upon "the Bede-roll." I imagined this to be some charity list, but I found it to be that list of sick persons who desired the prayers of the congregation. The old clerk told me that he had never called this sick-list by any other name than "the Bede-roll." Cuthbert Bede.

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### "THE WORLD UNMASKED."

(2nd S. ii. 390.; iii. 256.)

My edition of this work is published by J. Phillips, London, 8vo., 1786; but not possessing *Le Monde fou préféré au Monde sage*, I am not able by comparison to decide whether the former work is a translation from it. The latter is undoubtedly the production of Mdlle. Hubert, concerning whom particulars will be found in the *Bib. Universelle*, and other similar works. She was also the authoress of *Lettres sur la Religion essentielle à l'Homme*, 1738, a work which has passed through many editions, and forms the subject of the present note. It is curious, indeed, to remark how the standard of true religion varies from age to age in men's minds; the heresy of one century, first persecuted, then tolerated, becoming the orthodoxy of the next; while the religion which it displaces becomes superstition, and a new form of infidelity is born, destined to pass through the same vicissitudes as its predecessors. Thus the *Letters* which are now characterised as "a most pithy and pointed growth of an earnest and de-

vout mind," and to have been in "keen request by zealous Christians of freely inquiring minds," form the subject of one of Voltaire's *Lettres au Prince de Brunswick, sur Rabelais et sur d'autres Auteurs accusés d'avoir mal parlé de la Religion Chrétienne;* while of the form of religion pronounced essential in these *Letters*, Voltaire remarks:

"Il faut convenir que malheureusement cette religion essentielle est le pur théisme, tel que les noachides le pratiquèrent, avant que Dieu eût daigné se faire un peuple chéri dans les déserts de Sinaï et d'Horeb."

Another writer remarks:

"Cet ouvrage, traduit en Anglois et en Allemand, a essuyé des contradictions et de justes censures. L'auteur se borne au pur déisme. Mlle. Huber était protestante. Elle avait des connaissances et de l'esprit; mais elle ne savoit pas toujours développer ses idées, et leur donner cet éclat lumineux qui dissipe l'obscurité de la métaphysique. Elle n'avait jamais lû d'autre livre que la bible." — *Nouveau Dict. Historique*, 1804.

In the production of this book, thus promulgating abstract Deism, Voltaire further tells us that Mlle. Hubert was assisted by an eminent metaphysician: we are now farther advanced — a male and female philosopher of the present day teach pure Atheism: will another century see Atkinson and Martineau *On Man's Nature and Development* a favourite manual of "zealous Christians"? WILLIAM BATES.

Birmingham.

## Replies to Minor Queries.

*Education of the Peasantry* (2nd S. iii. 87. 279.) — In answer to VIATOR's inquiry, I have some recollection of seeing a report of a case of assault dismissed at one of the metropolitan police courts, on the plea of the defendant that he was simply enforcing his right to walk on the right-hand side of the way that he was going, and that if the plaintiff had only kept to his own right-hand side he would not have been pushed into the gutter as he was. I have a faint glimmering that I met with this report in a volume of one of the first years of the *Gardeners' Chronicle* newspaper, 1841 to 1843, or thereabouts. I think I have seen notices in Norwich and in Bristol, that the mayor recommended pedestrians to adopt the London rule in walking, but these are the nearest approaches to a remedy for the inconvenience that occur to me. VIATOR might easily convince himself of the existence of the rule, if he would only come to London, and endeavour to walk in any crowded thoroughfare, Bond Street, Oxford Street, Regent Street, Fleet Street, or Cheapside, when densely crowded; keeping to his left for one half the length of the street, and to his right for the other half. I have a suspicion, too, that if a person is seen either pertinaciously keeping to his left side, or evidently undecided on which side of the footpath he ought to walk, his pockets, or rather their contents, are apt to be marked by the light-fingered gentry for their own. VRYAN RHEGED.

Yarmouth.

*Indian War Medal* (2nd S. ii. 508.) — If R. H. B. will send me a careful impression, in sealing wax, on a card of both sides of this medal, I will endeavour to find out for what purpose, and when, it was engraved. R. S.

"*Hobby Groom*" *and* "*Bottle Groom*" (2nd S. iii. 199.)—I would suggest that the hobby-groom was the groom who attended to the light horses formerly called nags, latterly hacks. By the Commission of Array for Wiltshire of 1484 (*Pat. Rolls*, 2 Rich. III. m. 20. d. [7] d. 2nd col.),* the commissioners were to array the men-at-arms (heavy cavalry), hobilers (light cavalry), and archers (probably mounted archers who acted as skirmishers). The animals ridden by the hobilers were called hobbies, and were many of them probably mares; the heavy horses of the men-at-arms being usually stallions, as all the horses are which are represented in the Bayeux Tapestry. I have, however, never met with any ancient authority showing that the hobilers were mounted on mares *only*. If the hobby was a light horse, it would be a very probable duty for the hobby-groom that he should ride with messages. The term "bottle-groom" I never saw or heard before. But as in the county of Worcester a small truss of hay is still called a bottle of hay, it is *possible* that the bottle-groom was the groom who had the charge of the hay.

F. A. CARRINGTON.

Ogbourne St. George.

*Nolo Episcopari* (2nd S. ii. 258.) — St. Bernard in his *Treatise on Bishops* says: (I. ch. vii.):

"When you were first conducted to the episcopal chair, you shed tears, you held back, you entreated support, saying how much it was for you to undertake; too much for your single strength, crying out that you were a miserable unworthy person; that you were not fit for so sacred an office; not sufficient for such great responsibility."

MACKENZIE WALCOTT, M.A.

*Moses Fowler* (2nd S. iii. 247.) — I can add very little to the account of Moses Fowler given by your correspondents, and shall be very glad to know more. He was the first dean appointed after the reconstitution of the Collegiate Church by James in A.D. 1604, after a dissolution of more than fifty years. In 1608 he was succeeded by Dr. Anthony Higgens, as appears on a table of the Dignitaries of Ripon preserved in the Chapter House. His monument, a stone altar tomb surmounted by a flat entablature, in the Jacobean style, exhibits a full-length figure of the dean in

* In the Rolls Chapel.

canonicals, reclining on his left side, with the head raised and resting upon his hand. Between the figure and the entablature is a square tablet, upon which an inscription appears to have been *painted.* Not a letter of this is now visible, only some small portions of paint to show how it had been executed. The Ripon registers do not reach back to the date of his supposed death, but there appears every reason to believe that this event took place in the year 1608. PATONCE.

The inscription on Dean Fowler's tomb is given in Gent's *Ripon* (p. 126.); but, as that work is rare, I subjoin a copy of the epitaph: —

"M. S.

"MOYSIS FOWLER, S.T.B., hujus Ecclesiæ Collegiatæ Sancti Wilfridi de Ripon, ac Serenissimo Principi Jacobo Restauratæ, Decani Primi: necnon Danielis Fowler, A.M., Moysis filii, ac suæ uxoris, Janæ Fowler. Danielis officium sacrum esse hoc monumentum Testamento suo voluit refici.

"Cœlum, Terra, Homines, de re rixantur eadem;
Fowlerum quisquis vindicat esse suum.
Nuncius è cœlo, tandem componere lites,
Fati, descendens, ultima jussa refert.
Tum moriens animam cœlo, corpusque sepulcro,
Nobis ingenii clara trophæa dedit."

DUNELMENSIS.

"*The sunbeam passes through pollution unpolluted*" (2nd S. iii. 218.) — This thought, mentioned in the *Memoirs of the late Sydney Smith*, respecting which Queries and Replies have occurred in the 2nd S. of "N. & Q.," vol. i. pp. 114. 304. 442. 502., and which has been traced back to Eusebius by EIRIONNACH in the present volume, p. 218., can be carried back still further. In the apologetic books of Tertullian, *De Spectaculis*, cap. 20., our author adverts to the arguments of those, whether Pagans or lax Christians, who defended the practice of frequenting the public shows and spectacles. After refuting those who objected that no express prohibition of such entertainments is to be found in the Scriptures, he notices a new argument which had come to his ears:

"Novam defensionem suaviludii cujusdam audivi. Sol, inquit, imo etiam ipse Deus, de cœlo spectat, nec contaminatur. Sane sol et in cloacam radios suos defert, nec inquinatur." — Tertulliani *Opera*, ed. Leopold. Lips. 1839, in Bibliotheca Patrum Lat. Selecta.

E. SMIRKE.

*Origin of the Tread-wheel* (2nd S. iii. 291.) — Without detracting from the credit given to the late Mr. Cubitt for "starting into existence" this machine as a mode of punishment, the idea of working a mill by the power of a man walking, as it were, without ever progressing, or rather *treading* on pieces of wood fastened to the outer periphery of a wheel, was no novelty. The principle is shown in a clever woodcut of a corn mill worked in such a way in the *Theatrum Machinarum Novum*, by A. G. Bockler, printed at Nuremburgh, 1662, fol.; wherein may also be seen other cuts of mills worked by men treading inside the periphery of a large wheel, in the same way that a kitchen spit was formerly turned by a dog after the manner of a squirrel in his round-about cage.

H. T. ELLACOMBE.

*Jewish Tradition respecting the Sea Serpent* (2nd S. iii. 149.) — Not having seen any answer to this Query, I venture to suggest that the tradition (if it ever existed) was invented to account for Psalm lxxiv. 14., "Thou brakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness," — a text which is generally considered to refer to the destruction of the Egyptian host in the Red Sea, and their carcases becoming a prey to the birds and beasts of the neighbouring desert.

J. EASTWOOD.

*Dr. Watts and Nash* (2nd S. iii. 205.) — MR. RILEY is mistaken. Dr. Watts is purposely paraphrasing part of a book, which will repay perusal a good deal better than *Pierce Pennilesse.* See Proverbs of Solomon, xxvi. 14., "As the door turneth," &c.; vi. 10., "A little more sleep," &c.; xxiv. 30., "I went by the field," &c.

Perhaps Nash had wisely made himself acquainted with the book. P. P.

*Tessonē and Broccū* (2nd S. iii. 270.) — I beg to inform E. G. R. that I very much doubt whether the difference of signification between the two words "Tessonē and Broccū" can ever be with any certainty ascertained. Dr. Donaldson, who generally is very happy in his derivation of words, does not even mention them in his *Varronianus* or *New Cratylus*, and I cannot but think that, had they been worthy of investigation, he would have mentioned them.

If E. G. R. will turn to his Latin Dictionary he will find

"BROCHUS, having the teeth and nether jaw projecting more than the other."

I think E. G. R.'s derivation of tessonē far-fetched. All good French Dictionaries contain a word very nearly similar; indeed, if I mistake not, it is the same word for "tesson, m., a badger."

If E. G. R. is a naturalist I should think, from the meaning of the Latin name, he will soon determine the signification of "broccū." K. K. K.

St. John's College, Cambridge.

*Monoliths* (2nd S. iii. 189.) — Pompey's (more properly Diocletian's) pillar is red granite from Upper Egypt: according to Wilkinson the shaft, composed of an entire block, measures 73 feet; the total height of the pillar, including pedestal and capital, is 98 feet 9 in.

Cleopatra's Needles, also to be seen at Alexandria, are remarkable monoliths. I have not a

note of their height. They are formed out of the same granite as Diocletian's pillar. One which was presented to the British Government lies on the ground, and when I last saw it was half buried by the new fortifications of Alexandria.

I remember seeing some remarkable *monoliths* in China: they were used in the construction of a very remarkable bridge connecting two small towns called Yung Lan and Loey Lan, standing on opposite shores of a large lagoon or arm of the sea, near Chin Chew, in the province of Fo Kien. On referring to some notes made at the time of my visit there, I find some of the blocks (grey granite) measured 40 feet in length, and 3, 4, and 5 feet in thickness and width. The bridge — which was a series of piers with these enormous blocks laid from one to the other — was about half a mile long and built across the lagoon, and must have been a work of enormous labour. Many colossal figures of Buddhist saints ornament the bridge, all cut out of solid blocks of granite. The two towns connected by the bridge were at one time places of considerable importance, and the remains of what must have been splendid temples and other buildings are still to be seen. Δ.

"*College Recollections*" (2nd S. iii. 90. 138.) — In reply to Eirionnach I beg to say, that if it be true, as stated in the preface, that "they [the Sketches] are published by his [the author's] executor, to whom, a little before his death, he intrusted his papers," the Rev. Mortimer O'Sullivan could not have been the author, inasmuch as he still is, I am happy to announce, alive and well. The Rev. Samuel O'Sullivan, his brother, and a well-known writer, did not die for many years after 1825, in which year the publication in question made its appearance. Abhba.

*Pence a piece* (2nd S. ii. 66. 118.) — We have an instance of this phrase in *A Character, Panegyric and Description of the Legion Club.* Dublin Printed: Glasgow reprinted in the year MDCCLVI.

"When the Rogues their country fleece
They may hope for Pence a piece."

M. N. S.

*Composition of Fire-Balls, &c.* (2nd S. iii. 289.) — The ingredients inquired after, *calefonia* and *oyle of egeseles*, were, I have no doubt, *rosin* (*colophonia*) and *oil of egg-shells.* The use of the former as a combustible is obvious enough; but what virtue the latter could impart to the composition of fire-balls is not so apparent. F. C. H.

*John Locke and Freemasonry* (2nd S. ii. 429.) — Allow me to add to the statement of T. C. S. (iii. 297.) that further evidence, in support of the opinion that the letter said to have been written by Locke is a forgery, may be found in Mr. J. O. Halliwell's *Early History of Freemasonry in England*, 1844, pp. 41—43. Charles Wylie.

*Canticle substituted for the "Te Deum"* (2nd S. ii. 370.; iii. 145. 279.) — "When was this composed, by whom, and who allowed its use instead of the 'Te Deum?'" This question not having yet been answered, I may state that the first "parody" will be found in the works of Bonaventure, *Psalterium B. V. Mariæ*, tom. vi. p. 480., Moguntiæ, 1609: "Hymnus instar illius qui ascribitur Ambrosio et Aug." The seraphic doctor was nominated by Pope Clement IV. to the Archbishopric of York in England, but he disinterestedly refused it.

"The world can not believe that oblique relative prayer is all that is sought. . . . . They say to the B. Virgin, Sancta Maria, not onely ora pro nobis; but, succurre miseris, juva pusillanimes, refove flebiles, accipe quod offerimus, dona quod rogamus, excusa quod timemus." — Andrewes, *Opuscula*, 4to, Londini, 1629.

Bibliothecar. Chetham.

*Leaning Spires, Spalding* (2nd S. iii. 257.) — Your correspondent P. D. P. has, I think, taken great liberties with us Spalding people. However, we take it in good part, and, though he calls us "sleepy folks," he will, I trust, soon find that we are now *wide awake*, and with our zealous old incumbent at our head are just going both to restore our beautiful church, and to build one, if not two others, our population having of late years much increased. Does P. D. P. mean Mr. Buckworth, when he speaks of "Mr. *Buckwater*" dismounting to go by Surfleet church? I have heard the story, but am not certain of the old gentleman's name. A Spalding Man.

*Detached Belfries* (1st S. vii. viii. *passim.*) — It would appear that this is a feature of the ecclesiastical architecture prevalent on the banks of the Parana and Paraguay. (Vide Mansfield's *Paraguay, Brazil, and the Plate*, edited by Kingsley, pp. 241. 312. 377.)

"The cathedral (at Corrientes), La Matriz, has a tower standing near it, quite isolated, for the bells, which sound like cracked saucepans. Another of the churches has the bells hung in the open air above a stage, on which a boy stands to strike them."

"The church (at Pilar, formerly called Neembucú, in Paraguay) is a neat low building with wide-spreading sloping roof, and verandahs on each side, with (by way of a belfry) a neat wooden open scaffold tower, about fifty or sixty feet high, standing near it."

"The capilla, or parish church (at Lambarré, about six miles below Assumption on the Paraguay), is a pretty little building, as all small white-washed buildings surrounded with verdure always are, with a wooden scaffold tower standing near it, and the bells under the roof at the top."

E. H. A.

*Etherington Family* (2nd S. iii. 228.) — There is a monument in Trinity churchyard, Hull, to Henry Etherington and Jane his wife. The former died Jan. 4, 1716, aged ninety.

Dunelmensis.

*The Bottom of the Sea* (2nd S. iii. 287.) — Your correspondent Alfred Gatty observes, under this head, that "Tennyson, participating in the common natural impression, seems to regard the fate of a drowned human body in the sea as being restlessly tossed in the moving waters, which are superficially agitated before our eyes, by tides and winds." In elucidation of this remark, as well as to bear out the accuracy of the poet's view of the subject, I would beg to record the following melancholy fact on the pages of "N. & Q.," as indeed I think it merits preservation.

Wandering through the quiet little village of Rottingdean, near Brighton, in the autumn of 1854, I strolled into the churchyard, and there saw a tombstone inscribed to the memory of Lieut. Hope of the Royal Navy, who was drowned on March 6, 1838, when in command of H. M. schooner "Pincher," the vessel being wrecked on the Owers, when all on board perished. His body was picked up at Rottingdean on August 5 following, and there interred. I confess this melancholy inscription struck me forcibly, from the singular length of time which had elapsed between the wreck of the vessel and the recovery of the body, — a period wanting but a single day of five months. T. C. S.

*Books Chained in Churches* (1st S. *passim.*) — Amongst those noted in former vols. of "N. & Q." I have not noticed the black letter Bible in St. George's Chapel, Windsor. Originally in an arch opposite the tomb of Richard Beauchamp, Bishop of Salisbury, a breviary of the Catholic church was deposited by his order for the service of both clergy and laity: the Bible now supplies its place, but the original inscription remains:

"Who leyd thys book here? The Reuerend ffader in God, Richard Beauchamp bisschop of this Dyocese of Salisbury. And wherfor? to this entent, that Preestis and Ministers of Goddis Churche may here have the occupacion thereof, seyying therein theyre divyne servyse, and for all othir that lysten to sey thereby theyr devocyon. Asketh he eny squall mede? yee, as mouche as our Lord lyst to reward him for hys good entent, praying euery man wos duty or devocyon is eased by thys booke they woll say for hym thys comune oryson Dñe Jhu Xye, kneelyng in the presence of thys holy Crosse, for the whyce the Reuerend ffader in God abouesyed hathe graunted of the tresure of the Churche to eny man xl dayys of pardun."

R. W. Hackwood.

*A Novel Game of Chess* (2nd S. iii. 306.) — Mr. Hackwood having sent an extract from *Le Nord*, may not be aware that the novel game of chess to which he alludes has already been practised in this country. Some fifteen or sixteen years since, on the opening of the Lowther Rooms, in King William Street, Strand, since the temporary Chapel of the Oratorians, and still more recently occupied as Mr. Woodin's Polygraphic (?) Hall, there was a large chess-board laid on the floor, and *men* and *women*, dressed as pawns and pieces, were in attendance for the use of those who might choose to play at what was termed "living chess." The manner was as follows: — The players were mounted in two boxes, something like pulpits, and directed the living chess to move, or take an opponent, which was always conducted by an encounter of weapons, and the defeated person driven off the board. The charge was five shillings each player per game, and the public were admitted at one shilling each as spectators. This account may be relied on, as the writer, being a lover of the game, once ventured to play a game with the "living chess;" but he found that however novel the affair was, though it might do for once, yet the battling of the men and their not being specimens of "still life," was very perplexing to the player, and from the fidgetting of the individual chess-men he was in momentary expectation of seeing some of his pawns, or pieces, take huff and walk off the board without leave. The speculation was not a successful one, as few good players adopted a second edition of the game; so it remained open but two or three months, and the kings, queens, bishops, knights, rooks, and pawns, doffed their costume, and sought employment in some other sphere where they were more at liberty to follow their own inclination than at "living chess." M. C.

*Jane Holman* (2nd S. iii. 238.) — Richmondiensis states that the father of Jane Holman was "the Rev. F. Hamilton, of the Duke of Hamilton's family." I have before me a note in Mrs. Piozzi's handwriting (at Bath): in reference to Lady Archibald Hamilton, the "favourite" of Frederick Prince of Wales, Mrs. Piozzi says:

"She was the mother of poor dear old Mr. Hamilton, who died here, in the Circus, a *very* few years ago. *He* was father to Lady Aldborough, yet living, and to Jane Holman, lately dead. Prince Frederick was his godfather. I loved Jane Holman sincerely."

The Hon. and Rev. F. Hamilton was the eldest son of Lord Archibald Hamilton, who was the seventh son of William, third Duke of Hamilton. The reverend gentleman was vicar of Wellingborough, Northamptonshire. Of his two daughters named above, Lady Aldborough will best be recollected; for her name was once as freely treated by the public as ever her grandmother's was. Mrs. Piozzi's note appears to have been written between 1815 and 1818. Jane Hamilton was Holman's first wife: she died in 1810. The second died two days before Holman himself.

J. Doran.

*Overland Route to Australia* (2nd S. iii. 244.) — As "N. & Q." has now become such a standard of reference, correspondents should be very careful as to the correctness of their Notes. Your correspondent W. B. C. is perhaps unaware that

the present is only the *re*-commencement of the overland route to Australia. The Peninsular and Oriental Steam Navigation Company had the first mail contract in 1853, and carried on the line for a twelvemonth, when it was discontinued in consequence of so many of their steamers having been taken for transport-service during the late war. The *first mail*, therefore, left Southampton per steam-ship "Ripon," on December 20, 1852, and reached Sydney on March 19 by the "Chusan," the commander of which vessel (Captain H. Down) was presented by the colonists with a valuable gold medal struck for the occasion.

I should not have thought this worth noting, were it not for the purpose of correcting the erroneous impression of W. B. C. W. Bombay.

*Lord Lyttelton* (2nd S. iii. 270.) — More information will be found in Wraxall's *Memoirs*, i. 329., *Gent. Mag.*, 1818, i. 517., and in *Tait's Magazine* for December and January last.

Mackenzie Walcott, M.A.

*Richard Johnson and the Seven Champions of Christendom* (2nd S. iii. 267.) — F. R. S. will find some bibliographical information respecting Richard Johnson and his works in Mr. Chappell's preface to *The Crown Garland of Golden Roses*, edit. of 1612, printed for the Percy Society, No. 23, 1842. Johnson's *History of the Seven Champions of Christendom* was in print but a few years ago, as a book for boys, and is probably still.

L. (1.)

*Gehazites* (2nd S. iii. 169.) — In the *English Chronicle*, published by the Camden Society, p. 112., the following verses are among a set placarded on St. Paul's gates in 1395 by the Lollards:

> "Surgunt ingrati Giezitæ Simone nati
> Nomine, prelati hoc defensare parati."

Foxe renders the lines thus:

> "But Giersites full ingrate
> From sinful Simon sprung."

Gehazi is Giezi (2 Kings iv. & v. *pass.*) in the Vulgate. Mackenzie Walcott, M.A.

*Thanks after the Gospel* (2nd S. ii. 467.) — If you, and I may add your readers, are not tired of the subject, I would add the following instance, which shows we have no need to go into "the nooks and corners of England," as one of your correspondents says, to find one. A few years since it ("Thanks be to Thee, O Lord, for thy Holy Gospel") was usually *sung* in our own St. Paul's.

I do not remember to have heard it since Attwood's time. I wish his worthy successor, Mr. Goss, would revive this thanksgiving, as it appeared to me, though no musician, very good, certainly very pleasing, and possibly Attwood's own composition. Its being sung may rest with the precentor, and, if so, he might be reminded from your pages that the custom has good authority. F. James.

*Epigram on "Who wrote Icon Basilikè?"* (2nd S. iii. 301.) — M. N. S. has spoiled both the point and the rhythm of this epigram. It should run thus:

> "Who wrote Icon Basilikè?
> 'I,' said the master of Trinity,
> 'I, with my little divinity,
> I wrote Who wrote Icon Basilikè?'"

I understand that Archbishop Whately wrote this smart parody. C. Mansfield Ingleby.

Birmingham.

*Bell Gables* (2nd S. ii. 467.) — Peakirk, near Peterborough, Northamptonshire, and Buckland, near Dover, are instances of bell gables for three bells. The former undoubtedly very old — I believe about the middle of the twelfth century — the latter may be taken from the old church, the present church being a restoration. F. J.

*Brick Buildings* (2nd S. iii. 199.) — I do not think you have noticed Little Wenham Hall, in Suffolk, which is, according to the *Glossary*, built of Flemish bricks, and of the date 1260. J. C. J.

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## Miscellaneous.

### NOTES ON BOOKS, ETC.

The new volume of Mr. Peter Cunningham's edition of *The Letters of Horace Walpole* embraces the period between the years 1746 and 1756; which includes, of course, the close of the Rebellion of 1745, with the subsequent trials, executions, &c., of the Rebel Lords. These Walpole narrates with all his characteristic liveliness and powers of description. As we turn over letter after letter, now enjoying a witticism of George Selwyn — now a little bit of Walpole's own malice — picking up in one the last bit of scandal, in another the newest political move—now taking part in a squabble at the opera—now witnessing one in the Royal Closet, and then becoming partizans almost in some fierce parliamentary struggle — we seem, under the influence of his witty and able pen, to be actual spectators of the scene. Nowhere is the minor history of that time so pleasantly related as in Walpole's delightful gossip; nowhere is the social condition of the class to which he belonged so graphically touched off, as in these models of familiar letters.

Mr. Chappell's amusing and instructive work on the *Popular Music of the Olden Time* increases in interest as it proceeds. The Ninth Part, which has just been issued, if not quite so rich as some of its predecessors in musical illustration, is particularly rich in its literary portions. The Introduction to the Robin Hood Songs is very carefully compiled; but the portion of the present Number which will be read with the greatest interest, and well deserves it, is Mr. Chappell's notice of the Effects of Puritanism upon Music and its Accessories; and his Introduction to the Music of the Commonwealth Period. By the bye, we ought to call attention to what may be called two Musical Supplements to the work before us: the one containing a selection of the best airs under the title of *Old English Ditties Harmonized*, by G. A. Macfarren,

which may be sung by three or five voices, or any number in chorus; and the second consisting of a similar selection of *Old English Ditties arranged with Symphonies and Accompaniments*, by G. A. Macfarren.

It may be well to remind our literary friends that the reading-room of the British Museum will close at the end of the present month, and that on the 16th of May the new Reading-room will be opened. This new room, with its dome the largest in diameter in the world, with the exception of the Pantheon, which is two feet larger (being 142 feet), will contain accommodation for 300 readers, each with a separate and most convenient table, 4 feet 3 inches long. On the subject of the vexed question of a Catalogue, we learn from a long and interesting article in *The Times* of Tuesday last — an article obviously written by authority — that the amalgamation of the various Catalogues into one Catalogue is proceeding rapidly — that the "letters A, B, C, D, E, F, constitute about one-third of the entire Catalogue, and that this portion completed will be placed in the new reading-room on its opening. It will be comprised in 500 volumes." We would add that notice has been issued that all frequenters of the reading-room will be required to produce their tickets.

*The Exhibition of the Art Treasures of the United Kingdom* at Manchester will be opened on the 5th of next month. So rich, so varied, and so extensive are the collections which, — owing to the zeal of the men of Manchester, and the liberality with which the owners of the choicest works have placed them at the disposal of the committee,—are now congregated at Manchester, that any attempt to describe them within our limited space would be fruitless. A reference to the advertisement in another column will show their variety; and in a few days a cheap catalogue will be issued, in which the various jewels in this peerless casket will be clearly and distinctly particularised.

## Notices to Correspondents.

*We have to request the indulgence of many Correspondents for the postponement of their articles. We have a very large mass in type, and among them many papers of great interest.*

Varlov ap Harry *and* J. B. (*who wrote on* Crust of Red Wine *in* "N. & Q." *of* 14*th Feb. last.*) *We have letters for these Correspondents. How shall they be forwarded?*

Old Fogies. Editionarius *will find ample illustration of this epithet in our* 1st Series, vols. vii. and viii.

The Two Kings of Brentford. J. D. (Baltimore, Maryland.) *The allusion is to* Act II. Sc. 2. *of* The Rehearsal, *where the stage direction is* — "*Enter the Two Kings hand in hand*" — *where, although no such direction is given, it is believed they entered smelling to one nosegay. See* "N. & Q.," 1st S. iv. 369.

Devoniensis. *The* Exon Domesday Book *will be found in* The Domesday Book, *published in* 4 *vols. folio,* 1783—1816. *Full particulars of it will be found in Sir H. Ellis's valuable* General Introduction to Domesday Book.

J. F. *A notice of the altar controversy during the reign of Charles I. will be found in our* 1st S. v. 57.

J. C. *The Moguls are the best cards, and are stamped with the figure of the Great Mogul, to distinguish them from the Harrys, Highlanders, &c.*

F. C. *Mendelssohn's* Elijah *was first performed at Birmingham on Aug.* 26, 1846, *and critically noticed in* The Athenæum *of Aug.* 29, 1846, p. 891. *It was also performed at Exeter Hall on April* 16, 1847. *See* The Times, *but especially* The Morning Chronicle *of the following day, as well as* The Athenæum *of April* 24, 1847, p. 441.; *and* p. 767. *of the same volume.*

Devoniensis. *Brice's* History of Exeter, 1802, *was intended to be issued periodically, but ceased after the appearance of the second part.*

Henry Kensington. *Both works are in the British Museum.* A Judgment of the Comet which became first generally visible at Dublin, Dec. 13, 1680; *Lond.* 1682, 8vo., *was published anonymously, and is entered in the Catalogue under* Cometa. *It is by Dr. Edward Wetenhall, Bishop of Kilmore. Abraham Rockenback's work is entitled* Tractatus de Cometis, 8vo. 1602.

H. T. Riley. *On the passage in* Romeo and Juliet, Act II. Sc. 4., *consult the notes in Malone's* Shakspeare, *by Boswell.*

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*LONDON, SATURDAY, MAY 2, 1857.*

## Notes.

### NIEBUHR ON THE LEGEND OF TARPEIA.

In the first volume of his *Roman History*, Niebuhr, after having related the well-known story of Tarpeia, of her treachery to the Romans, and of the price of her treachery being converted into the instrument of her death, proceeds to illustrate that story by the following remarks:

"The remembrance of her guilt is still living in a popular legend. The whole Capitoline Hill is pierced with quarries or passages cut in very remote times through the loose tufo. Many of these have been blocked up; but near the houses erected upon the rubbish which covers the hundred steps, on the side of the Tarpeian rock facing the Forum, beside some ruinous buildings known by the name of the Palazzaccio, several of them are still accessible. A report that there was a well here of extraordinary depth, which must have been older than the aqueducts, since no one would have been at the labour of digging it afterward, and which no doubt supplied the garrison with water during the siege by the Gauls, attracted me into this labyrinth. Some girls from the neighbouring houses were our guides, and told us as we went along, that in the heart of the hill the fair Tarpeia is sitting, covered with gold and jewels, and bound by a spell; none who tried to go to her could ever find out the way; once only had she been seen, by the mother of one of the girls. The inhabitants of this quarter are smiths and common victuallers, without the slightest touch of that seemingly living knowledge of antiquity, which other classes of the Romans have drawn from the turbid sources afforded by popular books: so that genuine oral tradition has kept the story of Tarpeia for five and twenty hundred years in the mouth of the common people, who for many centuries have been strangers to the names of Clodia and Cornelia." — *History of Rome*, vol. i. p. 230., Eng. Transl.

The experience of all countries contradicts the supposition that a genuine oral tradition, respecting any matter of fact, can be preserved for a period of time at all approaching that indicated in this passage; namely, 2500 years, composed of 700 years before, and 1800 years after, the Christian era. The narrative of Niebuhr is circumstantial; but considering the liability to mistake or deceit in the case of a stranger imperfectly acquainted with the habits of the common people, it is to be regretted that he did not record the names of his informants, and particularly of the person who was supposed to have seen the enchanted Tarpeia.

Through the kindness of a common friend, I have lately been able to obtain some information on the subject, from Dr. Pantaleoni, an accomplished Roman physician, who, at my request, undertook the task of verifying Niebuhr's alleged discovery. He has favoured me with a letter, containing the results of his inquiries, dated Rome, Nov. 9, 1856, from which I subjoin all that is material to the question:

"Of the existence of the well mentioned by Niebuhr there is no doubt, as I visited it myself; nor is there any doubt that it was anterior to the aqueducts, as some passages belonging to them cross it in four different directions. The well is on the Tarpeian rock, in the garden of the new Protestant hospital. With respect to the popular legend described by Niebuhr, I have made all possible inquiries through people living in that quarter of the town, and by their profession and character conversant with the lower orders; but I have not succeeded in discovering any trace of it, and it is certain that I could not have failed in verifying it if it at all deserved the name of *popular*. I may be perhaps allowed to add that, even if this tradition were really in existence, I could by no means agree with Niebuhr in supposing it to have been preserved orally for 2500 years. Almost all the oral traditions of Roman antiquities, which are locally current at Rome, had their origin during the middle ages, and were the fanciful invention of ignorant antiquaries. Thus a medieval tower — the tomb of Nero on the Flaminian road — is shown as the place where Nero was singing during the fire of Rome. In Italy the lower orders are in habits of such familiar intercourse with the middle and even the upper classes, that their ideas represent those which were current some time previous among the better informed portions of society, but they have no real original importance."

If the legend of Tarpeia, reported by Niebuhr, had a genuine popular existence, the probability is, as Dr. Pantaleoni conjectures, that it was derived from a medieval origin, and was borrowed from some northern story similar to those of enchanted persons sitting under ground, which are collected in Grimm's *Deutsche Mythologie*, c. 25. of the first, or c. 32. of the second edition. Thus Frederic Barbarossa is supposed to be still sleeping, in some part of Germany, in a cavern or subterranean place; he is seated at a round stone table, holding his head in his hand; he nods, and his eyes wink; his beard has grown twice round the table; when it has made the third round the emperor will wake; he will hang up his shield on a leafless tree, the tree will become green, and better times will ensue. Some persons have seen him awake: on one occasion he asked a shepherd, who had pleased him by piping a tune, whether the ravens still flew round the hill; on receiving an affirmative answer, he said that he must sleep a hundred years longer. The shepherd was taken into the emperor's armoury, and was presented with the stand of a vessel, which the goldsmiths declared to be made of pure gold. A peasant, carrying corn from the village of Reblingen to Nordhausen in 1669, was led by a goblin into the hill, where his sacks were emptied of corn, and filled with gold in exchange. This peasant saw the emperor sitting, but without any movement. (Grimm's *Deutsche Sagen*, No. 23.) Other versions of this story are related of different places in Germany; the enchanted emperor is sometimes Charlemagne, or even Charles V., as well as Frederic I. Thus Charlemagne is spell-bound in a deep well in the citadel of Nuremberg; he sits at a stone table, through which his beard has grown (*Ib.*, No. 22.): he is likewise in the heart

of the Unterberg, where he sits with a crown of gold on his head, and a sceptre in his hand. (*Ib.*, No. 28.) Again, in the Odenberg, in Hess, Charles V. is concealed with his whole army. Before a war breaks out, the mountain opens, the emperor comes out, blows his horn, and removes with his army to another hill (*Ib.*, No. 26.) King Arthur, whose return to life was expected by our ancestors, is also described in a legend as living in the cavity of a mountain, attended by his court and army.

There are likewise other popular stories, founded on the same general idea, of a permanent state of enchantment in a subterranean abode. Thus we hear that in repairing the ancient castle of Schildheiss, in a mountainous and wooded part of Bohemia, the workmen found numerous passages and vaults under ground. In one vault a king sat on a chair, shining and glittering with jewels: on his right hand there stood motionless a beautiful damsel, who held the king's head, as if he were asleep. As the workmen approached too near, the damsel was metamorphosed into a serpent, which vomited flames (*Ib.* No. 25.)

There is also a German story, of a newly married countess being waked at night at her husband's side by a fairy, and led by a subterranean passage to a chamber, glittering with gold and jewels, and full of little men and women. In a short time the king appeared, and conducted the countess to a bed, where the queen lay in the pains of childbirth. The countess rendered her assistance, and delivered her of a little son. The fairy then led the countess back to her bed, and gave her three wooden staffs, which she was to lay under her pillow, and which were to be turned into gold: this change was effected by the morning (*Ib.*, No. 41.)

In other legends, the notion of subterranean treasures appears: thus there was near Salzburg a hill, which was hollow, and contained palaces, churches, convents, gardens, and fountains of gold and silver. The treasures were guarded by goblins, who sometimes went at night into the city of Salzburg, to celebrate divine service in the cathedral (*Ib.*, No. 27.)

Concerning the wells on the Capitol, some information will be found in the treatise of Brocchi, *Dello Stato fisico del Suolo di Roma* (Roma, 1820), p. 152. Certain cells and cisterns, which existed under the surface of the Capitoline Hill, and were called *favissæ Capitolinæ*, are mentioned by ancient writers. Gellius cites the explanation which the antiquarian Varro had received from Q. Catulus, the restorer of the Capitol, who died in 60 B.C.: —

"Voluisse se arcam Capitolinam deprimere, ut pluribus gradibus in ædem conscenderetur, suggestusque pro fastigii magnitudine altior fieret; sed facere id non quisse, quoniam favissæ impedissent. Id esse cellas quasdam et cisternas, quæ in areâ sub terrâ essent; ubi reponi solerent signa vetera, quæ ex eo templo collapsa essent, et alia quædam religiosa e donis conservatis." — *Noct. Att.*, ii. 10.

Respecting Catulus, see Drumann, *Geschichte Roms*, iii. p. 179.

A similar account is given by Festus, p. 88., ed. Müller: —

"Favissæ: locum sic appellabant, in quo erat aqua inclusa circa templa. Sunt autem qui putant favissas esse in Capitolio cellis cisternisque similes, ubi reponi erant solita ea, quæ in templo vetustate erant facta inutilia."

G. C. Lewis.

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### LONDON DIRECTORIES.

As was observed by an anonymous scribe in a recent number of the *Bibliothèque bleu*, a collection of the *London directories* is a desideratum; and I recommend to some patriotic citizen the formation of such a collection, for the purpose of presentation to a centrical and accessible library, as an act which would do honour to his name.

Who can describe the earliest work of the class? I come forward as a candidate for that small mark of distinction, but am prepared to yield to better claims. The volume is entitled —

"A collection of the names of the merchants living in and about the city of London; very usefull and necessary. Carefully collected for the benefit of all dealers that shall have occasion with any of them; directing them at the first sight of their name, to the place of their abode. London, printed for *Sam. Lee*, and are to be sold at his shop in *Lumbard-street*, near *Popes-head-Alley*: and *Dan. Major* at the *Flying Horse* in *Fleetstreet*. 1677." Very small octavo.

It consists of sixty-four leaves, and the verso of the fly-title has "Licensed Octob. 11. 1677. Roger L'estrange." The modest author shall now be heard:

"Preface.

*To the merchants and traders of the city of* London.

*Gentlemen,*

Although the publishing of the ensuing pamphlet (or catalogue) may at the first view, seem to several persons a ridiculous and preposterous attempt, yet the author of this poor collection humbly hopes, that it will not be exploded or rejected by you, for whose ease and conveniency (together with your forein correspondents) he principally intended it: and if it prove so successful, as to receive a favourable acceptance from your hands, the censure of all other persons not concerned in the conveniency arising by it, will not discourage the author to proceed and make such improvements of this small *embrio*, as may soon bring it to a perfect birth. He humbly hopes no apology will be required for such erratas or escapes as have been committed as to the orthography, or true writing of the respective names of this catalogue, as well for that he hath found it a very difficult thing, to procure so ample an account of names as he hath done; as also in regard his main design is, to publish this forthwith, to the end that if those persons that are concerned in the use of it, do give it a favourable receptance, he may set forth an

additional catalogue far more correct and accurate; wherein if he may receive encouragement accordingly, he shall not in any thing be better satisfied than that his poor endeavours shall have answered those ends for which they were intended."

After a short advertisement, requesting notice as to omissions, the catalogue commences. It is in alphabetical order, and records about one thousand seven hundred and ninety names or firms. Of this number thirty-seven persons are designated as baronets or knights, and ten as aldermen.

No distinction is made between merchants and tradesmen, nor is any information given on the particular nature of the transactions of the parties. There are some Italian names; some Spanish names; and above forty Flemish names, as *Van Cittert*, *Van Milder*, *Vandeput*, etc.

There is a separate catalogue of "all the goldsmiths who keep running cashes." It comprises forty-four names or firms; of which number twenty-seven were located in Lombard-street, six in Fleet-street, four in the Strand, four in Cheapside, two near the Exchange, and one in Covent-garden. The signs of the goldsmiths, or bankers, are given; as the *Sun*, the *Star*, the *Angel*, the *Mermaid*, the *Golden Lion*, the *Black Horse*, the *Three Cocks*, the *Grasshopper*, the *Rose*, the *Marigold*, etc. Bolton Corney.

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## FOLK LORE.

*Baconian Folk Lore.* —

"There are certain wells in Dalmatia and the country of Cyrene, into which if you cast stones, there will presently arise tempests."

"The sound of bells will disperse lightning and thunders; in winds it has not been observed."

"Pliny relates that the vehemence of a whirlwind may be allayed by the sprinkling of vinegar in the encounter of it."

"It is reported of Mount Athos, and likewise of Olympus, that in such a height no wind had blown for a year past. On the top of the Peak of Teneriffe, and on the Andes, there is nothing but a quiet and still air."

"It hath been anciently received that a bath made of the blood of infants, will cure the leprosy and heal the flesh already petrified."

"They use the blood of kitlins warm to cure the disease called St. Anthony's fire, and to restore the flesh and skin."

"An arm, or other member, that will not leave bleeding, is, with good success, put into the belly of some creature newly ripped up, for it worketh potently to stanch the blood."

"It is much used in extreme and desperate diseases, to cut in two young pigeons yet living, and apply them to the soles of the feet, whereby followeth a wonderful ease."

"There hath gone a report almost undoubted, of certain men that had great noses, who have cut off the bunches or hillocks, and then making a wide gash in their arms, having held their noses in the place for a certain time, and so brought forth fair and comely noses."

"There is a certain tradition of a man, who, being under the executioner's hand for high treason, after his heart was plucked out and in the executioner's hand, was heard to utter three or four words of prayer."—Bacon, *Instaur.*, 3rd Pt.

"They have a tradition in magic, that if a chameleon be burnt upon the top of a house, it will raise a tempest."—*Ib.*, *Sylva*, 360.

"There is an old tradition that boughs of oak put into the earth will put forth wild vines."—*Ib.* 522.

"It hath been reported that ivy hath grown out of a stag's horn."—*Ib.* 550.

"In some mines in Germany, there grew in the bottom vegetables, which the work folks use to say have magical virtue, and will not suffer men to gather them."—*Ib.* 571.

"It was observed in the great plague, that there were seen in divers ditches and low grounds about London many toads that had tails, two or three inches long at least."—*Ib.* 691.

"In furnaces of copper and brass, where chalcites is often cast in to mend the working, there riseth suddenly a fly, which sometimes is seen moving and dieth presently as soon as it is out of the furnace."—*Ib.* 696.

"It is an usual observation, that if the body of one murdered be brought before the murderer, the wounds will bleed afresh. Some do affirm that the dead hath opened the eyes."—*Ib.* 958.

"The heart of an ape, worn near the heart, comforteth the heart and increaseth audacity."—*Ib.* 978.

"Mummy hath great force in stanching of blood. The moss which groweth upon the skull of a dead man unburied will stanch blood presently."—*Ib.* 980.

"There be many reports in history, that upon the death of persons of near blood, men have had an inward feeling of it."—*Ib.* 986.

"Lard or green elder stick will charm away warts."—*Ib.* 997.

Mackenzie Walcott, M.A.

*New Year Superstition.*—I met with the following bit of folk lore in a Worcestershire parish. If the carol-singer who first comes to your door on the New Year's morning is admitted at the front door, conducted all through the house, and let out at the back door, you will have good luck all through the year. This was done on last New Year's Day at a farm-house; the inmates rising before it was light, in order to admit the lucky first carol comer. Cuthbert Bede.

*Mistletoe Superstition.* — A Worcestershire farmer was accustomed to take down his bough of mistletoe, and give it to the cow that calved first after New Year's Day. This was supposed to ensure good luck to the whole dairy. Cows, it may be remarked, as well as sheep, will devour mistletoe with avidity. Cuthbert Bede, B.A.

*A Spring Saying.* — "It ain't Spring," said an old cottager to me, "until you can plant your foot upon twelve daisies." Cuthbert Bede.

*Spring Flowers' Folk Lore.* — If you take violets or primroses into a farm-house, be sure that you take no less than a handful of their blossoms; for less than this will bring certain destruction to the farmer's broods of young ducks and chickens.

I was told this in a country parish in Worcestershire. Cuthbert Bede.

*Extraordinary Superstition.* — Mr. Gardner, a recent traveller in Brazil, assures us that he met with several individuals belonging to that remarkable sect called Sebastianistas, who take this appellation from their belief in the return to earth of King Don Sebastian, who fell in the battle of Alcazar Kebir, while leading on his army against the Moors. On his return, they say, Brazil will enjoy the most perfect state of happiness, and all that our own Millennarians anticipate will be fully realised. E. H. A.

*Local Saying.* — In Ray's *Collection* is the following:

"Essex stiles,
Kentish miles,
Norfolk wiles,
Many men beguiles.

For stiles Essex may well vie with any county in England, it being wholly divided into small closes, and not one common field that I know of in the whole country. Length of miles I know not what reason Kent hath to pretend to, for generally speaking, the further from London the longer the miles; but for cunning in the law, and wrangling, Norfolk men are justly noted."

Perhaps "N. & Q." can solve the Kentish difficulty. DUNELMENSIS.

*Holly-Bussing.* —

"This is a vernacular expression for a very ancient custom that still obtains at Netherwitton, the origin of which your correspondent has never yet been able to ascertain. On Easter Tuesday the lads and lasses of the village and vicinity meet; and accompanied by our worthy parish clerk, who plays an excellent fiddle, the inspiring strains of which put mirth and mettle in their heels, proceed to the wood to get holly; with which some decorate a stone cross that stands in the village, while others are "bobbing around" to "Speed the Plough," or "Birnie Bouzle." Accordingly, on Tuesday last a merry party assembled, and, after going through the usual routine, dancing was kept up on the green until the shades of evening were closing on them." — *Newcastle Express.*

A. CHALLETETH.

Gray's Inn.

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THE SHAKSPEARE FORGERIES.

My copy of the *Confessions of William Henry Ireland* was formerly in the possession of Robert Lang, Esq., the eminent Roxburgher, the Meliadus of Dr. Dibdin. From the many notes in his handwriting, the following may appear to merit preservation:

"My name appears in the list of those who have been ridiculed as subscribing to the Shakspere papers. It was put down by my Father-in-law, who was an implicit Believer; he had young Ireland frequently at his house, and the loan of the *Henry the 2nd.*, in MS., previous to the performance of *Vortigern*; his name had considerable weight, and he was a man of a good judgment of such subjects. When I returned from seeing the papers in Norfolk Street, I was not satisfied, but I think it was principally in consequence of remarking the singularity of the drawing of Mortimer's which hung in the room adjacent to Ireland's library. I mentioned this in the evening at Mr. Bennett Langton's, and was struck with the benevolence of his remark on the subject of the *Papers.* He said, from various inquiries, he had no doubt the Papers were spurious; he had been pressed to see them; he had no doubt that his opinion would be against them, and if that was given out it might possibly injure Ireland, who, he believed, was poor; and he would not go. He must have considered it as an ingenious and innocent deception."

So indeed it was; and so it would have been considered by the petty word-mongers of the day — Malone, Chalmers, Boaden, *et id genus omne* (men utterly incapable of appreciating or comprehending Shakspeare, but who, nevertheless, did good service in their subordinate line) — but for the feeling, not less revengeful and malignant than the feminine *spretæ injuria formæ*, engendered by the galling consciousness that their boasted sagacity had been set at nought by a mere boy! This was a glorious affair for Cobbett, whose contempt for Shakspeare is well known (*Advice to Young Men*, p. 75.), as it afforded him at once an illustration of the truth of his opinion, and a fine opportunity of laughing at the "Doctors." Yet in Shakspeare and Cobbett alike must be sought the words and the style to drive ideas home to the minds of Englishmen. The pompous pedant Parr, likewise, (now fast sinking to oblivion, and whose "works" are just better than waste paper,) tries, in language unfitting at once the divine and the gentleman, to back out of his avowed and implicit belief in the genuineness of the papers. (*Bib. Parriana*, p. 522.) But this generation of critics has passed away: poor Ireland has expiated his dangerous and too successful experiment on their boasted acumen by a proscribed and impoverished life, and a death doubtless hastened by a consciousness of injustice and cruelty; and the great Shakspeare Hoax is now regarded in its true light, as an innocent and just rebuke to *ultra crepidarian* critics and literary pretenders, and one of the most interesting of the Curiosities of Literature.

I am reminded, while writing the above, of the singular statement made by a correspondent to a contemporary miscellany (Willis's *Current Notes*, Dec. 1855, p. 98.), that in the concoction of the Shakspeare forgery W. H. Ireland was but the amanuensis or copyist of his father, Samuel Ireland, the real fabricator of the spurious MSS.; and that the *Confessions* published by the former was "a tissue of lies from beginning to end," as was affirmed to the writer by the younger Ireland himself. In contravention of this extraordinary statement, and in proof of W. H. Ireland's actual and sole authorship of the spurious papers, may be cited, *quant. valeant:*

1. W. H. Ireland's advertisement in the London papers containing his solemn declaration that his

father was utterly ignorant of the source through which they were obtained. (S. Ireland's *Vindication of his Conduct*, p. 30.)

2. His solemn declaration that he was the unassisted author and writer of the forgeries; and that his father was unacquainted with the whole affair, and firmly believed the papers to be the production of Shakspeare. (*Authentic Account*, p. 42.)

3. His reiterated assertion, as recently as 1832, that his father was ignorant and innocent of the matter, and utterly incapable, from principle, of fabricating, or even conniving at, the imposture. (*Vortigern*, 2nd ed., 1832, p. vii.)

Some further particulars were promised by the correspondent to *Current Notes*, but have not yet appeared: if these lines should meet his eye, perhaps he will gratify the curiosity which he has awakened. WILLIAM BATES.

Birmingham.

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### LETTER OF JEAN JACQUES.

I extract the following letter from an interesting journal entitled *L'Esprit des Journaux François et Etrangers par une Société de Gens-de-lettres*, Paris, vol. ix. Sept. 1781, p. 243. It is *possible* it may have appeared in a subsequent edition of Rousseau's works. I do not find it either in my own edition, or in the *Panth. Litt.*, Paris, 1836–7:

"*A Bourgoin, le* 2 *Décembre*, 1768.

"Laissons à part, Madame je vous supplie, les livres et leurs auteurs. Je suis si sensible à votre obligeante invitation, que si ma santé me permettoit de faire en cette Saison des voyages de plaisir, j'en ferois un bien volontiers pour aller vous remercier. Ce que vouz avez la bonté de me dire, Madame, des étangs et des montagnes de votre contrée, ajouteroit a mont empressement, mais n'en seroit pas la premiere cause. On dit que la grotte de la Balme est de vos côtés, c'est encore un object de promenade et même d'habitation, si je pouvois m'en pratiquer une dont les fourbes et les chauves souris n'approchassent pas. A l'égard de l'étude des plantes, permettez, Madame, que je la fasse en naturaliste, et non pas en apothicaire: car outre que je n'ai qu'une foi très-médiocre à la médicine, je connois l'organisation des plantes sur la foi de la nature qui ne ment point, et je ne connois leurs vertus médicinales que sur la fois des hommes qui son menteurs. Je ne suis pas d'humeur à les croire sur leur parole ni à portée, de la vérifier. Ainsi, quant à moi, j'aime cent fois mieux voir dans l'émail des prés des guirlandes pour les bergeres que des herbes pour les lavemems. Puissai-je, Madame, aussi-tôt que le printems ramenera la verdure, aller faire dans vos cantons des herborisations qui ne pourront qu'être abondantes et brillantes, si je juge par les fleurs que répand votre plume de celles qui doivent naître autour de vous. Agréez, Madame, et faites agréer à M. le président, je vous supplie, les assurances de tout mon respect. "RENOU.*

"* Les Connoissances et les amis de M. J. J. Rousseau, n'ignorent pas que c'étoit le nom qu'il prit dans sa retraite en Dauphiné."

The letter is accompanied by the following:

"J'ai l'honneur de vous addresser, Messieurs, la copie d'une lettre écrite par Jean Jacques Rousseau à Mme. la présidente de Verna, de Grenoble, qui, sur ce qu'elle avoit appris qu'il étoit venu herboriser en Dauphiné, l'avoit invité à prendre une gîte dans son Château. L'original de cette lettre est entre les mains de Mme. la marquise de Ruffieux, fille de Mme. la présidente de Verna. Comme ce n'est qu'avec la permission de cette Dame que j'en ai tiré copie pour la rendre publique, j'espere que vous vous ferez un plaisir de l'insérer dans votre journal. Ce nouveau témoignage de la singuliere tournure d'espirit de ce grand homme ne peut que faire plaisir au public, et les éditeurs de ses œuvres feront sûrement, biên aises d'en avoir connoissance.

"J'ai l'honneur d'être, etc.

"L. C. D. L."

R. S. CHARNOCK.

Gray's Inn.

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### ENLARGED EDITION OF KING JAMES'S IRISH ARMY LIST.

I have recently published *Illustrations, Historical and Genealogical, of King James's Irish Army List*, comprising memoirs of upwards of 400 families, who were represented in that muster roll — the ancient aristocracy of Ireland: the gallant men, who sacrificed their lives, their properties, their estates, the homes of their ancestors, the inheritance of their children, all, for their religion and their country. Extensive as was my volume, 956 pages (and I am proud to say it is out of print), it has been objected that my family illustrations, having been limited by the terms of my original prospectus to the "ambit" of the Revolution, are considered to fall short of what was due to the greatness of the subject, the number and rank of the families projected to notice, and the absorbing results of that war. I most willingly responded to the suggestion, that I might make the advised enlargement a complete compendium of these Irish genealogies, were I to foreshow the earliest attainable information of the respective septs and families of my heroes: carefully examining for that object all referable to each name, through our native annals, as well as through the rolls and records of public offices, accredited repositories, and public and private libraries. All these collections have been since so industriously gathered in, that within three months I could furnish the manuscript to the press. In its enlarged scope it would fill about 1600 pages; and may I ask my countrymen — Is this mass of Irish history to perish with myself? I cannot learn of any publisher that will undertake so heavy a speculation, even were the risk controlled by issuing the work in numbers. I am willing to complete the compilation and cause the whole to be printed, if an indemnity of at least 300*l.* be guaranteed to me by a committee or otherwise, *irrespective of copies*, the price of which should be

limited to 1*l.* I thus afford gratuitously national information, which it has cost me forty years' labour, research, and expenditure to accumulate. Will those, who would benefit by my industry, defray the mere expense of outfit? I claim not remuneration, but I deprecate individual loss.

If this work be encouraged, I would propose to draw up similar illustrations of the families who were represented in King James's Parliament of 1689, Lords and Commons; and those of his officers of state, subjoining to the whole a tabular digest of the confiscations of 1688, giving the names of the forfeiting proprietors, the quantity of estate they lost, the counties where situated, the purchasers, and the respective purchase moneys paid for each lot. This portion is also already drawn up for the press; and I now, in the first instance, solicit the editors of such journals as should advance the project, to give prompt publicity to this appeal in their columns; the result will, I fondly hope, bring in to me as prompt tenders of substantial cooperation; but I beg to decline receiving money in advance, until the whole amount of the required indemnity is subscribed for. JOHN D'ALTON.

48. Summer Hill, Dublin.

## Minor Notes.

*Prognostications of the Great Plague.*—I do not know whether the following prognostication of the plague, among many others in the same work, has ever been noticed. It occurs in Edlin's *Prænuncius Sydereus*, London, 166¾:—

"As to what may be Physically observed, I have in several places hinted, and have great cause to fear, do therefore once again premonish you of a great Plague in the year 1665. And pray God divert it!"

DUNELMENSIS.

"*Her pleasure in her power to charm.*"—In Coventry Patmore's pure and delicately beautiful poem, "The Angel in the House," the above line twice occurs.

"An exquisite line," says *The Critic*, Dec. 1, 1854: "who could have believed that the ugly and often unjust word *vanity* could ever be melted down into so true and pretty and flattering a periphrasis?"

Mr. Thackeray makes use of the same idea:

"A fair young creature, bright and blooming yesterday, distributing smiles, levying homage, inspiring desire, *conscious of her power to charm*, and gay with the natural enjoyments of her conquests—who, in his walk through the world, has not looked on many such a one?"—*The Newcomes*, ii. 161.

CUTHBERT BEDE.

*Railway.*—The following extract from the *Gent.'s Mag.*, June, 1805, p. 536., may prove an useful note to some future searcher in "N. & Q." about to write a history of iron railways, especially when he comes to treat of the Eastern Counties:

"I request some volunteer sketch of an iron railway, answering (nearly) the purpose of navigation from town to town, accompanied by some estimate of the expense per mile; which has scarcely yet been delineated in any publication, and respecting which the Eastern Counties are almost in complete ignorance."

H. T. E.

*An indefatigable Critic and Pluralist.*—

"In adstruendo opere cui titulus *The British Critic*, adjutor indefessus sine mercede; ab isto incepto, A.D. 1793, usque ad annos viginti finitos, seriem primam, mille, octoginta, et his articulos subministravit."—From an *Enarratio brevis* compiled by Samuel Partridge, M.A., Rector of Skyness, 1780; Vicar of Cockington, 1781; Rector of Leverton, 1782; Chaplain to the Bp. of Bristol, 1785; Vicar of Boston, and Surrogate, 1785; Justice of the Peace, 1787; Chaplain to Brownlow, Duke of Ancaster, 1792; Chaplain to Peter, Lord Gwydir, 1797; Vicar of Wigtoft cum Quadring, 1797; Fellow of the Society of Antiquaries, 1800; Proctor in Convocation, 1806 and 1807; and Chaplain to the South Lincoln Militia, 1809."

P. R.

[The Rev. Samuel Partridge was also Chairman of the Quarter Sessions for the hundreds of Kirton and Skirbeck. He died in 1817. See *Gent. Mag.* lxxxvii. pt. ii. pp. 186. 198.]

*Disuse of the Pillory.*—

"In the following year (*i. e.* after Lord Cochrane's trial and sentence in 1814), the punishment of the pillory, notwithstanding the remonstrances of the Chief Justice (Lord Ellenborough), who proved its existence as far back as 1269, was altogether abolished."—Townshend's *Twelve Judges*, vol. i. 359.

E. H. A.

*Coffee-Houses, early mention of.*—Burton says, *Anat. Mel.*, part i. sec. 2., m. 2. s. 2.:

"'Tis the *summum bonum* of our tradesmen, their felicity, life, and soul, their chief comfort, to be merry together in an alehouse or tavern, as our modern Muscovites do in their mede-inns, and Turks in their coffee-houses, which much resemble our taverns."

This is a very early mention of coffee-houses; long before they were introduced into this country. As my copy of Burton is only a modern reprint, I am not sure whether the original spelling of the word *coffee* is not modernised here. Some thirty years after this time it was advertised for sale as *kauphi.* HENRY T. RILEY.

## Minor Queries.

*Derivation of "Ravensdale," &c.*—What is the derivation of *Ravendale*, *Ravenfield*, *Ravenhill*, *Ravensden*, *Raventhorpe*, *Ravenstone*, and *Ravenswath?* Is the first syllable the name of a bird, or of a man, or of water? P. R.

*Suppressed Letters of Cardinal Richelieu.*—A French MS. in my possession, containing copies of

some letters of Cardinal Richelieu, and other historical matters, which were intended for insertion by Father Griffet, the Jesuit, in his *History of Louis XIII. and Louis XIV.*, has the subjoined letter of M. de Louvois, with the following remark attached:

"Dans le recueil des lettres que l'on projettoit d'imprimer a la suite du journal de Louis 14, on a crû devoir supprimer une lettre de M. de Louvois qui fait trop connoitre toute le noirceur de son caractere: la voicy."

"*Lettre de M. de Louvois à M. Descarrieres envoyé du Roy à Liege.*

"A St. Germain le 14 Mars, 1675.

"Voyez si vous ne pourriez pas feindre qu'on a trouvé dans les papiers du Cardinal de Baden, quelque lettre du Ministre de l'Empereur qui put, etant repandue dans l'Allemagne et le Pays Bas, y décrier les affaires de S. M. Imperiale, et de tout son parti: il faudroit que cette lettre fut a peu pres du stile de la cour de Vienne et remplie de toutes choses qui pourroient rendre sa conduite plus odieuse. Brulez ceu apres que vous l'aurez lû."

One interesting letter from the Cardinal, addressed "Au pere Suffren Jesuite confesseur et predicateur de Louis 13.," is undated, and commences thus: "Mon pere ayant plu au Roy faire choix de votre personne pour etre son confesseur," &c., giving him full instructions how to regulate his conduct and behaviour.

Can some one of your correspondents affix the date of this letter, or inform me whether it has ever appeared in print? Cl. Hopper.

*The word Alve.*—What is the derivation and meaning of the word *alve*, in such names of parishes as Alveton (pronounced Alton), Alvechurch (pronounced Alchurch), &c.? There are many such in England. William Fraser, B.C.L.

Alveton or Alton, Staffordshire.

*Saint Julius Cæsar.*—Did any *saint* of this name ever exist? It would appear so, as it is the name of several regular priests, and only the names of saints are so conferred in religion, on entering any of the numerous Orders of the Roman Catholic Church. A. S. A.

*Eating Lead.*—Is any reliance to be placed on the following statement, which I cut the other day from a provincial newspaper? Describing the sufferings of a shipwrecked crew, it goes on to say:—

"On the third day they fell in with part of the poop of the ship, and found a piece of lead piping about five inches long, which was shared in sixteen parts for their mutual support."

H. Draper.

Dublin.

*Mounted Staff-Officers.*—By an order just issued from the Horse Guards, regulating the qualifications of officers to be appointed in future on the staff, the aides-de-camp, &c., are required to be adepts in taking, among other things, "flying sketches on horseback." Now, I should thank any correspondent of "N. & Q." who would point out to me any apparatus or manner in which this may be accomplished, having, when whirled along in the old mail coach, found it a most impracticable matter; and to a mounted officer, it seems to me next to an impossibility: for, so long ago as the time of Swift, a similar difficulty is pointed out, even by Hannah, Lady Acheson's maid, who remarks to her mistress:

"A Captain of Horse never takes off his hat,
Because he has never a hand that is idle;
For the right holds the sword, and the left holds the bridle."—Hamilton's *Bawn*, lines 106—8.

We may have many ambidextrous aides-de-camp, but I have never yet heard of a Briareus among them? Φ.

Richmond, Surrey.

*Abel Wantner.*—In the *History and Description of Gloucester*, by Geo. Worrall Counsel, 8vo., 1829, under the division of the parish churches of the city, and particularly that of St. John Baptist, at p. 143., there is this paragraph:—

"Abel Wantner, who compiled Collections for the County (Gloucester), lies buried in this church, and happy it is for his memory that they were never published."

I am desirous to know something of this Abel Wantner, and whether anything is known of these "Collections." Some one has said "it is a bad book from which some information cannot be obtained;" and although this may be a kind of *farrago*, yet perhaps somewhat might be gleaned and separated from the chaff. Delta.

*French Monasteries.*—Can some of your correspondents afford me information respecting a folio volume of steel engravings of ancient monasteries in France? There is no title-page to the work, nor any letter-press; but the dates on the plates range between 1670—1690, and bear the name of "F. Guil. de la Tremblaye." In the copy now in the library of the University of Durham, there is a note in the handwriting of its former possessor, Dr. Routh, which states that only two other copies are known to exist. Dunelmensis.

*Thomas Handley.*—Information is requested respecting the family or descendants of Thomas Handley, Esq., Clerk to the Court of Chancery in 1750. Dunelmensis.

*Tall Men and Women.*—Would any of the readers of "N. & Q." communicate the stature of any unusually tall men and women who may have come within the range of their observation. Sir William Henry Don, Bart., I believe is upwards of seven feet high. The Spanish giant, whom I saw when he was in London some years since, was said to reach seven feet and a half. Robert Hales, "the

Norfolk giant," who is a well-proportioned man for his stature, is stated to be seven feet and a half. I have never met with any of the fair sex so tall as seven feet, but possibly such may exist.

H. S.

*Dennison* vel *Denison Family.*—Was Thomas Dennison, Esq., of Leeds, who married in 1756 the only daughter of "Langdale Sunderland, Esq.," related, and in what degree, to William Denison, Esq., also of Leeds, who purchased the estate of Ossington, co. Notts? C. R.

"*Arsenal.*"—Can some one of your correspondents give me the etymology of this word? Some dictionaries tell us we derive the word from *Arx navalis*, some from *Arx senatus*, while others content themselves with the modern Italian *Arsenale.* None of these are particularly satisfactory to

Roots.

*Rubrical Queries.*—1. Will you, or some of your numerous readers, kindly tell me what should be done in the following case? The rubric says that the clergyman should stand on the *north* side of the communion table to read the Commandments, &c. Now, in some chapels, such as the one in Baker Street, one in Quebec Street, &c., the communion table is at the *west* end, and the minister, therefore, stands on the *south* side. And in the new church in the Bayswater road, which stands *north* and *south*, he has to stand on the *west* side. How is the minister to act, so as not to mistake the rubric?

2. Some clergymen repeat the "Amen" after *every* prayer, some only where it is printed in *roman letters*, and some in *neither case.* Which is right?

Answers to these questions will much oblige one who, if not right, does not wish to be far wrong; and as he is no one of importance, he thinks, instead of his name, he had better sign himself your truly obliged on former occasions,

T.

*Anagrams: "Johnny the Bear."*—

"Has any one who knows Johnny the Bear heard his name thus anagrammatised without a smile? We may be sure he smiled and growled at the same time when he first heard it himself."—Southey's *Doctor*, ch. clxxix., p. 468.

"But neither Bull nor Lion is King of all beasts; for a certain person, whose name being anagrammatised, rendereth Johnny the Bear, is notoriously the King of the Bears at this time: even Ursa Major would not dispute his title."—*Ibid.*, ch. cc. p. 532.

Can anybody save me the trouble of puzzling out the real name of "Johnny the Bear"?

Harry Leroy Temple.

*Pollio of Virgil.*—The Count Joseph de Maistre, referring to the *Pollio* of Virgil, speaks of it as having been read at the Council of Nice. Query, Does he refer to the address of Constantine to "the assembly of the Saints," as given by Eusebius? And was that address delivered to the Council of Nice, or to some other assembly?

A. C. C.

*Houses in Goldsmiths' Row.*—May I beg the favour of asking, through the medium of your extensively read journal, where I can see a view of the houses in *Goldsmiths' Row, West Cheap, before the fire of London?* Stow calls it—

"The most beautiful frame of fair houses and shops that be within the walls of London or elsewhere in England, betwixt *Bread Street end* and *the Cross in Cheape*, but is within this Bread Street Ward; the same was built by Thomas Wood, Goldsmith, one of the Sheriffs of London in the year 1491. It containeth in number ten fair dwelling houses and fourteen shops, all in one frame, uniformly built four stories high; beautified towards the street with the Goldsmiths' arms, and the likeness of woodmen, in memory of his name, riding on monstrous beasts, all which is cast in lead, richly painted over and gilt; these he gave to the Goldsmiths, with stocks of money to be lent to young men having those shops, &c. This said front was again new painted and gilt over in the year 1594, Sir Richard Martin being then Mayor, and keeping his Mayoralty in one of them, serving out the time of Cuthbert Buckle in that office from the 2d July till the 28th October."

Antiquary.

*Handel and his Executor.*—I was shown, the other day, a skin of parchment, containing the original legal release of Handel's executor, with detailed statement of accounts, some of which afford glimpses of the "ways and means" of the celebrated musician. It came into the hands of its present possessor as packing with a parcel from London, and may be of no value beyond that "vile use:" but this page is the place in which to ask—Is the document used, or useful, in a life of Handel? H.

"*A Guide to Heaven.*"—Can any of your readers supply me with any information as to the authorship of the under-mentioned little book (24mo.)? I rather suspect my copy is a reprint of some other edition:

"A Guide to Heaven from the Word. Good Counsel how to close savingly with Christ. Serious Questions for Morning and Evening; and Rules for the due Observation of the Lord's Day. John v. 39.—'Search the Scriptures.' Manchester, printed by T. Harper, Smithy Door."

The fly-leaf has—

"Imprimatur, J. Hall, R. P. D., Lond. a Sac. Domest., April 14, 1664."

E. C. B.

*Cordon Bleu.*—I should be glad to be informed, through the medium of the columns of "N. & Q.," what is the derivation of *cordon bleu*, and whether first applied to male or female *artistes?* S. D. S.

*Kitty Fisher.*—As inquiries have been made occasionally through your valuable publication

respecting portraits of the once celebrated Kitty Fisher, afterwards Mrs. Norris, I should feel obliged by any of your correspondents informing me whether she ever appeared upon the stage, and how early, and in what characters, or where any particulars of her life could be obtained? my object being to identify, if possible, what is reputed to be a portrait of her in a theatrical character.

G. S.

*Chess-board of King Charles I.*—Capt. Richard Symonds, an officer in the army of King Charles I., in one of his Diaries now in the library of the British Museum (Add. MS. No. 17,062.), says (p. 23.):

"Round about ye king's chess-board this verse:
"'Subditus et Princeps istis sine sanguine certent.
1643.'"

This would be a very interesting relic if it still exists. Is it known among the chess-players?

F. A. Carrington.

Ogbourne St. George.

*Tripe Turner.*—In *The Dependant, an Epistle to the Honourable Sir George Oxenden, Bart., one of the Lords Commissioners of the Treasury*, London, folio, 1734, we have the following allusion:

"As well may we expect to meet
At *Tur—r's* House a generous treat;
In *Pedro's* face a comely feature,
From *Alexander Pope* good nature."

And in a foot-note referring to *Tur—r* we read:

"Of *Gray's Inn*, vulgarly known by the name of *Tripe Turn—r*, which he acquired by his penurious way of life."

Can any reader of "N. & Q." furnish additional particulars of, or references to, a fuller history of this worthy?

T. T.

## Minor Queries with Answers.

*Whitelock's "Diary."*—I have before me a copy of the *Diaries* of Sir James Whitelock and his son Sir Bulstrode, occupying 255 foolscap pages. The first, from 1609—1631, is "Liber Famelicus:" "In it I intend to set downe memorialls for my posterity of thinges most properly concerning myself and my familye." It contains many interesting particulars political, legal, and genealogical.

Sir Bulstrode's *Memoir* commences with his birth in 1605, "in the house of Sr George Croke, my mother's uncle, in Fleet Street, London," and ends with his twenty-third year, and with a tour into Cornwall; and from thence "to the house of Sr Thomas Mostyn, my brother-in-law, which they call Place Thae," in Flintshire. This latter *Memoir* was once in possession of Dr. Morton of the British Museum, to whom it was given by Major Whitelock, of Prior's Wood, near Dublin. The copy before me is fairly written, and has many editorial notes.

My Query is, Has it ever been printed?

J. S. Burn.

[The "Liber Famelicus" of the Judge, Sir James Whitelock, has never been published *in extenso;* but several interesting passages, extracted from it, are inserted in Mr. Basil Montagu's edition of Bacon's *Works*, vols. vii. and xvi. See "N. & Q.," 1st S. xi. 341.; xii. 16.]

"*Noscens omnia, et notus nemini.*"—Can I be informed, through "N. & Q.," what may have been the name of a statue, well-known in Rome, some centuries ago, from having the above Latin words engraven upon it? I have read it was called Pasquin, because the Romans were accustomed to post upon it during the night any squibs, scurrilous notes, or libels, which they wished to have read by the public, and without being known as the authors: in a word, Pasquin being made to father them all.

W. W.

Malta.

[*Piazza del Pasquino*, close to the Braschi Palace, derives its name from the well-known torso called the *statue of Pasquin*, a mutilated fragment of an ancient statue, considered by Maffei to represent Ajax supporting Menelaus. It derives its modern name from the tailor Pasquin, who kept a shop opposite, which was the rendezvous of all the gossips of the city, and from which their satirical witticisms on the manners and follies of the day obtained a ready circulation. Evelyn, in his *Diary*, Feb. 20, 1645, says, "Returning home, I passed by the stumps of old Pasquin, at the corner of a street called Strada Pontificia: here they still paste up their drolling lampoons and scurrilous papers." The statue of Marforio, which formerly stood near the arch of Septimius Severus, was made the vehicle for replying to the attacks of Pasquin, and for many years they kept up a constant fire of wit and repartee. Consult Nibby, *Itinerario di Roma*, ii. 409.; and Murray's *Hand-Book for Central Italy*, p. 333.]

*Samuel Gorton.*—Might I ask what is known of the above named person? He was banished from England in 1646; and going to the New World, founded a sect known as the Gortinians. I have read that his form of worship was not unlike that of the Quakers. Never having heard of this sect in the United States, I am inclined to believe it died with its founder.

W. W.

Malta.

[Samuel Gorton left London for Boston, U. S., in 1636, and from that place removed in a short time to Plymouth, then to Rhode Island, where he was whipped for his heterodoxy. In 1641 he settled at Providence, where the followers of Roger Williams, to prevent a schism in the colony, fined and imprisoned him and his followers. His treatment is minutely detailed in his work, *Simplicity's Defence against Seven-Headed Policy*, republished in vol. ii. of Collections of the Rhode Island Historical Society. After his imprisonment Gorton, in company with Randall Holden and John Greene, sailed for England in 1644. Gorton left England the second time in 1648, and

settled at Shawomet, which he named Warwick, where he resided until his death in 1677. One biographical notice of him states, that "his opinions on religion were so peculiar, that it is impossible for any one at this day fully to comprehend them." There is conclusive evidence that he was not a Quaker, for in 1656 four of that sect arrived in Boston, and were committed to prison until a ship could be found to carry them back to England, "Lest," says Gorton, "the purity of the religion professed in the churches of New England should be defiled with error." Farther particulars of him will be found in Savage's *Winthrop*, ii. 57. 295—299; Hutchinson's *Massachusets*, i. 117—124. 549.; Morton's *Memorial*, 202—206.; *Massachusets Hist. Coll.* xvii. 47—51.; and Callender's *Hist. Discourse* in Rhode Island Hist. Coll., iv. 89—92., and ii. 9—20. See also Young's *Chronicles of the Pilgrims*, chap. xxv.]

"*Labor ipse voluptas.*" — This is one of those quotations of which everybody knows the authorship. Will somebody enlighten me? I have in vain consulted the indices to all the Latin poets usually met with. J. Eastwood.

[This common quotation is from Manilius, *Astronomicon*, lib. iv. 155., where it reads "Labor est etiam ipsa voluptas."]

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## Replies.

### BONAC.

(2nd S. ii. 352.)

Jean Louis D'Usson, Marquis de Bonnac, French Ambassador-Extraordinary to the Ottoman Porte in 1713, was second son of Salomon D'Usson, first Marquis de Bonnac,—so created by Louis XIV. in 1683,—by his wife, Esther de Jaussand, daughter of Claude, Baron de Tarabel — married in 1672; — and his elder brother, Claude François, after a short career in the army, during which he served in Piedmont, in Ireland, and at the battle of Marsiglia in 1693, having quitted the world to enter the Dominican order, Jean Louis succeeded to the family title and estates at his father's death in 1698. After having been one of the Royal Musketeers, he was made a captain of Dragoons in 1694, and proceeded in a diplomatic capacity in 1697 to Denmark, where his paternal uncle, François Seigneur de Bonrepaus, was then French Ambassador: when his uncle quitted Denmark, at the close of the same year, and proceeded to Holland as ambassador to the States General there, he accompanied him, and remained there till 1699. His uncle having returned to France in 1699, the young marquis was sent to Germany as Envoy-Extraordinary from the King of France, in 1700, and was raised to the rank of Mestre-de-Camp of a cavalry regiment in 1701. Louis XIV. nominated him Envoy to the Swedish Court in 1702, and bestowed upon him, in 1707, the hereditary post of Royal Lieutenant — Lieutenant de Roi — of the province of Foix; he also received the chief command in that country during the same year. In 1711 he was appointed Envoy-Extraordinary to the Court of Spain; and in 1713 was ordered to proceed to Constantinople in the quality of ambassador from the Court of France to the Sultan Ahmed III.

While French Ambassador in Turkey, the Marquis de Bonnac married, Nov. 22, 1715, Magdelaine Françoise de Gontaut, second daughter of Armand-Charles Duc de Biron, Peer of France, and Lieutenant-General of the royal armies, by whom he had a son, born at Constantinople, in 1716.

The family of D'Usson or de Dusson was a noble and ancient house in the county of Donezan, and derived the name from the chateau d'Usson in that county, which formerly belonged to the Counts of Cerdagne, and was a dependency of the kingdom of Arragon; it was subsequently under the Counts of Foix, and the Kings of Navarre, but was reunited to France in 1623, and finally taken possession of, in 1711, by the Marquis de Bonnac above mentioned. Bernard, Baron D'Usson, the first of the family on record, is mentioned in a deed of 1177; and the fifteenth in lineal male descent from him was the subject of the present notice: two uncles of the marquis also held high diplomatic appointments. 1. *François, Seigneur de Bonrepaus*, under whom the marquis first entered on his career of diplomacy, was ambassador to England in 1685–89, and a naval officer of distinction; he died unmarried in 1719. 2. *Jean, Marquis de Bézac* and *Vicomte de S. Martin*, who was a soldier, and commanded at the siege of Limerick in Ireland; in 1701 he was envoy from France to the Princes of Germany, and commander-in-chief of the allied troops there: being obliged from ill-health to return to France, Louis XIV. made him governor of Nice, and he died at Marseilles in September, 1705; though married, he left no issue.

I think the above sufficiently replies to T. J.'s Query regarding *Bonac*. A. S. A.

Barrackpore, E. I., 21st Feb. 1857.

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### THE HUSBAND OF MRS. MANLEY.

(2nd S. iii. 291.)

Except that he was a scoundrel, there is, I believe, little known of the individual who was the (pretended) husband of Mrs. Manley. If it had not been for his villany, Mrs. De la Rivière Manley might have borne a name among the most virtuous, as she was one of the wittiest, of women. After losing her father, the old cavalier, Sir Roger, early in life, the motherless girl and her sister fell under the careless guardianship of an indifferent aunt, or, as it is more frequently said, the more evil guardianship of a male cousin. She certainly lived in the house of an aunt, where she read romances of the period and personages of chivalry; and, with a lively mind full of ideas of knights,

gallantry, and love-making, she lent too willing an ear to the rascally cousin who too successfully wooed her. The wooer married her privately, brought her up to London; and when the poor, romantic, country-girl found herself on the point of becoming a mother, and begged to be allowed to have her desolate life solaced by the society of her sister and her friends, the heartless fellow told her that she was no wife of his, for that he was already married; and he ultimately abandoned her and her child to the misery which he had brought down on both. From this time, he disappears from history; but that of his victim is full of interest. That she fell into the company of noble profligates, accepted the protection of the Duchess of Cleveland, who had been mistress to Charles II., and led a life that seemed less wicked to her contemporaries than it does to us, — for all this, and for the criminality of such a life, that villanous pseudo-husband of hers has been rendered accountable, I trust, by Heaven. Of what sterling stuff this woman was made, is not to be seen in such roystering and ardent tragedies as her *Royal Mischief*, nor in such dull pieces as her *Lucius*, nor in such rapid comedies as her *Lost Lover*. She is not even to be judged by her *New Atalantis*, which made the Whigs sore, and very proper people at once smile and blush. What Mrs. Manley was, may be seen in the bold avowal of her authorship, and (although General Tidcomb offered her money to enable her to go to France), in her voluntarily going to prison, and risking all consequences of her act, rather than that her printer and publisher should suffer, while she withheld her name — an act which she scorned to do to the damage of others. This shows that in heart, however she may have erred, she was a brave and true woman. What she was in head, may be seen in her answer to Sunderland, who affected, with good reason, to identify the personages in her unwomanly book. She said, that if her fictitious characters unintentionally represented real personages, she must have written her book by inspiration. Mrs. Manley ultimately got off; but she never recovered the downfall which she owed to that heartless ruffian her cousin. Men were afraid of her wit, and ladies talked of, at, and against her, behind their fans, as a dreadfully intriguing hussey, who ruined the men out of revenge for the outrage by which one man had embittered her whole life.

All the miseries and vices of that life (which terminated in 1734, at the house of Alderman Barber, when she was about threescore and a few odd years,) were owing to her wretched betrayer. She was betrayed, not seduced; and *she*, who had qualities which, properly developed, might have rendered her name an honoured name on the roll of virtuous and accomplished women, is remembered with a sort of scorn, because our memories more easily hold on to her faults than to the wrongs by which she was led into error. I once met, in an old paper, with the name of Manley among some convicts sent to execution: I hope, with all my heart, that Cl. Hopper, in his farther inquiries, may discover that the atrocious miscreant who ruined Miss Manley, body and soul, who abandoned her to misery, drove her into vice, and made of her name a by-word of scorn, was, as he deserved to be, hanged like a dog.

J. Doran.

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### AUTOGRAPHS.

(2nd S. iii. 269.)

The following extract from a communication to the *Court Gazette*, by Catherine Hutton, will exactly meet the wishes of your correspondent:

"Sir Richard Phillips claims to be the *first collector* of autographs, and it is certain that he was in possession of reams of these precious relics, each arranged by the alphabetical name of the writer. He was so well aware of their value, at a time when they were little thought of by others, that he has been heard to say he would as soon part with a tooth as a letter of Colley Cibber's; and that he expected a grant of land in America for a manuscript of Washington's.

"William Upcott has been styled the *emperor* of autographs, and his labours have been executed in a truly imperial style. He has had printed, for distribution among his friends, and for public bodies, a magnificent catalogue on royal 4to., containing thirty-two thousand items of autographs. The greater number of these are bound in volumes, and he has spared no expense in the binding, or in the portraits by which they are illustrated. This collection is wholly autograph; but, at the same time, it contains much that is curious and original in antiquity, history, topography, and state affairs.

"Thomas Thorpe, bookseller, of Piccadilly, has been the *merchant* of autographs, the purchaser of ancient and valuable manuscripts for sale. From time to time he sends out catalogues, in which each article has its marked price and date; and history and biography have been ransacked for a short elucidation of each. From 1833 to 1836 (both inclusive) he sent me fifteen catalogues of autographs, four of old and scarce books, and one of drawings and prints. The autographs collectively amounted to 25,222; the books to 7402; and the drawings and prints to 2157; the prices annexed to the articles in one catalogue only of the manuscripts amounted to 8929*l.* 12*s.* The mania for autographs has reached France — but can France equal this?"

J. W. Diboll.

Great Yarmouth.

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Collections of autographs had their origin in Germany about the middle of the sixteenth century, where travellers carried with them *white-paper* books, to obtain the signatures of eminent persons, or of new acquaintance. Such a book was called an Album, *Hortus Amicorum*, or *Thesaurus Amicorum*. The oldest in the British Museum is dated 1578 (MS. Sloan. 851.), and appears to have belonged to a lady. The first English

work in which a series of fac-similes of autographs appeared was Sir John Fenn's *Original Letters from the Archives of the Paston Family*, 1787. For further particulars on the subject, see the *Penny Cyclopædia*, art. Autograph; D'Israeli's *Curiosities of Literature*, vol. ii. pp. 207—214., and the preface to J. G. Nichols's *Autographs of Persons conspicuous in English History*, Lond. 1829.

J. Cyprian Rust.

Norwich.

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THE OLD HUNDREDTH TUNE.

(2nd S. iii. 58. 234. 295.)

A good history of congregational singing would be very interesting and amusing. About the close of the seventeenth century there were great doubts as to the propriety of singing in divine worship on the Lord's day, to clear up which Benj. Keach wrote his book called *The Breach Repaired; or Singing an Holy Ordinance.* In my boyish days it was never questioned that the Old Hundredth was a composition of Luther's: now this is denied; but it is certain this tune was used by the Reformers from his time. The first printed copy of it, in my possession, is in the French-German Psalter, the preface to which says:

"Touchant la melodie, il a semblé le meilleur, qu'elle fust moderée, en la sorte que nous l'avons mise, pour emporter poids et majesté convenable au sujet: Et mesme pour estre propre à chanter en l'Eglise, selon qu'il a esté dit. De Geneue, ce 10. de Juin, 1543."

This preface was written by Calvin. See Marsh's *Works*.* The Old Hundredth is put to Psalm cxxxiiii., and so continued in subsequent editions, of which I have those of Crespin, 1555; Vincent, 1562; Le Bas, 1567; and Estienne, 1567 and 1568. In the early Scotch Service-books, Edinb. 1615 and 1635; Aberdeen, 1633, the Old Hundredth is placed to the 100th psalm, "All people that on earth do dwell," &c. It will also be so found appended to the early Genevan English Bibles from 1576, and to the Jubilate (Ps. 100.) in that printed at Geneva by Crespin, 1568, "with apt notes to sing withall."

George Offor.

[The Marlowe and Keach controversy touching Psalm-singing is of all curiosities the most remarkable. It runs through about thirty little volumes. The arguments of Hanserd Knollys and Isaac Marlowe took this course: "The church [Baptist] never sang until Mr. Keach came among us. There is no such thing in the Old Testament that the Church of God, minister and people, men and women, did ever vocally sing together in church worship." Richard Allen came out in defence of Keach, and his *Singing of Psalms a Christian Duty* deserves to be reprinted.]

* In the royal patent to print this Psalter in France granted, 19 Oct. 1561, to Antoine Vincent of Lyons it is described as having "bonne musique comme a esté bien vue et cognue par gens doctes en l'art de musique." There is no mention of the composers.

WHAT WAS A JACK OF DOVER?

(2nd S. iii. 228.)

"And many a Jacke of Dover hast thou sold,
That hath been twies hot, and twies cold."

"Roger the coke" announces himself a few lines before as "Hodge of Ware." Apparently in sportive allusion to this announcement, "Our Hoste" alleges that "*Hodge of Ware*" had sold "many a *Jacke of Dover*."

Let us first identify "*Jacke*," and then try whether we can in any way connect him with *Dover*.

"*Jacke* of Dover," then, I take to be an inferior kind of saltfish or stockfish; namely, that called "Poor *John*;"—in other words, *hake salted and dried.*

"Poor John" has been ingeniously derived from *pauvres gens*, because dried hake was considered an inferior dish, and was the food of *poor people.* But this derivation overlooks the fact that we have a *special* reason for employing the name of John, in connexion with hake.

The Latin for hake is merlucius. Now lucius is a pike, or *jack.* Therefore merlucius, instead of which we sometimes have lucius marinus, signifies a *sea jack.* Hence the term "Poor *John*" stands naturally connected with lucius marinus and merlucius, as being this sea *jack* salted and dried. This tends to connect "*Jacke* of Dover" with hake.

Indeed the word hake itself might be satisfactorily shown (though not without going somewhat into detail) to be connected with "Jack." To clear up this part of the subject, we shall have to inquire in the first place how far *Jacke* stood originally for *John*, how far for *James* (Jac-obus).

[N.B. Of course we must not confound the merlucius or lucius marinus, of former times, with what is *now* called by naturalists the sea-pike (Lat. belone), which is an esox. There is, however, a curious connexion between the old names of the pike and the hake. Thus *hakot*, in our own language, is a kind of hake; and *hacod* in A.-S. is a jack.]

But, supposing the "Jacke" of which Chaucer speaks in the passage before us to be "Poor John," or dried hake, why "Jacke of *Dover?*"

The poet has a specific plea for employing this specific phrase. We find in Hasted an account of the "Priory of Dover" (Priory of the Blessed Virgin and St. Martin); and, annexed to this account, a list of the priors (vol. iv. 1799. p. 106). Now several of these priors took the name of Dover. Thus we have "Thomas Dover," and "William Dover" (bis). But during Chaucer's life, and about the time when he may be sup-

posed to have put forth his *Canterbury Tales*, were priors bearing the name of *John*. Each of these, then, or at any rate one of them, might be known by the name of *John Dover = Jacke of Dover*.

I am not sufficiently familiar with the archæology of that famous town, to connect with it, by direct evidence, the early importation of saltfish. But we may reasonably conjecture that Dover would at an early period become one considerable port of entry for such ling, stockfish, and "Poor John," as came from abroad, and would in that character be well known. Dover, as it appears from the "Charter of the Cinque-Ports," was unquestionably a port of entry for foreign wines; and, however its traffic was occasionally suspended by encroachments of the sea, is shown by Hasted to have generally maintained, after the decline of Rutupium, the character of a "noted haven." "Poor John," then, would find a berth there amongst other imports; and, being there, might, from the local coincidence already mentioned, very naturally come to be called "*Jacke of Dover*."

And even if it cannot be proved by direct evidence that Dover was a mediæval mart of saltfish, at any rate we have it on record that hake (probably dried hake) was commonly sold in the market of another of the Cinque-Ports not far off, and was there the subject of a fiscal regulation.

The old English term corresponding to *hake* or *merlucius* was *melvel*, *melwel*, or *mulvel*. Now in my grandfather's *Collections for an History of Sandwich*, under the head of Maltota or cess, we find the following (p. 556.):

"De *mulvel* de salmon et de makerel vendu de la lb. - - - - - - } ij*d*."

"The coke," then, is facetiously charged by "Our Hoste" with selling "Poor John" that had twice been dressed; — *i. e.* so poor that no one would eat it.

The passage in Chaucer being so obscure that commentaries and glossaries have been compelled to leave it, I trust that the learned readers of "N. & Q," will accept with indulgence the above conjectural explanation. THOMAS BOYS.

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### OLD PRAYER-BOOK.

(2nd S. iii. 187. 232.)

I have been much interested by the Query of "J. B." (p. 187.), and by the Reply of "W. T." (p. 232.); would they kindly inform me whether their copies have (after the Daily Psalms) a collection of "Godly Prayers?" I have two old Prayer-Books, (1) with the Petition in the Litany as quoted by "J. B.," and like his and "W. T.'s," wanting the title-page; it is bound up with a Latin Bible, O. T., wanting title-page, N. T., and Apocrypha, 1543, Tiguri. Bought for 5*s*. 6*d*. I should mention that this book has the "Psalmes" of Sternhold and Hopkins, "with apt notes," &c., 1632. (2.) is a Prayer-Book (1660) with Latin Bible (1656), and Sternhold and Hopkins's "Psalms" (1660). I merely mention this as it contains also the "Godly Prayers," before adverted to. Hence two Queries:

Who was the author of these Prayers?

By what authority are they appended to Books of Common Prayer of about the date 1660?

It is an odd coincidence that my Prayer-Book (1) and those of "J. B." and "W. T." should want the title-page. I am tempted to trespass on your space, by asking why is it we so frequently have to deplore a missing title-page? I should be sorry to make an unfounded charge, and may only hint that the title-pages of old books frequently have "pretty pictures;" who shall then save them from the hands of those, to whom the rest of the book is as nothing? J. B. WILKINSON.

Weston Market Rectory.

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W. T.'s inference that "the date of J. B.'s old Prayer-Book lies between 1631 and Oct. 15. 1633, the date of the birth of James II.," because the latter is not named in the Litany, is not conclusive. I also have a similar Prayer-Book, and, like W. T.'s, prefixed to a Genevan or Breeches Bible. My book has the title-page and date thus:

"London: Printed by Robert Barker, Printer to the King's most Excellent Majestie: and by the Assignes of John Bill. 1636."

The Petition in the Litany is in behalf of "Our Gracious Queene Mary, Prince Charles, with the rest of the Royall Progenie." So here is no mention of James, though three years old, nor indeed of the other members of the royal family, named in the copies of J. B. and W. T. W. W. S.

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Your correspondent J. B. wishes to know the value and date of an imperfect copy of a Prayer-Book of the time of Charles I. in his possession, containing in the Litany prayers for Queen Mary, the Elector Palatine, &c. Of the value of this book I know nothing, but I have a perfect copy in folio, with the same prayers, "Imprinted in London by Bonham Norton and John Bill, Printers to the King's most excellent Majesty. Anno Dom. 1625."

It is bound in the most expensive manner, in red Morocco, with two stamps of the royal arms, four inches square, and initials "C. R.," rich edgings and corners within them, so as to leave little space of plain surface, but that which is left, impressed with stars, gilt in the same way as the rest of the ornamentation. The book has been either private property of the king, or at

least has belonged to a royal chapel. Unless J. B.'s copy be more imperfect than he states, he will find the printer's name and the date on the last leaf. W. N. D.

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MUSICAL BACHELORS AND MUSICAL DOCTORS.

(2nd S. iii. 48. 73. 115. 275.)

I have been not a little amused by perusing a long, long, letter from a gentleman who appears to enjoy the privilege of appending to his name the imposing sign of eminence in his profession — "Mus. Doc. Cantaur."— the costume of which, however, seems to be as untangible as the shadow of Frankenstein. I have searched through the length and breadth of this very long letter, but all in vain, for an answer to the plain inquiry of M. A. Oxon. as to the habit or costume in which Mus. Doc. Cantuar. received this degree. It is no doubt a troublesome job to look for a single grain of wheat in a bushel of chaff, and M. A. Oxon., I suppose, has given up the search in despair. I find a great deal said of what the appropriate dress of this degree might be or may be; but not one word throughout this very long letter as to what costume Mus. Doc. Cantuar. actually wore when the distinction was conferred on him, or any description of what is supposed to be worn on such occasions. Mus. Doc. has actually lost sight of the question in the labyrinth of his reply; and as I am disposed to take a considerable interest in the matter, although M. A. Oxon. seems to think it hopeless to pursue the inquiry further, I beg to repeat his question, in the hope that Mus. Doc. Cantuar. will perform the promise made in his letter, (*antè*, p. 73.) and kindly confine his reply to a bare description of the costume which he is entitled to wear, and a brief explanation of the "mess" to which he refers. Quærens.

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## Replies to Minor Queries.

*Boswellian Personages* (2nd S. iii. 330.) — The statement in the *Illustrated News* that "Lady Keith was the last survivor of all mentioned in Boswell," is, I believe, true, and not at variance with the statement that she had had two sisters,— for they are certainly not mentioned in Boswell; and when A. L. seems to wonder that Lady Keith had contributed nothing to Mr. Croker's edition of *Boswell*, he forgets that she herself was hardly a "Boswellian personage," for I do not remember that she is so much as mentioned in the work. Her father and her mother having been "Boswellian personages," no more makes her one than thousands of other people; and if neither Mr. Boswell nor Mr. Croker, who were probably both acquainted with Lady Keith, gathered any anecdotes from her, it must be recollected that nothing could be more disagreeable to Lady Keith herself, nor more indelicate in her acquaintance, than any reminiscences connected with *Mrs. Piozzi*. I believe the last really "Boswellian personage" was Miss Jane Langton, who died the 12th August, 1854. C.

*Dukedom of Alcala* (2nd S. iii. 247.) — I am not aware of any Earl of Elgin and Kincardin having also been "Duke of Alcala in Spain," including of course the *eleventh* Earl of Kincardin and *seventh* Earl of Elgin (only) in your Baliol correspondent's Query, and should be disposed to doubt it. Horace Walpole states, however, that on his "father's resignation (in 1742), the new Ministers *did prevail* (on the King) to have *dukedoms offered* to Lord Northampton aud *Lord Ailesbury*; but both *declined*, having no sons." (*Walpole's Letters to Sir Horace Mann*, vol. iii. p. 174.) This Lord Ailesbury was clearly Charles Bruce, third Earl of Ailesbury, and fourth *Earl* of *Elgin*, a well-known *Scotch dignity*, and the last who held these *conjoined* honours, after whom the earldom of Elgin devolved on his collateral heirs male, ancestor of the present Earl of Elgin and Kincardin, son and heir of the eleventh holder of these latter earldoms. Hence a British dukedom more than a century ago was quite at the option of the noble house of Elgin, as well as that of Northampton, now marquisses, but declined for the reasons stated. Still such refusal, on an actual offer, in *any* event, of a dukedom generally so ardently courted, and rarely conferred — almost never in the reign of George II., and even later — is most remarkable, and bespeaks rare abstinence or independence in the above.

As to the foreign title of *Duke* of *Alcala* (the subject of your correspondent's Query) I can only add, as proved by old Spanish authorities, that it was granted by Philip II. of Spain to Ferdinand Perafan *de Ribera*, whose line continued at least till after 1618, and whose representative, upon the same evidence, was in 1629 entitled "*Dux Alcalæ* de los *Ganzules*, Marchio Tariffæ, Comes de Molares," and "Princeps *hujus familiæ*" (*de Ribera*), having the yearly revenue of 80,000 ducats. But I am ignorant at present of any connexion between these *de Riberas* and the Elgin Bruces, or how in any shape their ducal dignity was given to the last. J. R.

Edinburgh.

*Dante and Lord John Russell* (2nd S. iii. 330.)— If M. N. will refer to the *Literary Souvenir* for 1844, he will find Lord John Russell's translation of the *Francesca da Rimini* from the *Inferno* of Dante, canto v. 73—142. It was ably reviewed at the time in the first number of the *English Review*. A few copies of this particular article were struck off for private distribution; and one

of them, at the sale of Samuel Rogers's library, passed into my hands. I should be happy to present it to M. N., if it is of any service. J. C. H.

Piccadilly.

*Sarsfield Family* (2nd S. iii. 90.) — In your No. of January 31, a Query is made regarding the Sarsfield family, to which, as far as regards the second portion of it, I am enabled to forward you an answer. The male branch of the family is not yet extinct. In the town of Rugeley (now too well known) lives a worthy tradesman — the last of his honourable line — who claims (and I have no doubt rightfully) to be descended from a nephew of the gallant General Sarsfield. This pedigree, written out by himself, in his own way, I enclose. James Sarsfield can give but a very imperfect account of the female branches of his house, and has not any knowledge of an intermarriage with the Murray family.

"James Sarsfield, Rugely, Staffordshire, England, Son to James Sarsfield deceased, formerly writer to the Law Court, co. Fermanagh, Ireland. Son to Domnick Sarsfield, Medical Docter, &c., Croom, co. Limerick, Son to James Sarsfield, Esq., Doolan Castle, co. Clare, whom was Nephew to General Patrik Sarsfield, whom fell at the Battle of Loandon, fighting for France against the Allies."

Francis Whitgreave.

Burton Manor, Stafford.

*The Becktashgee* (2nd S. iii. 169.) — The *Begtaschi* (as the name should be written) are a religious order in the Ottoman Empire. The order was founded in the reign of Ourkhan, the second sultan (A.D. 1328), by Hadji-Begtasch, a famous dervisch of the town of Soulidja-Kenariyoun. It was this dervisch who blessed the formation of the corps of Janizzaries, and gave them their name of *Yeni-tscheri* ("new troop"), of which the term "janizzaries" is a corruption. The long flowing felt appendage to the cap worn by members of this corps, was in honour of the head-dress of the dervisch at the time when he bestowed his benediction. The Begtaschi dervisches, as well as the equally celebrated order of the Melewi, have certain signs and secret pass-words by which they may recognise the "true brethren," as the religious orders in Mussulman countries abound in vagabond impostors. For two or three centuries the chaplains of the corps of janizzaries belonged to the family of Hadji-Begtasch; and it is declared by some Ottoman historians that the worthy sheik himself left his tomb or cave at Soubidja, to become colonel of a regiment of janizzaries. Certain it is that down to the very date of the annihilation of this formidable corps, the 99th regiment always had for its colonel the superior sheik of the order of Begtaschi.

George W. M. Reynolds.

*The First English Actresses* (2nd S. iii. 206. 257.) — Allow me to suggest that, interesting as the communications of your correspondents have been on the above subject, they have hardly allowed the memories of their reading to go far enough back. Anne of Denmark, wife of James I., although not an Englishwoman, was the first woman who acted a dramatic part in England, by playing in a pastoral at court. But her Majesty was not a professional actress; the first professional actresses in this country were, however, foreigners. At Michaelmas, 1629, there was a play at Blackfriars, in which French actresses appeared, and this was much resorted to. The fashion seems to have been imported from France, for Genest thus quotes Freshwater as writing from Paris, in the very year just recorded: "Yet the women are the best actors; they play their own parts, a thing much desired in England." Prynne styles the novelty of French actresses at Blackfriars "an impudent, shameful, unwomanish, graceless, if not more than whorish attempt." The novelty must have been speedily followed by Englishwomen, for in 1632 the *Court Lady* was acted at the Cockpit, and in the last act Lady Strangelove says, —

"If you have a short speech or two, the boy's a pretty actor; *and his mother can play her part. The women now are in great request.*"

In the following year (1633) Prynne wrathfully recorded that "they have now their female players in Italy and other foreign parts." At first there was probably no complete French company at any English theatre. In 1661 Davenant had permission, by patent, to engage a number of actresses for his theatre in Lincoln's Inn Fields, on the ground that the employment of men in acting female characters had given great offence. This first licensed *troupe* consisted of Mrs. Saunderson, Mrs. Davenport, Mrs. Davies, Mrs. Long, Mrs. Gibbs, Mrs. Norris, Mrs. Holden, and Mrs. Jennings. "The first four," as I have already noticed in *Knights and their Days*, "were Sir William's principal actresses, and these were boarded in the knight's own dwelling-house. Their title of 'Mistress' does not necessarily imply that they were married ladies, but rather that they were old enough to be so." Mrs. Saunderson, who was the Ianthe recorded by Pepys, and who subsequently married Betterton, is said to have been the first *regularly engaged actress* who opened her lips on the English stage. But there were wandering irregular female "stars" thirty years before her time. J. Doran.

*Henderson the Actor* (2nd S. iii. 188.) — Recent inquiries after Henderson remaining unanswered induces me to throw in some stray thoughts.

It will be seen in Fulcher's recent *Biography of Gainsborough* that the great actor's portrait must have been painted by that no less eminent artist, whose letters exhibit the highest sense of approbation. He must have been painted also by

Mortimer, with whom he was on terms of the most intimate friendship, and both were choice spirits. Probably the oval portrait adverted to by one of your querists may have been by the American artist, Gabriel Stuart, of which there surely is occasionally met with a small circular etching, I forget by whom, but merely the head, as Henderson died suddenly at the period.

But better than any may be (when it is produced) that portrait by Romney, of which the print is well known, showing him in the study of a character and in half armour. J. H. A.

*Mental Condition of the Starving* (2nd S. ii. 288.) —Some minute information may be gained by referring to Dante, *Inferno*, xxx.; *Don Juan*, ii.; *Godolphin*, lxi.; *Passages from the History of a Wasted Life* (Kershaw), *passim*; *Famine in the American Ship 'Peggy;'* and a clever paper entitled "Lost in the Marsh," in the *Boy's Own Magazine*, vol. ii. p. 81. THRELKELD.

Cambridge.

*University Hoods, &c.* (2nd S. iii. 308.) — The M.A. hood, at Oxford, is lined with crimson silk, at Cambridge with white satin, at Durham with lilac or violet silk, at Dublin with purple silk; but the forms are different.

The B.A. hood, at Oxford, is of black silk, trimmed with white fur; at the other Universities of serge, lined with sheepskin. The Licentiate in Theology of Durham wears a hood of black stuff trimmed with velvet.

The D.D. hood, at Oxford, scarlet cloth with black lining; at Cambridge of scarlet cloth, lined with rose-coloured silk. At Oxford, the D.C.L. hood is of scarlet cloth, lined with crimson silk.

The Regent M.A. and LL.B. hood of Cambridge is black. The B.C.L. hood of Oxford is blue, trimmed with white fur; and the S.C.L. hood has not the latter ornament. The S.C.L. hood of Cambridge is the same as a B.A.'s. The St. Bees' degree-hood is, as I believe, a hybrid tricolour, black, red, and white; compiled from the two Universities. The *Admonitio pro habitu Gradui competente*, at Oxford, is the following:— The Proctor says:

"Item tu teneris, quòd sis habiturus intra quindenam, habitum de proprio Gradui competentem, et ipsum vel similem servabis, quamdiù in Universitate contigerit te morari; ad effectum, ut non solùm in eo actus scholasticos possis exercere; verùm etiam Universitatem Matrem nostram, in processionibus et aliis Universitatis negotiis (cùm vocatus et præmonitus fueris,) cum eodem valeas honorare; idque sub pœnis in statutis Universitatis limitatis."

MACKENZIE WALCOTT, M.A.

*Waterspouts on Land* (2nd S. ii. 328.) — As MR. TAYLOR's question has not yet been answered, perhaps I may be allowed to state that accounts of waterspouts on land may be found in the 23rd, 30th, 46th, and 47th volumes of the *Transactions of the Royal Society*. According to a letter in *The Times* newspaper of the 1st inst., a waterspout was observed at Whitchurch (Salop) on the evening of the 30th March. VESPERTILIO.

*Quotation wanted* (2nd S. iii. 290.) — In answer to ROSALIE's inquiry the following is the nearest I can obtain. The quotation is taken from the 29th Ode (Anacreontic) of Moore, vide 1st vol. of his 10 vol. ed., 1853, p. 122.:

"Yes, loving is a painful thrill,
And not to love more painful still;
But oh, it is the worst of pain,
To love, and not be lov'd again."

JOHN NURSE CHADWICK.

"Of all pains, the greatest pain
It is to love, and love in vain."

This is plainly a translation, very likely Moore's, of Anacreon:

"Χαλεπὸν τὸ μὴ φιλῆσαι,
Χαλεπὸν δὲ καὶ φιλῆσαι·
Χαλεπώτατον δὲ πάντων
Ἀποτυγχάνειν φιλοῦντα."

Quære, Whence are the following lines? They have something of the *ring* of Dryden:

"As in smooth oil the razor best is whet,
So wit is by politeness sharpest set.
The want of edge by the offence is seen;
Both pain us least when exquisitely keen."

C.

Durham.

*Quotation Wanted* (2nd S. iii. 330.) —

"Whence did the wondrous mystic art arise? &c."

Is not the following that which your correspondent D. is searching for? It is to be found in *Elegant Extracts*, vol. ii. p. 272.:

"Tell me what Genius did the art invent,
The lively image of the voice to paint?
Who first the secret how to colour sound,
And to give shape to reason wisely found?
With bodies how to clothe ideas taught,
And how to draw the picture of a thought?
Who taught the hand to speak, the eye to hear,
A silent language, roving far and near?
Whose softest noise outstrips loud thunder's sound,
And spreads her accents thro' the world's vast round?
A voice heard by the deaf, spoke by the dumb;
Whose echo reaches long, long time to come;
Which dead men speak as well as those alive—
Tell me, what Genius did this art contrive?"

*The Answer.*

"The noble art to Cadmus owes its rise,
Of painting words and speaking to the eyes;
The first in wondrous magic fetters bound
The airy voice, and stopp'd the flying sound.
The various figures by his pencil wrought
Gave colour, form, and body to the thought."

F. B.

*Quotation* (1st S. xii. 264.) —

"*An* angel now, and little less before."

If this Query has not been previously answered (I

only saw it last night), I beg to inform Mr. Henry Grainger that the proper quotation is, —

"*All* angel now, and little less than all,
While still a pilgrim in this world of ours."

He will find it at the *conclusion* of Sir Walter Scott's "Lord of the Isles." The lady alluded to was Harriett, Duchess of Buccleugh. I. K.

April 7.

*Fastolf Family* (2nd S. iii. 243. 319.) — My notes tell me that your correspondents may find notices of the Fastolphe family of Castle Rudham in Harl. MS. 1449, fol. 94, *b*. They are probably mentioned elsewhere in that collection, but I have not Mr. Sims's index at hand.

In the Tanner MSS. in the Bodleian (Suff. 230., No. 1288.), there is also mention made of Dna Eliza Fastocke* of *Playford*, who (judging from the marginal note) would appear to have been previously mentioned. J. Sansom.

*Weathercocks* (2nd S. iii. 306.) — Mr. Beckmann, in his notice of the ancient wind-indicators, speaks of a tower built at Athens by Andronicus, of octagonal form, each side of which was faced with a representation of the wind to which it looked. Its spire was surmounted by a copper *triton*, so constructed as to point with a rod, as it turned with each wind, to that image which represented it. Each side of the tower bore beneath the architrave a Greek inscription of its corresponding wind, with appropriate illustrations of its attributes. (This is mentioned by Vitruvius.) A document of earlier date than 1151, described a Syrian tower surmounted by a copper equestrian statue, which turned with every wind; beneath the vane were emblematic figures, one of which was a *scorpion*.

"In the Latin of the middle ages," says Mr. B., "we meet with the words *gallus* and *ventilogium*. The latter is used by Radulphus, who wrote about the year 1270. Mention of weathercocks occurs in the *ninth*, eleventh, twelfth, and thirteenth centuries. There is no doubt that the *cock* was intended as an emblem of clerical vigilance. In the ages of ignorance the clergy styled themselves the Cocks of the Almighty, whose duty it was, like the cock which roused Peter, to call the people to repentance, or at any rate to church."

In the Bayeux Tapestry several of the ships' masts are represented carrying *vanes*. The following inscription, he tells us, was found on a weathercock at Brixen:

"Dominus Rampertus episc. *gallum* hunc fieri præcepit an. 820."

F. Phillott.

*Charles Cotton and Smoking* (2nd S. iii. 284.) — I fear that I cannot claim the disciple of old Izaak as an absolute champion of the weed; yet it appears to me that abundant evidence is to be found in his works that he not only smoked his pipe, but enjoyed it too. It is true he says, "the vile tobacco choaks me;" but then he was in the New Prison, where "the right sort" was not very likely to be met with. It is also true that he prays in his "Litany" to be delivered "from *vile* smoke in a short pipe," and what smoker would not? As to the "satyr," I am inclined to class it with that of Oldham's upon Virtue, although, unlike him, he has not thought it necessary to put forth an Apology for the same. Surely no man can read either of these pieces of extravagance, and conclude that the authors were in earnest when they composed them. Let us now see what Cotton has to say in favour of the weed: —

"*Ode.*
"Let me have Sack, Tobacco store."

"*A Voyage to Ireland in Burlesque.*
"I fell to my smoaking untill I grew dull."

In the same poem he tells us that he presents his host, the mayor of Chester, with —

"A certain fantastical Box and a Stopper."

In order to conciliate his offended muse:

"And thereupon called, to make her amends,
For a Pipe and a Bottle, and so we were friends."
*Epistle to Sir Clifford Clifton.*

Again, in an epode to Mr. Alexander Brome:

"Fill each a pipe of the rich Indian Fume,
To vapour Incense in the Room,
That we may in that artificial shade
Drink all a Night our selves have made."

These passages occur to me at present; they are extracted from the edition of Cotton's *Poems* alluded to by William Bates.

W. J. Bernhard Smith.

Temple.

*Composition of Fire Balls for destroying Ships* (2nd S. iii. 289.) — The terms *calefonia* and *oyle of egeseles*, so unintelligible to Mr. Hopper, are, no doubt, what are elsewhere known as *colofony* (common resin) and *oil of eggs*. I have seen the latter written oil of egg-*shells* somewhere, but cannot at this moment refer to it. In a MS. herbal, or book of medical receipts, of the fifteenth century, in my possession, I find both the terms inquired about used; and as the receipts in which they are named savour somewhat of the curious, I will transcribe them for the benefit of the readers of "N. & Q." First, then, we are instructed how to make —

*Brown Ointment.*

"Take oil olif a pond and a half, wex iij unc, *colofony* a quarter of an unc, serapium, blac pich, of ech iij grote weight, mastik, galbanum, turpentyn, of eche a grote weight. Boil thoil in the fier, than put pto (thereto) the wex, then the *colofony*, and afterward the pich, and then serapium and turpentyn, mastix, and galbanum. But first pond the gummys, seve the pich, alway storing with a spater (spatula) til it be cold. This is good to

* "Fastolph, vide *antè*, 411," *in marg.*

engender flesh in olde soris, or in filthi soris wher no good flesh wil grow."

"*For the evyll Heryng.*

"Take the juce of whyte eleb (eileber?), the ioyce of camemel, and mary of caluis (marrow of calves), *oyle of eggs*, venyger, all medylyd well to gether warme. Putt hyt in to thy erys, not long taryg ther in Isopp both *sangs* sodyn wyth eggs and camamel, and take the fume therof hoote (eagerly)."

Hereupon arises another Query: What is meant in the last recipe by *sangs?* T. Hughes.

Chester.

*Portrait of our Blessed Saviour* (2nd S. iii. 289.) — Though I cannot now refer to the article, I well recollect a very able inquiry by the late Charles Butler of Lincoln's Inn, on the authenticity of the various portraits of our Blessed Redeemer. The article appeared either in the *Catholic Gentleman's Magazine* or the *Catholic Spectator*, between thirty and forty years ago; but I remember distinctly that after a learned and impartial investigation, the writer concluded against the authenticity of every one of them — the *Veronica* was not included in his inquiry — and he added that they were generally given up by the learned. F. C. H.

*Mason's Short-Hand* (2nd S. iii. 255.) — It may be interesting to Mr. Charles Reed to know that the "scarce and curious work" entitled *Zeiglographia*, which he lately picked up in a curiosity shop at Sevenoaks, gave occasion for, perhaps, the very earliest advertisement which is to be found in any English newspaper.

In the article on advertisements which appeared in 97th vol. of the *Quarterly Review* (June, 1855), the author of that very interesting paper observes that, —

"The very first advertisement we have met with, after an active search among the earliest newspapers, relates to a book which is entitled '*Irenodia Gratulatoria*, an Heroick Poem, &c., printed by Tho. Newcourt, 1652.' This appeared in the January number of the Parliamentary paper, *Mercurius Politicus*, &c."

If the able writer of the article in question had extended his researches to the earlier numbers of that same newspaper, he would have discovered that the earliest advertisement is to be found in the 18th number of the *Mercurius Politicus* for Oct. 3rd to 10th, 1650. It is printed in column, on the margin of the last page, and is as follows:

"Zeiglographica, or a new art of Short-writing never before published, more easie, exact, short, and speedy, then any heretofore. Invented and composed by Thomas Shelton, being his last 30 years study. Allowed by Authority, and printed by M. Simmons in Aldersgate Street, and there to be sold next door to the Golden Lyon, 1650."

In the following (19th) number of the same newspaper this advertisement is repeated, as before, on the margin of the last page, together with another advertisement, printed in much larger type, on the broad page, after the last paragraph of news, which runs thus:

"Emanuel, or God with us; a very pious and judicious Treatise, written by John Canne, and printed by Mat. Simmons; wherein (besides many other eminent Particulars) England's late Victory over the Scots at Dunbar is excellently set forth."

Mat. Simmons was the printer of the *Mercurius Politicus*, who availed himself of this means of puffing his newly printed books.

Walter Sneyd.

Denton.

*The Brittox, Devizes* (2nd S. ii. 299. 431.) — The most probable derivation of this name is the mediæval Latin word *Bretexa* (in French, *bretesque*), an embattled tower of defence, generally of wood, and placed on a bridge (see a woodcut of one in *Archæological Journal*, vol. i. p. 306.); or, a tower attached to the outworks of a fortification, where a sentinel kept watch to announce arrivals or examine strangers. The narrow street in Devizes now bearing this name is at a little distance from the Castle on the town side, where an outwork of this kind may perhaps have been placed. That it was something connected with military defence appears from an entry in the chamberlain's books during the Civil Wars, where amongst various expenses for bringing powder, strengthening town-walls, mounting great ordnance, &c., is an item of "18*l.* 9*s.* 8*d.* for repairing the Brittox.' Perhaps it was an embattled gateway crossing like the gates of York or Temple Bar, the larger street into which the alley now called the Brittox runs. J. E. J.

The reference given by R. H. B. to the deed of 1302, mentioned by Mr. Kite in one of his very interesting papers on Devizes (in vol. ii. of the *Wilts Archæological Magazine*), seems to give a clue to the derivation of "Brittox." The street is there called "La Britasche." Mr. Kelham, in his *Norman Dictionary*, has "*Britask*, a fortress with battlements." We frequently find *ch* and *k* convertible letters, and it would be curious to ascertain whether the site of this street ever formed a part of the fortifications of Devizes.

F. A. Carrington.

Ogbourne St. George.

*Memorials of former Greatness* (2nd S. ii. 460.) — Over the Digby vault in Sherborne Church, Dorset, are still to be seen, I believe, portions of a suit of armour formerly belonging to one of that family, consisting of a helmet, greaves, and gauntlet, accompanied, if I remember rightly, by a banner, though much decayed. The "good morglay" of "Sir Bevis of Hamptoune," of legendary fame, is still preserved in Arundel Castle, and is described as a formidable two-handed weapon,

about six feet long. Having never seen it I cannot say if these particulars are strictly correct: I heard it so described in a recent lecture on the antiquities of this town. If tradition is to be relied on, this relic cannot be less than a thousand years old. I do not know if it comes within the province of this inquiry to notice the more peaceful insignia of the pastoral office. I refer to the mitre and crosier of Bishop Morley in Winchester Cathedral; and others of a much older date are to be seen there, which are attributed to Bishop Edendon, the predecessor of Wykeham. In some accounts of Winchester I have read that the battle-axe of Colbrand, the Danish giant who was slain in single combat there by Guy, Earl of Warwick, was preserved until the reign of James I. Query, what has since become of it?

HENRY W. S. TAYLOR.

Southampton.

*Bishops, Natives of Devon and Cornwall* (2nd S. iii. 148. 218.)—I omitted to mention "Old Fuller" and Prince's *Worthies of Devon* in the list of books which I recommended to your correspondent, but have since looked over my MS. *History of the English Episcopate*, and made the following notes. London has produced more bishops than any county besides.

Edward Coplestone (Offwell), *Llandaff*, 1828.
Richard Courtenay (Powderham), *Norwich*, 1413.
Thomas Spratt (Tallaton), *Peterborough*, 1684.
John Jewell (Berinber), *Sarum*, 1559.
Thomas V. Short (Dawlish), *St. Asaph*, 1846.
John Prideaux (Storoford), *Worcester*, 1641.
Augustus Short (Bickham), *Adelaide*, 1847.
W. Hart Coleridge (Thorverton), *Barbadoes*, 1824.
Francis Fulford (Great Fulford), *Montreal*, 1850.
John W. Colenso (Devonport), *Natal*, 1853.
William Greenfield (Cornwall), *York*, 1305.
Baldwin (Exeter), *Canterbury*, 1186.
William Courtenay (Axminster), *Canterbury*, 1381.
John Gervase (Devon), *Winton*, 1262.
Peter Courtenay (Powderham), *Winton*, 1487.
Richard Beadon (Pinkworthy), *Gloucester*, 1789.
John Conybeare (Devon), *Bristol*, 1750.
John Luxmoore (Oakhampton), *Bristol*, 1807.
John Gilbert (Plymouth), *York*, 1757.
John Stanbury (Morthow), *Bangor*, 1448.
John Arundel (Lanhere), *Chichester*, 1458.
Robert Chichester (Exeter), *Exeter*, 1128.
John Chanter (Exeter), *Exeter*, 1186.
Walter Bronscombe (Exeter), *Exeter*, 1258.
Walter de Stapledon (Annery), *Exeter*, 1307.
Thomas Brantingham (Exeter), *Exeter*, 1370.
John Arundel (Cornwall), *Exeter*, 1502.
Gervase Babington (Ottery), *Exeter*, 1595.
Nicholas Monk (Potheridge), *Hereford*, 1661.

MACKENZIE WALCOTT, M.A.

*Inn Signs painted by Eminent Artists* (2nd S. iii. 8.) — No one has followed up the suggestion of your correspondent CUTHBERT BEDE. As a commencement I would observe that there is a sign at the east end of Oxford Street, near Soho Square, the reputed work of Hogarth, known as the "Mischief." See a description in the *Illustrated London News* of Dec. 13, 1856, on London Signs, art. "Man Loaded with Mischief," where it is said the authorship is "specified in the lease" of the house.

HENRY W. S. TAYLOR.

Southampton.

*Dr. Bongout* (2nd S. iii. 268.) — I presume I have before me the portrait mentioned by J. O. It has this inscription:

"Dr. Robt. Bongout, 177–. J. Collyer, Sculp."

In Wadd's *Nugæ Chirurgicæ, or Biographical Miscellany illustrative of a Collection of Professional Portraits*, is the following entry:

"Bongout, Robert, M.D. J. Collyer, sc. 1770."

The lettering and date differ from those of the portrait before referred to, though possibly it may be the same engraving. Mr. Wadd has not added any illustrative note, as he probably would have done had he known anything of the original of the portrait. He seems to have taken Dr. B. for a *bonâ fide* individual.

M. N.

## Miscellaneous.

### NOTES ON BOOKS, ETC.

The new Number of *The Quarterly Review* abounds in papers which are at once full of amusement and information. What a pleasant one is the opening one on "Pedestrianism in Switzerland," and how sound is the advice with which it concludes. The article on Mrs. Stowe's *Dred* and "American Slavery," is one of more painful interest: as is also that which succeeds it, on "Lunatic Asylums." This is followed by a paper which all must read with interest, on a subject which might well fill a volume, instead of an article in *The Quarterly*, namely, "English Political Satires." The theme is a capital one, and the writer has done it justice. The next paper, on "Photography," is written with a right feeling for the Art, and a sense of the short-comings of many of its followers. This is followed by "Roving Life in England," which forms an amusing review of Mr. Borrow; and the review winds up with two political *pièces de resistance*—one on "Persia," and the other "On the New Parliament and its Work." The titles of the articles will show that *The Quarterly* maintains its character for pleasant and readable papers.

The followers of good patient Isaak, or rather of his scholar Charles Cotton, will do well to look to a little volume just published under the title of *The Practical Angler, or The Art of Trout Fishing more particularly applied to Clear Water*, by W. C. Stewart. The writer, who appears to have written his works, after the fashion of Dr. Kitchener, with the rod in one hand and the pen in the other, broaches some new theories, calculated to startle the prejudices of the brothers of the angle. But he reasons well; and as the May-fly will now be upon the waters, we advise them to give Mr. Stewart's directions a fair trial. If they do, we hope they will find his promise of a well-filled pannier realised to the full.

Under the title of *Modern English Literature, its Blemishes and Defects*, by Henry H. Breen, Esq., our quondam correspondent has produced an agreeable volume, which deserves perusal for its temperate and well-

meant endeavours to show the carelessness and indifference to correct writing which characterise the works of too many of our most distinguished authors. Mr. Breen is an advocate for purity of style; and his work, if widely circulated, could not fail to do much towards correcting the errors which he so temperately exposes. There is much curious literary anecdotes in those divisions of the work which treat of "Plagiarism" and "Literary Impostures."

The difficulty of procuring foreign pamphlets being admitted, collectors will be glad to hear that M. Huet, Rue de Savoie, Paris, has lately resolved to publish catalogues of his vast collection. Four numbers have already appeared, which may contain about 8000 articles.

Our readers will be glad to hear that the great scheme of the Master of the Rolls for the publication of the Materials of our early National History is already proceeding with. A number of editors have been selected; and we believe that two of them, the Rev. Joseph Stevenson and the Rev. Mr. Brewer, are nearly ready to go to press with the works entrusted to them.

Books Received. — *The History of England under the Norman Kings. Translated from the German of Dr. Lappenberg.* By Benjamin Thorpe. This is a continuation of Mr. Thorpe's translation of Lappenberg's well-known History of the Anglo-Saxons, "with considerable additions and corrections by the Translator."

*History of the Counter-Revolution in England,* by Armand Carrel. *History of the Reign of James II.,* by the Rt. Hon. C. J. Fox. *Memoir of the Reign of James II.,* by John Lord Viscount Lonsdale. This last tract alone, which fetches guineas at an auction, is sufficient to give great value to this new volume of Bohn's *Standard Library.*

*Interest Commutation Tables for changing at Sight any Amount of Interest at 5 per Cent. into the equivalent Amount of Interest at any other Rate varying from 2½ to 10 per Cent.; also a Commutation Time Table for changing the Number of Days at 5 per Cent. into the equivalent Number of Days corresponding to any other Rate varying from 2½ to 10 per Cent.* By Charles M. Willich. This full title-page describes the new application of Commutation to be found in this useful little book.

*Final Impenitence,* by the Rev. Dr. Goulburn; *Repentance, from Love of God, Life-long,* by Rev. Dr. Pusey; *The Passion,* by the Lord Bishop of Lincoln; complete the series of *Lenten Sermons* preached at St. Mary's, Oxford, during the past Lent.

*Three Introductory Lectures on the Study of Ecclesiastical History.* By Arthur Penrhyn Stanley, M.A. The Regius Professor of Ecclesiastical History has done much to promote the study of a branch of learning, far too often neglected, by the publication of these interesting lectures.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Lord Hervey's Court of George II. Edited by Croker. 2 Vols. 8vo. 1848.
Swift's Letters. 8vo. London, 1741.
Butler's Analogy of Religion. 3rd, 4th, or 5th Edition.

*** Letters, stating particulars and lowest price, *carriage free,* to be sent to Messrs. Bell & Daldy, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

## Notices to Correspondents.

*We are compelled to postpone until next week many papers of great interest, including some* Photographic Notes *by* Mr. Keightley.

J. K. *The print in question is the frontispiece of* The Rolliad. *See for a history of this political satire,* "N. & Q.," 1st Series, *and the Number of the* Quarterly *just issued.*

H. R. G., *who asks for information respecting the early British Kings, is referred to Geoffrey of Monmouth, as translated by Thompson; and to the* Monumenta Historica Britannica, *published in* 1848.

A. N. The Thistle of Scotland *has been treated of in our* 1st S. i. 24. 90. 166.; v. 281.

Eremite *is requested to state the subjects of his* Queries. *We cannot identify communications by the mere signature of the writer.*

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*LONDON, SATURDAY, MAY* 9, 1857.

## Notes.

### ETYMOLOGIES.

"*Toast.*" — "It now," says Fielding, "came to the turn of Mr. Jones *to give a toast*, as it is called, who could not refrain from mentioning his dear Sophia." During the greater part of the last century it was, in fact, the custom after dinner for each person to give the name of some absent lady, whose health was then drunk by the company, and ladies whose names were thus treated were called *toasts*. A passage is quoted in Johnson's *Dictionary* (*s. v.*) from the *Tatler*, as giving the origin of this expression. A lady, it says, being in the Crossbath at Bath, a gentleman dipped a glass in the water and drank her health, when "a gay young fellow, half fuddled, offered to jump in, swearing that though he liked not the liquor, he would have the toast." As there are many persons, perhaps, who may not clearly see the meaning of this, it may be as well to explain it.

Our ancestors had a great predilection for setting warm substances afloat in their liquor, such as flap-dragons, roasted crabs, and hot toasts of bread. "A toast and tankard" was a common expression: but the toast was not confined to ale; it claimed its place in wine also, as appears from the following lines of the celebrated Earl of Rochester, quoted by Richardson, *s. v.*, —

> "Make it so large, that filled with *sack*
> Up to the swelling brim,
> Vast *toasts* on the delicious lake
> Like ships at sea may swim."

A lady's name being then coupled with wine very naturally caused her to be called a *toast*, and there seems to be no necessity for the origin assigned in *The Tatler*.

With the toast was, as Lord Cockburn informs us, associated the *sentiment*, which was also exacted from ladies; and, as I often heard in my early days, was a source of great dismay and perplexity to those of a timid bashful character. When the *toast* went out of use the *sentiment* took its name, and this I can remember myself. At length *toast* came to signify any person or thing that was to be commemorated after dinner, as "The King," "The Land we live in," &c. In this sense the word has been adopted on the Continent.

"*Jilt*" *and* "*Flirt.*" — These words, so dissimilar in meaning, seem to be merely the component parts of one original word, *Jill-flirt*. This I take to have been *Jill-Fleer-at* or *out*. St. Juliana seems to have been rather a favourite, and hence *Gillian*, abbreviated to *Jill*, was so common a name that we have *Jack and Jill* as representatives of the sexes. When *Jill* separated from *flirt* the *t* seems to have been appended for uniformity sake.

*Sept.* — This is a word peculiar to Irish history, and a subject of perplexity to Irish antiquaries. It is equivalent to *tribe* or *clan*; but whence did it come? It is not Irish, nor has the English language offered any source from which it might be derived. Johnson proposed the Latin *septum*, and Richardson the French *cep*; but without even a shadow of probability, Webster gives, in his usual hap-hazard way, the Hebrew *shebet* (שבט), tribe. I myself had thought of this before I looked into Webster; for finding, as it appeared to me, the earliest mention of *sept* in Campion, 1571, I thought it might have been a word formed from the Hebrew after the Reformation, when that language began to be studied. Still I had great doubts, finding that Campion used it as a well-known term; and these doubts were converted into certainty, when I met in the *State Papers* (ii. 410.) in "A Memorial, or a Note for the wynnyng of Leynster" in the year 1537, the following passage, "wherein now M'Morgho and his kinsemen called the Cavenanges, Obyrn and his *septe* and the Tholesbien inhabited."

This threw me back on another etymon which had been running in my head, namely, that *sept* is merely a corruption of *sect*; for that *c* and *p* are commutable I shall presently show. Froissart constantly uses *secte* of the parties or factions of Paris and of the cities of the Low Countries; and in the *State Papers* (ii. 328.), in a "Letter from R. Cowley to Crumwell" in 1536, I read, "there are another *sect* of the Berkes and divers (sects?) of the Irishry towardes Sligoo." This appears to me to be conclusive evidence on the subject.

*Rock.* — This is the French *roc*, *roche*, *rocher*; the Italian *rocca*, *roccia*; and the etymologists of the three languages agree in a derivation from ῥώξ. In my humble opinion they are all wrong; for ῥώξ is *cleft*; and we might almost as well deduce *hill* from *hole* or *hollow*. The real root is *rupes*; just as there is ὄπως and ὅκως; λύκος and *lupus*, and as words which have a *p* in Welsh have a *c* in Irish, as *paen*, *crann*, tree; *pen*, *cean*, head; *map* (whence *ap*), or *mab*, *mac*, son, &c. THOS. KEIGHTLEY.

### CHATTERTON.

Not having seen any attempt to dispute my allegation (2nd S. iii. 53.), that no authentic portrait of Chatterton is known, permit me to endeavour to contravene two more illusions in respect to this ill-fated youth, which have gained credence amongst his biographers. I allude to the house in Brooke Street, Holborn, in which he committed suicide, and to the belief that his body was conveyed from the pit into which it was

thrown in the burying-ground in Shoe Lane, London, and sent by waggon to be interred by his mother in Redcliffe churchyard, Bristol.

I communicated to "N. & Q." some time ago a transcript of the inquest held upon Chatterton's body, a document never before made public. It was given to me by Mr. Dix, in return for some manuscripts I lent him towards the completion of his *Life of Chatterton;* but he never told me from whence he got it. For its authenticity, therefore, in all particulars I could not vouch. As it contained names and facts, usually found in such documents, it is probable it might have been transcribed from the original. Mr. Dix, however, did not insert it in his *Life*, which to myself and others appeared strange.

In a comment upon this document Professor Masson notices a discrepancy in the day on which the inquest was held, which it is not in my power to clear up; but he thinks it of no consequence in disparagement of its general authenticity. There is one date which I would wish to correct, the day on which Mrs. Angell says Chatterton looked unusually grave; instead of the 28th August, it should be the 24th.

Again, the Professor says:

"In Mrs. Angell's evidence, as given in these MS. notes, the house in which she lived, and in which Chatterton died, is made to be 17. Brooke Street, instead of 4. Brooke Street, as the general tradition has always ran, till Mr. Gutch published the notes. No. 17, unless the numbering has been changed, would have been at the inner or meaner end of Brooke Street, close to the market, but no corresponding house can now be pointed out there."

I am able, I think, from living witnesses to state facts which will go far to substantiate as near as possible the exact house where Mrs. Angell did live. I have a friend and schoolfellow still living, in his eighty-sixth year, who took great interest in the Chattertonian controversy, fellow schoolfellow with Coleridge, and acquainted with Southey, who wrote Chatterton's life. My friend's name is the Rev. C. V. Le Grice, living at Trereife, near Penzance. I paid him a visit in the autumn of last year, when much of our conversation turned upon the life and character of Chatterton; and we found that we had both visited Brooke Street upwards of fifty years ago, for the purpose of endeavouring to verify the house in which Mrs. Angell lived. In consequence of Professor Masson having stated that tradition had placed the house on the right-hand side of Brooke Street, and that it was No. 4., I wrote to my friend, and in his reply he says, "the house was on the left-hand side of Brooke Street, as you go from Holborn, and I always understood it was No. 12." This visit took place in 1796, about twenty years after Chatterton's death. When I visited Brooke Street for the same purpose in 1806, I think I must have called at the same house, for upon inquiry at the door, I was informed that similar inquiries had been made, and that it was considered by the inmates to be the house in which the suicide took place. That it was not on the right-hand side and No. 4., I think is very improbable for another reason. If I recollect right, the corner house on the right-hand side was the celebrated grate manufactory belonging to Messrs. Oldham, extending a long way down this side of the street, beyond, I should suppose, what is now No. 4.

Which is the most probable and correct account I leave the public to judge.

My remarks upon the removal of Chatterton's body to Bristol, I reserve for another communication. J. M. G.

Worcester.

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DISCOVERY OF HUMAN REMAINS.

The *Doncaster Gazette* of April 17. contains an account of a recent discovery of human remains behind York Castle:

"A number of excavators were employed there to dig a drain, when they turned up the remains of about twenty human bodies. . . . . The conclusion formed respecting them is, that they are the remains of twenty-one Scottish rebels who were executed near York, ten of them on Saturday the 1st, and the remainder on Saturday the 8th of November, 1746, when they were hanged, drawn, and quartered. The local paper which was in existence at the time states, that 'the whole was conducted with the utmost decency and good order.'"

The writer of the above-quoted paragraph is most probably correct in supposing that the bones lately found are the remains of those who in 1746 suffered death for their attachment to the exiled family. But if it be understood literally it is incorrect to call them Scottish rebels. Several of them were Englishmen, members of North Country families, as the following list will show:

*Executions at York, Nov.* 1, 1746.

| | |
|---|---|
| Geo. Hamilton. | Jam. Mayne. |
| *Edw. Clavering. | *Wm. Conolly. |
| Dan. Frazier. | *Wm. Dempsey. |
| *Cha. Gordon. | Angus M'Donald. |
| Ben. Mason. | Jam. Sparks. |

*Executions at York, Nov.* 8, 1746.

Dan. Row.
*Wm. Hunter, of Newcastle-upon-Tyne, of Col. Townley's regiment.
*In. Endisworth, of Knottesford, Cheshire, of Col. Grant's regiment.
John M'Clean, a Highlander, } of the Duke of Perth's
John M'Gregor, of Perthshire, } regiment.
Simon M'Kenzie, of Inverness, } of Col. Stuart's regi-
Alex. Parker, of Murray, } ment.
Tho. M'Gennis, of Bamff, } of Glenbucket's regiment.
Arch. Kennedy, of Air, }
James Thompson, of Ld. Ogilvie's regiment.
*Michael Brady, an Irishman, of Glengary's regiment.

Those marked thus (*) were Roman Catholics. (See *Gentleman's Mag.*, Nov. 1746.)

Several persons are, as I have heard, collecting memorials of those who suffered for the House of Stuart, from the Revolution downwards. It is to be wished that some such person would give us a list, with a few biographical memoranda (where attainable) of all who died on the scaffold in that quarrel; such a work is required by many students of the past, as a hand-book and a peg to hang notes upon. K. P. D. E.

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FURTHER NOTES ON TOBACCO.

Mr. Bates's interesting remarks on the early history of tobacco (2nd S. iii. 131. 310.) induce me to offer you the following tribute to the gentle weed.

Dr. Cleland, in his rhetorical Essay on Tobacco, in 1840, announced the same opinion as to the earlier introduction of tobacco for which Mr. Bates contends — fixing the period between the years 1563 and 1568, "principally from the fact that Sir John Hawkins returned during that period from several voyages, during the course of which he had landed on the coast of Africa and Hispaniola, and whose scrutinizing observation it is very astonishing such a novelty should have escaped," — adding, like Mr. Bates, the direct statement of the Water Poet, in 1635. But in truth, I might fill a page with the various conjectural dates of this unimportant fact. Stowe, in fact (in his *Chron. of Eng.*, p. 1038, edit. 1631), states that tobacco was "first brought and made known by Sir John Hawkins, about the year 1565, but not used by Englishmen in many years after, though at this day commonly used by most men, and many women." In the same column, however, he had previously stated that "Sir Walter Raleigh was the first that brought tobacco in use, when all men wondered what it meant." Surely, after this the laboured reasoning of Dr. Cleland, and the surmise of Mr. Bates, are little to the purpose. The writers who give the honour to Hawkins, to Drake, or simply "to the English returning from Virginia" (originally called Wingandekoe), wrote at a comparatively late period; and every votary of the benignant weed should be anxious to preserve the honour to the unfortunate Raleigh — who, for aught we know to the contrary, may have paid with his head the penalty of the "stinking fume," so hateful to the nose of his spiteful tyrant King James. I have found an old book, published in 1616, which seems clearly to show that the "Counterblaste" was made up at the instigation of the book in question, and composed from its materials. It is entitled *Tobacco Tortured, &c.*, and is most extravagantly dedicated to King James, praying to "boldly march under the martiall ensigne of his kingly care, for publike good, against all the fiery encounters of whatsoever fuming Tobacconists." In this work the writer says, clearly alluding to poor Raleigh:

"For the first, who knoweth not of old, that this thy intended Tobacco was primarily posted over from West India to England by a vicious, a vaine, and a wilde disposition? That I say: no more."

Of course this was pleasant music to King James.

Thirty years after the introduction of a striking novelty is very early; and a testimony of that date must constitute a good claim to credence; now I find such testimony in the direct assertion of Henry Buttes, M.A., and Fellow of Corpus Christi College, Cambridge, — in a small and very curious volume, published in 1599 — about thirty years after the alleged dates of Dr. Cleland and Mr. Bates. Buttes's little book is entitled:

"Dyet's Dry Dinner, consisting of eight several courses — 1. Fruites. 2. Herbes. 3. Flesh. 4. Fish. 5. Whitmeats. 6. Spice. 7. Sauce. 8. *Tobacco* — all served in after the Order of Time universall."

He says:

"The name in India is Pilciet, surnamed tabacco by the Spaniards, of the Ile Tabaco. By their meanes it spred farre and nere: but yet wee are not beholden to their tradition. Our English Ulisses, renowned Syr Walter Rawleigh, a man admirably excellent in Navigation, of Nature's privy counsell, and infinitely reade in the wide book of the worlde, hath both farre fetcht it, and *deare bought it*: the estimate of the treasure I leave to other: yet this all know, since it came in request there hath been Magnus fumi questus, and Fumi-vendulus is the beste Epithete for an Apothecary."

He gives us a quaint "Satyricall Epigram upon the wanton and excessive use of Tobacco," which, it is clear, was then smoked in the theatres:

"It chaunc'd me gazing at the Theater
To spie a Dock-Tabacco Chevalier,
Clowding the loathing ayr with foggy fume
Of Dock-Tabacco, friendly foe to rume."

The poet thereupon expostulates with the "Chevalier," telling him he is vapouring out his "reeking streams" —

"Like or to *Maroe's* steeds, whose nostrils flam'd,
Or *Plinie's* Nosemen (mouthles men) surnamed,
Whose breathing nose supply'd Mouth's absency.
*He* me regreets with this profane reply:
'Nay, I resemble (Sir) *Jehovah* dread,
From out whose nostrils a smoke issue'd!
Or the mid-ayrs congeale'd region,
Whose stomach with crude humours frozenon,
Sucks up Tobacco-like, the upmost ayr,
Enkindled by Fire's neighbour-candle fayr.
And hence it spits out watry reums amaine,
As phleamy snow, and haile, and sheerer raine.
Anon it smokes beneath, it flames anon?'
Sooth then, quoth I, it's safest we be gone,
Lest there arise some *Ignis Fatuus*
From out this smoking flame and choken us.
On English fool! *wanton* Italianly, —
*Go* Frenchly,—Dutchly *drink*,—*breathe* Indianly!"

The Epigrammatic completeness of this description of a swaggering fop is inimitable.

Amongst a curious collection of MSS., entitled

"Choice Observables," at the British Museum, written in 1662 or 1663, occurs the following:

"Tobacco is a plant that groweth plentifully in Peru, and is a Drug which in some respect, being moderately taken, may be serviceable for Physick: yet immoderate, vain and fantastic abuse thereof impairs the inward parts, corrupts the naturall sweetnes of the breath, and stupefies the brain. The 2 chief virtues ascribed to it are That it is good against that loathsome diseas the ***** ***, and that it voids Rhewme: for the first, like enough it is that so unclean a disease may be fitted with so unwholesome a medicine; for the second good quality attributed to it, is a thing that consists more in opinion than truth: the rhewme which it voideth being only that which itself engendereth, and it may as well be concluded that Bottle-ale breaks wind, for that effect doth follow the drinking of it, though indeed it is only the same wind which itself conveyed into the stomach.

"But Tobacco is by few taken now as *medicinall;* it is grown a *good-fellow,* and fallen from a Phisitian to a Compliment. It was first brought into England by the Mariners of Sr. Fran. Drake in the year 1585. It may be as an *Antidote for the immoderate use of drinking,* which the English soldiers brought with them 3 years before from the Low Countries, before which time, of all the Northern people, the *English were deemed most free from that vice,* wherein it is to be feared they have now outgone their Teachers the *Dutch.*"

Mr. Bates alludes to the "*Metamorphosis of Tobacco,*" which he ascribes to *John Beaumont.* I shall be glad to know on what authority. The poem is anonymous: indeed one of the speakers in Collier's *Decameron,* ii. p. 192., expressly says: "It is a matter of serious regret to find so good a poem without being able to discover the author." The same authority states that the "metamorphosis is that of a young and beautiful nymph into this virtuous plant," as given by Mr. Bates: but this is only another "legend," as it were, which this admirable poet introduces with the words:

"Others doe tell a long and serious tale
Of a faire Nymph," &c.

I shall be able to show the poet's reason for introducing this legend, new version, or other aspect of the weed. Collier evidently did not see the poet's object, and therefore pronounces this "the poorest part of the production." In my opinion, it was absolutely necessary to give completeness to this magnificent poem.

The creation of the Indian Weed — "Marrow of the world, starre of the West," &c., is effected pretty much in the natural way — the term "metamorphosis" being a title applied to the imaginative handling of the subject, rather than capable of exact application. Next week I shall send you an account of this very beautiful poem, with extracts; contenting myself on the present occasion with

"*The Creation of Tobacco.*

"Scarce had she [Earth] spoke but by unite consent,
It was allowed by every element;
Each mountain nodded and each river sleeke
Approv'd the sentence with a dimpled cheeke.
. . . . . .
The icy-waves were all with Christall fraught:
The Magellanick sea her unions brought:
Tagus with golden gifts doth proudly rise,
And doth the famous Indian rills despise:
Eridanus his pearl'd Electrum gave:
Euripus the sweet fluxure of his wave:
From British seas doth wholesome Corall come:
The Danish gulphe doth send her Succinum:
And each this hoped embryon dignifies
With offring of a sev'rall sacrifice.
*The Earth herself did procreate*
This herbe composéd in despite of fate,
And chargéd ev'ry country and each hill
A speciall power into this leafe distill,
Which thus adorn'd, by holy fire inflam'd
Sweete life and breath within that carkasse fram'd:
And had not *Tellus* temper'd too much mud,
Too much terrene corruption in the bud,
*The man that tasted it should never die,*
*But stand in records of eternitie.*"

The "occasion" of the poem is the lamentation of Earth or Pandora, at the cruel fate of *Prometheus,* whom she resolves to compensate to the best of her power, and "seat her darling in the starrie skies."

Andrew Steinmetz.

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### CELTS AND HINDUS.

Antiquaries have often amused themselves with the endeavour to discover likenesses between the customs and superstitions of the native Irish and of the Hindùs. Nor are there wanting those who entertain a serious conviction that the Celtic element of our population is a runnel from the great stream of emigration, which, in primæval times, has flowed westward from the central plains of India. The inquiry, thus hinted at, has had much ridicule cast upon it by the injudicious and ignorant guesses and rash assumptions of sciolists: its importance, however, is not to be denied, and the results of its prosecution by well-qualified philologists and ethnological students cannot fail to be productive of most valuable results.

Many have been the subjects elucidated in the pages of "N. & Q.," and nowhere can be found a more fitting medium for the discussion of this question — a question which, be it observed, comprises within its limits the true original of the Celtic element which pervades the population of England, France, and other countries, as well as that of Ireland. May we not hope, then, that some of those eminent philological and ethnological scholars, who have made the pages of "N. & Q." the medium of their inquiries, will turn their attention to this question; and thereby throw light on a branch of study in which many, who, like myself, feel disqualified to conduct the inquiry, nevertheless feel a deep and lasting interest?

Although, therefore, not daring to venture on the, except to a few, bewildering path of comparative philology, I may be allowed to contribute

my mite in the department of similarity of customs and superstitions. In this branch of the subject any man of common observation may aid the inquiry; and I trust I shall have the honour to be the first, although the least important, name on the "subscription list."

Most Irishmen of this generation recollect the "blessed turf" of the *first* cholera year in Ireland. I well remember the awe-struck curiosity with which, as a boy, I witnessed its lightning-like transit. On a dark winter's evening I chanced to visit a cottier's cabin near my father's residence, close to the town of Kilkenny. Whilst there, a peasant, breathless and exhausted, rushed into the ever-open door with a lighted turf in his hand; and after the usual "God save all here," *commanded* the "man of the house" to "serve seven houses;" "for," said he, "the cholera has come to New Birmingham (a village about fifteen miles distant), and to keep it off you must do as you are bid, *or it will be worse for you.*" The fiery sign was then deposited on the hearth, and the man departed, taking up another turf, and saying, "I must serve three more houses before I sleep." The cottier and his family looked in blank amazement at each other; at last the eldest son spoke, and said, "Father, we had better, in God's name, do as we are bid." And instantly three fleet-footed "boys"* were dashing over hedge and ditch, carrying the fiery sign to the required seven houses; and many a time the wearied messenger found that the homesteads near him were "served" already, and the fool was sent further. Thus the "blessed turf" spread east, west, north, and south; and, *in one night*, pervaded the entire island. The press rang with the occurrence; and, Ireland being then in one of its periodical paroxysms of disaffection, the "blessed turf" was supposed to be the experiment of some insurrectionist, to ascertain the shortest time in which the signal of a "rising" could be transmitted over the face of the land. On inquiry, however, it soon appeared that the event was not connected in the mind of the people with the secret societies, which were then rife; it had evidently a religious signification, and was supposed to be efficacious to avert the much-dreaded pestilence, which soon after swept over the land.

Such is my Irish instance: now for the Hindù parallel, cut from the London correspondence of *The Times*, dated at "Bombay, March 3, 1857:"—

"From Cawnpore to Allahabad and onwards towards the great cities of the north-west, the chokedars, or policemen, have been of late spreading from village to village—at whose command, or for what object, they themselves, it is said, are ignorant—little plain cakes of wheaten flour. The number of the cakes and the mode of their transmission is uniform. Chokedar, of village A, enters village B, and, addressing its chokedar, commits to his charge two cakes, with directions to have other two similar to them prepared; and, leaving the old in his own village, to hie with the new to village C, and so on. The English authorities of the districts through which these edibles passed, looked at, handled, and probably tasted them; and, finding them upon the evidence of all their senses harmless, reported accordingly to Government. And it appears, I think, with tolerable clearness, that the mysterious mission is not of political, but of superstitious origin; and is directed simply to the warding off of diseases, such as the choleraic visitation of 12 months ago, in which point of view it is noteworthy and characteristic, and not unworthy to be remembered together with last year's grim and picturesque legend of the horseman who rode down to the river at dead of night, and was ferried across, announcing that the pestilence was in his train."

Comment is needless: but I venture to conclude with a schoolboy challenge to the readers and contributors of "N. & Q."—"Better me this."

James Graves.

Kilkenny.

* Hibernicè for "young man," the Gallic Celt's *Garçon.*

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EDWARD GIBBON.

From my collection of autographs I select a letter of the great historian, written during his father's life, as I perceive that several of your correspondents will welcome its publication. It is addressed to Mr. Becket, the bookseller.

"Mr. Becket.

"I must desire you would immediately send me Macpherson's Dissertations printed for yourself. If you have them already bound, they will be most agreeable in that form; but at all events I must have them at farthest Saturday night by the Machine. To speak plainly they are designed for the 'Journal' which (notwithstanding some delay occasioned by my stay in the Isle of Wight) will be soon ready, and will, I trust, prove an honourable and profitable work for you.

"If you can have them ready (but not otherwise) you will likewise send me,—

Warner's history of Civil Wars of Ireland, 2 vol.

Hist. de la Monarchie Françoise, par l'Abbe du Bas, the 4 Edition. 2 Vol.

Origines de l'ancien Gouvernement de France, d'Italie, &c. 4 Vol. 12°.

"I am yours, &c.

"E. Gibbon, Junior.

"December the 23d, 1767."

The "Journal" mentioned was one he contemplated with Mr. Deyverdun, a Swiss gentleman, in imitation of Dr. Maty's *Journal Britannique*, and was published in the next year under the title of *Mémoires Littéraires de la Grande Bretagne.*

Edward Foss.

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## Minor Notes.

*Aristophanes: Shakspeare.* — Turning over Gerard's translation of "The Clouds" of Aristophanes I found the following passage:

"Have you ever, looking up, seen a cloud like to a Centaur, or a Pard, or a Wolf, or a Bull?"—P. 29.

Compare Shakspeare, *Hamlet*, Act III. Sc. 2.:

"*Hamlet.* Do you see yonder cloud, that's almost in shape of a camel.
*Polonius.* By the mass, and 'tis like a camel, indeed.
*Ham.* Methinks it is like a weasel.
*Pol.* It is backed like a weasel.
*Ham.* Or like a whale?
*Pol.* Very like a whale."

Is this passage in *Hamlet* original, or did Shakspeare imitate Aristophanes? T. W. Farrer.

*Balzac and Gaudentius.* — An anecdote of a conversation between Balzac and a thief has lately been going the round of the press, which bears so striking a resemblance to the following extract from *Gaudentii Jocosi doctæ Nugæ*, that I think the circumstance worthy of a Note:

"Nobilis quidam Placentinus, consumptis ferè omnibus fortunis, in magna paupertate vitam sustentabat. Is noctu fures quosdam in domo sua deprehendens, 'Quid vos,' inquit, 'stulti homines! hic noctu aliquid inventurum putatis, ubi ego interdiu nihil invenire possum?'"

Dunelmensis.

*Scott dictating "Ivanhoe."* — Lockhart says that Sir Walter Scott dictated the greater part of the *Bride of Lammermoor*, the *Legend of Montrose*, and *Ivanhoe* to William Laidlaw and John Ballantyne:

"Good Laidlaw," he adds, "entered with such keen zest into the interest of the story, as it flowed from the author's lips, that he could not suppress exclamations of surprise and delight: 'Gude keep us a'!—the like o' that —eh Sirs! eh Sirs!'"

Mr. Laidlaw used to shake his head at this passage of Lockhart: —

"I remember," he said, "being so much interested in a part of *Ivanhoe* relating to Rebecca, the Jewess, that I exclaimed, 'That is fine, Mr. Scott! get on — get on.' He laughed, and replied: 'Ay, Willie, but recollect I have to make the story.' I have more than once heard Mr. Laidlaw relate this anecdote; adding, that Sir Walter was highly pleased himself with his character of Rebecca, saying, 'I shall make something of my Jewess!'" Cs.

*Authorship of the Church Catechism.* —

"The late Mr. Brand informed me, that in a copy of Bishop Beveridge on the Church Catechism, 1705, is the following note by Dr. Ellison, vicar of Newcastle-upon-Tyne, dated 1708:—'Dr. Alexander Nowell, Dean of St. Paul's, composed the Church Catechism as far as the article on the Sacraments, which article was drawn up by Bishop Overall, Dr. Nowell's successor in the Deanery.'" — Churton's *Life of Nowell*, p. 184. n.

E. H. A.

*Darkness at Mid-Day.* — A phenomenon of this extraordinary nature occurred at Bolton-le-Moors and the neighbourhood, about noon on Monday, March 23, 1857. The wind during the morning had been north-east, with a little snow; at twelve o'clock the air became quite still, and a deep gloom overspread the heavens, increasing so rapidly, that in ten minutes it was not possible to read, or distinguish the features of any person a few yards off. This was the more singular from there being no fog at the time, though snow in very minute particles was falling. The extreme darkness continued about eight minutes, when the horizon at two or three points assumed a lurid yellow appearance, as though from conflagrations a few miles distant; within a quarter of an hour from this time the darkness was dispelled; but such was the alarm caused by the phenomenon, that many persons supposed the world at an end, not a few were made ill by intense nervous excitement, and all were more or less impressed with a feeling of awe. Poultry went to roost, instinct being stronger than habit. Can any of your correspondents explain the cause of this phenomenon, or record any similar occurrences? G. (1.)

*Singular Epitaph.*—The following is an inscription on the tomb of John White, surveyor to the New River Company, in Enfield churchyard:

"Here lies John White, who day by day,
On river works did use much clay,
Is now himself turning that way:
If not to clay, yet dust will come,
Which, to preserve, takes little room,
Although inclosed in this great tomb.

"I served the New River Company as surveyor from Lady-day, 1691, to Midsummer, 1723."

He died in 1741. Notsa.

*Lundhill Colliery Explosion.* — Any of your readers who can compute the enormous loss in value (irrespective of the greater value of life) sustained by the country from the destruction of 189 powerful, able-bodied, and producing men, and will relate the same through "N. & Q.," I think will do a service to that useful class of labourers. The amount of value will be found so staggering, as to cause a deep interest in finding a prevention to such explosions in future. R. S.

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## Queries.

### GRAVESTONES AND CHURCH REPAIRS.

It is much to be regretted that the clergy are, in their dealings with all family memorials, whether gravestones or tablets, in their keen desire for church renovation, too often forgetful of their use, value, and importance. What I want to ask you or your legal correspondents is, whether there is no law which at all restrains this mode of proceeding, so utterly subversive as it is to the discovery of family "links," and respect to the memory of ancestors? On visiting lately the burial-place of the elder branch of my family, I could find no indication of the existence of the family vault;

though by the aid of the person who kept the church key, I learnt whereabouts it was. On asking her where the memorial stones were, she could not tell me, — supposed the contractor (the man who had put down the coloured tiles in their place) had taken them away. However, a few days afterwards I discovered two of them (I suppose these two were thought the best names in the church, and so considered worthy of some kind of preservation), used as paving-stones at the great south porch; not *in* the porch, but *outside*, where all the children of the town spin their tops. Of course in a few years the inscriptions will be illegible; and thus are destroyed memorials of men certainly not unknown in their day, and deserving greater respect than the unscrupulous vicar chose to show them. I need scarcely remind your readers how often large estates and fortunes have depended upon the inscription on a gravestone; and I can hardly think that the present mode of destruction can be entirely in harmony with the law. K.

Oxford.

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GAME OF CLOSSYNGE.

Can any of your readers give me information as to the history or practice of a game used in the time of Henry VIII., called *Clossynge?* No such game occurs in Brand's *Popular Antiquities*, nor does any mention of it occur in Nares's *Glossary*.

It occurs, however, in *A Booke of Precedentes exactly writt in manner of a Register*, printed by Richard Grafton, "Londini, ex officina Richardi Graftoni clarissimo Principi Eduuardo typographia:" —

"*A License to use the Game of Clossynge.*

"Henry the Eyghte, &c. To the Mayre, Shyriffes, and Aldermen of our Cytie of London, that nowe be and that hereafter for the tyme shalbe, and to al other our officers, ministres, and subgiettes, these our letters heryng or seyng, gretynge: We lete you to wyt, that we of our especyal grace have licensed and by these presentes do license our welbeloued Robert P., and his deputie or assigne to kepe in any place within our citie of London and the suburbes of the same, from hencefurth from tyme to tyme duryng his lyfe, only for ale and bere and no money, the game of Closshynge, for the dysport and recreation of honest persons resorting thither, almaner apprentices and vacabundes onely except, without any dammage, penaltye, daunger, losse, or forfeiture, to ensue either to the sayde R. his father, deputie or assigne, or to the sayde personnes or any of them in this behalf, Any act, statute, or ordinaunce heretofore had or made to the contrarie hereof notwithstandyng. Wherefore we will and cōmaunde you and euery of you to permytte and suffre the sayde Robert, his sayde deputie or assigne, to vse and enjoye the hoole effecte of this our licence without any your let or interrupcion as ye tender our pleasure, and will auoyde the contrarie. Geuen, &c."

H. E.

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## Minor Queries.

*Christopher Smart's Song of David.* — I am reminded by the painfully interesting article on "Lunatic Asylums" in the number of the *Quarterly Review* which has just been published, of a Query which I have for some time contemplated addressing to "N. & Q." I have just read in the article in question this passage:

"In these days poor Christopher Smart would not be deprived of his pen and ink, and compelled to indent his long poem on '*David*' with a key on the pannels of his cell."

This statement, or something very like it, is frequently repeated. My Query is, Is this true? and on what authority does it rest? S. D.

*Dreadful Visitation.* — I am anxious to know whether the statements made in the following cutting from the *Weekly Register* of April 11th last are true. If such an event really happened it must have caused great sensation. I shall be glad of a reference to a full account of the circumstance, if any such exists:

"A clerical correspondent writes as follows: 'On the 8th of March, in a village near Cherbourg, just across the Channel, six Frenchmen were seen going on a Sunday morning, at Mass time, to their work, with their tools on their shoulders, in contempt of the law of God, which commands us to keep the Sabbath holy, and to the great scandal of the good people who happened to meet them on their way to church; when all of a sudden the six unfortunate men fell on the road and expired instantly and simultaneously. The next day, the bodies of these six transgressors were buried together in one and the same grave, amidst the consternation of the inhabitants of the surrounding towns and villages, who could not help seeing the hand of God in this melancholy event. This dreadful visitation of God has created a deep sensation far and wide, and struck terror into the heart of many a Sabbath breaker.'"

K. P. D. E.

*Common Prayer of James I.* — Referring to the sale of Mr. Horner's books, at which a copy of the Booke of Common Prayer, 1604, sold for 130*l.*, I should feel obliged if any of your readers would inform me whether there was an edition of the Prayer-Book printed in 1605, and whether the "Psalter," and the "Psalmes in Meter," were both dated 1604 in Mr. Horner's copy. I have seen a copy, without title, &c., corresponding with the description of the alterations by Mr. Keeling, in his book on the Liturgies of the Church of England; but the Psalter is dated 1605, the Psalmes in Meter 1606. T. G. L.

"*Good Friday's Argument.*"—Bishop Jewel (Dr. Jelf's edit. vol. i. p. 413.) describes some foolish reasoning as "a Good Friday's Argument." The editor, in a foot-note, confesses he does not understand this, "unless it alludes to the controversy respecting the computation of Easter." In Shakspeare, however (*Twelfth Night*, Act I. Sc. 5.), the

phrase, "a good *lenten* answer," is used in much the same way.

Now, it is difficult to suppose that the "computation of Easter" has anything to do with either of these passages. May there not rather be an allusion to the buffooneries of the Carnival? and may not a "Good Friday's argument," or "lenten answer," be the argument or answer one would expect from a masquerader, in Lent, during Carnival?

Shakspeare probably gives the more correct and usual phrase. Jewel seems to have varied it more for the sake of taking up his adversary's words, — who has been talking of Good Friday just before,—than for any other reason. T. H. P——n.

Mumby, Alford.

*Porson Fund.* — Can any one inform me who, besides Dr. Burney and Mr. J. Cleaver Bankes, were the trustees of the fund raised for Porson's benefit after he resigned his fellowship at Trinity; and what became of that fund after his death? *More* than 1500*l.* were subscribed (I believe nearly 2000*l.*); and the sum appropriated to the foundation of the "Porson Prize" (in 1816) can have been little more than *half* the amount of the *interest* which is presumed to have accumulated since his death in 1808. Q. (1.)

"*Wooden Walls,*" *when first applied to English Ships of War.* — Whitelocke, who was sent by Cromwell on a mission to Sweden in 1653–4, having been asked by the queen whether the ships which accompanied him belonged to the government or private individuals, thus answered: "The dominions of the Commonwealth consisting of islands, our chiefest defence is our navy; our best bulwarks are those wooden walls." Did this term, now applied to the English navy throughout the world, originate with Whitelocke, Cromwell's minister, or was it known before his time? W. W.

Malta.

*Fumadoes.* — Among whets for the appetite, Burton (*Anat. Mel.*) mentions *fumadoes.* Am I right in supposing that these were smoked fish? Sausages are there spoken of as *salsages.*

Henry T. Riley.

*The Irish Harp.*—It is known from history that one of the Earls of Ross, called Donald of the Isles, was killed in the castle of Inverness by a piper or harper. In a MS. belonging to the family of Ross of Balnagown, the death of Donald is thus related: —

"The said Donald was slain in the Castle of Inverness by a clairshear that played on a clairsha [*clairshach*, the harp], in the year 1461. The clairshear said he would play a spring that Donald never heard before nor yet after, and so cutted his throat, for the said Donald slew his father."

Was the *clairshach* common to the Scottish as to the Irish Celts at this period; and if so, when was it superseded by the big pipe or bagpipe? Cs.

*Rhoswitha.* — Who was the Saxon nun of this name, mentioned by Southey in his *Doctor*, as "her country's wonder in the tenth century?" A. S. A.

*Costume of the Liverymen of London.* — In the Index to a work called the *British Chronologist* it is stated "London had its Common-council first wear blue mazarine gowns Sept. 14, 1761." On reference to that date in the body of the work, viz., vol. iii. p. 367., it is stated:

"The Lord Mayor, Aldermen, and Common-council of London waited on their Majesties and the Princess Dowager with their addresses of congratulation. The Common-councilmen were all dressed in new mazarine blue silk gowns lined with fur."

Was this, then, the first time of the members of the Common Council assuming this costume? or did they only have *new* gowns? If the latter, were the gowns formerly worn by them of "mazarine blue silk lined with fur?" C. L. L.

*Clan, or Clam Pits.* — What is the origin of the word "Clan" or "Clam Pits," as it is frequently found in Devon and Dorset as the name of certain localities in small towns? J. B. S.

"*Tally-ho!*" — Is the etymology of this word to be found in the following verses, from —

"The Norfolk Garland: or the Death of Reynard the Fox. By Sir *W——m Y——ge.* To the Tune of *A Begging we will go.*"

"He quickly found the Cover
Too hot for him to stay,
And soon *Ned Callet* spy'd him
Stealing across the Way.
*And a Hunting we will go, &c.*

"Tolle Aux! then *Callet* cry'd,
And gave a *Gibbet* Shrill:
He toss'd his Brush, as who should say,
Come kiss it if you will.
*And a Hunting we will go, &c.*"

This song is published in *A New Miscellany*, London, printed for A. Moore, 1730. In the same song, —

"Hoainx! crys my *Lord.*"

Cuthbert Bede.

*Epigram Wanted.* — Wanted the name of the composer of the following: —

"How wisely Nature, ordering all below,
Forbade a beard on woman's chin to grow!
For how could she be shaved whate'er the skill,
Whose tongue would never let her chin be still?"

J. K. D.

*De la Marcke Family.* — Any person giving information respecting the French family of "De la Marcke," or who can name any peerage in which

the genealogy may be traced, will greatly oblige a gentleman interested in finding some authentic records of that family, now believed to be nearly, if not quite, extinct? A. H. M.

"*A sorrow's crown of sorrow.*"—To what poet does Tennyson allude, when he says:

"  .  .  .  .  .  This is truth the poet sings,
That a sorrow's crown of sorrow is remembering happier things?"

The similarity of sentiment in a couplet in *Eloisa to Abelard*—

"Of all afflictions taught a lover yet,
'Tis sure the hardest science to forget,"

would lead me to suggest Pope. What say your readers? A. Challeteth.

Gray's Inn.

*Blood Royal and Martyrial.*—The Grand Duke Cosmo mentions (see *Travels*, p. 368., London, 1821), that the blood of Charles I. was spattered on the window at Whitehall; and that no effort to erase it had succeeded, at the date of his visit to England, A.D. 1669. Query, Is it yet to be seen at Whitehall? This inquiry is *àpropos* to those of others of your correspondents, as to blood that will not wash out. A. C. C.

*Lances Brisées, or Lancie Spezzate.*—H. E. W. F. wishes to know why the soldiers styled *Lancie spezzate*, or *Lances brisées*, employed in the fourteenth and fifteenth centuries, were reckoned as equal to three times the same number of Gendarmes or Cavalry.

In the first of the following quotations from Sismondi, 20 *Lances* are counted as 60 Cavalry. In the second, 400 *Lances* are esteemed equivalent to 1200 *Gendarmes*. Was every *Lanciæ Spezzata*, of necessity, to be accompanied by two Gendarmes, or Cavalry soldiers?

"La manière dont on enrolait les troupes, par *Lances Brisées*, donnait à un beaucoup plus grand nombre d'officiers les moyens de se faire connaître.

"Un Gentilhomme attachait à sa personne quelques-uns de ses vassaux; un Aventurier habile s'associait quelques compagnons de service; ces petites compagnies ne se séparaient plus; au contraire, elles grossissaient sans cesse; et lorsque le capitaine disposait de *vingt* (20) *Lances*; c'est-à-dire de *soixante* (60) *hommes de cavalerie*; il commençait à traiter séparément et d'une manière indépendante avec les souverains qui voulaient le prendre à leur service." — Sismondi, *Histoire des Républiques Italiennes*, tome viii. p. 69.

"Le Comte Oddo, fils de Braccio, recueillit, avec l'aide de Nicholas Piccinino, une partie de son armée; et les Florentins, qui, à cette époque, avaient un extrême besoin de troupes, prirent ces deux généraux à leur solde, avec *quatre cents lances* (400); ou, *douze cents gendarmes* (1200)." — *Ibid.*, tome viii. p. 353.

"On appelait *Lances Brisées*, *Lancie spezzate*; les gendarmes qui traitaient individuellement pour leur solde, et qui ne faisaient pas partie de la compagnie de quelque *Condottiere*." — *Ibid.*, tome ix. p. 322. Note 2.

23. Rutland Square, Dublin.

"*To knock under.*"—

"A common expression which denotes that a man yields or submits. Submission is expressed among good fellows by *knocking under the table.*" — *Johnson.*

"An expression borrowed from the practice of *knocking under the table* when conquered." — *Imperial Dictionary.*

Neither Richardson nor Webster notice the phrase.

"If therefore, after this, I 'go the way of my Fathers,' I freely waive that haughty epitaph 'Magnis tamen excidit ausis,' and instead, *knock under table* that Satan hath beguiled me to play the fool with myself." — *Asgill* ("translated" Asgill), quoted in Southey's *Doctor*, ch. clxxii., p. 452. of the one vol. edit.

Will some one tell me something about this *knocking under table?* Is it an obsolete, or an existing, custom? What kind of submission, and to whom? and what manner of conquest does it indicate or admit? and how did the fashion, if it were one, arise?

The answer from Johnson has already been given, "N. & Q." 1st S. iv. 234., but is surely not satisfactory without further explanation.

Harry Leroy Temple.

*John Zanthey, or Santhey.*—On September 4, 1649, an act of parliament was passed, appointing John March, John Zanthey, esquires, Moses Wall and Roger Frith, gentlemen, Commissioners to hear and examine the complaints and grievances of the inhabitants of Guernsey. From contemporary documents preserved in the island, it appears that March and Zanthey belonged to Gray's Inn, but the name of the latter is frequently written Santhey. Can any of your correspondents inform me which is the correct orthography?

Edgar MacCulloch.

Guernsey.

*Riphean Hills.*—Jeremy Taylor somewhere says that the

"Sun is the eye of the world; and he is indifferent to the negro or the cold Russian; to them that dwell under the line, and them that stand near the tropics, the scalded Indian, or the poor boy that shakes at the foot of the *Riphean Hills.*"

Where are the Riphean Hills? T. Q. C.

*Quotation Wanted.*—Can any of the readers of "N. & Q." say where the following lines are to be found? I have heard them quoted, but by one very old person who has been dead nearly a quarter of a century. They struck me much at the time, and I have never forgotten them:

"War begets poverty; poverty, peace;
Peace doth make riches flow (fate ne'er doth cease);
Riches bring pride; and pride is war's ground;
War begets poverty,—and so the world goes round."

W. T.

*What was Ziges?*—Lately reading the *Memoirs of Sir Robert Strange, Knight*, by James

Dennistoun, I came to this passage, "A copious bowl of punch, champaigne, ziges, &c., to celebrate the anniversary of St. Andrew (1753)."

FLORENCE.

*Fuchseger.* — I lately had the opportunity of seeing two valuable paintings (representing the story of the Prodigal Son) by Fuchseger. Can you tell me anything of this painter? I cannot find his name either in Bryant or Pilkington.

JULIAN.

*Portraits on stained Glass.* — In the Chapel of S. Basil, or the Holy Blood, at Bruges, were formerly seven stained-glass windows, 1483, 1496, 1500, and 1684; these were sold at the period of the French Revolution for fourteen francs a-piece, and carried to England by the purchaser. They represent —

1. Philip the Bold and Margaret de Maele.
2. Jean sans Peur and Margaret of Bavaria.
3. Philip the Good and Isabella of Portugal.
4. Charles the Bold and Isabella of Bourbon.
5. Mary of Burgundy and Maximilian.
6. Philip the Handsome and Joanna of Spain.
7. Charles V. and Isabella of Portugal.

Can any one give information as to what has become of them, and, if in existence, where?

W. H. J. W.

Bruges.

*Curse in Westminster Hall.* — In Dugdale's *Baronage* (edit. 1675) it is stated that Humphrey Earl of Essex and Hereford was present, in the 37th year of Henry III., "when that formal curse was denounced in Westminster Hall against the violation of Magna Charta, *with bell, book, and candle.*" Can any of your readers refer me to a description of any such ceremony?

VICAR CHORAL

*Eucharistic Wine mingled with Ink.* — Among the various superstitious usages connected with the Eucharist was that of signing solemn documents with ink mingled with the consecrated wine. What early writers mention this practice, and what instances of it can be cited? I can find no allusion to it in Bingham. A. TAYLOR, M.A.

## Minor Queries with Answers.

*Turning to the East.* — What are the reasons usually adduced for turning towards the East (as many congregations do, and particularly I think in villages), at the repetition of our Church Creeds? Many adopt this practice, and know not why.

RUSTICUS.

[The learned Bishop Sparrow, in his *Rationale upon the Book of Common Prayer*, 1661, p. 44., has given two reasons for the observance of this ancient practice: 1. The East is the most honourable part of the world, being the region of light, whence the glorious sun arises, which is emblematical of the Sun of Righteousness. 2. As the Jews in their prayers looked towards the mercy-seat; so the Christians turned towards the principal part of the Church, the altar, of which the mercy-seat was but a type. The most curious and learned treatise on this practice will be found in *Gregorii Posthuma: or Certain Learned Tracts*, written by John Gregory, M.A., 4to., 1671, chap. xviii., who states that "our forefathers lived and died in the belief that the second coming of the Son of Man would be in the East," as shown in the following quotation from *Lib. Festivalis in Dedicatione Ecclesiæ*: "Lete us thinke (so the priest used to say on the Wake-days) that Christ dyed in the Este, that we may be of the nombre that he dyed for. Also let us thinke, that he shall come out of the Este to the doome. Wherefore let us pray heretily to Him and besely, that we may have grace of contrition in our hearts of our misdeeds with shrift and satisfaction, that we may stonde that day on the right honde of our Lord Jesu Christ." Consult also Bishop Kaye on *Tertullian*, p. 402.; and on *Clement of Alexandria*, p. 452.; Bishop Stillingfleet's *Eccles. Cases*, p. 382.; Staveley on *Churches*, p. 155.; Wheatly on the *Common Prayer*, and "N. & Q.," 1st S. viii. 592.]

"*The Diuel's Neckerchiefe neere Redriffe.*" — Gerard, in his famous *Herball*, describing the Water Gladiole, says:

"I found it in great plentie, being in companie with a worshipfull gentleman, Master Robert Wilbraham, at a village 15 miles from London, called Bushey. It groweth likewise by the famous riuer Thamesis, not far from a peece of ground called the Diuel's neckerchiefe neere Redriffe by London."

Redriff is, of course, Rotherhithe; but where are we to look for the "Devil's Neckerchief?"

T. HUGHES.

Chester.

[The Devil's Neckerchief at Rotherhithe appears to have been a zig-zag piece of swampy ground, and being located in a filthy situation received the appellation of his Satanic Majesty's necktie. It has become, by habit and perversion, *Neckinger*, as the common vulgar phrase *muckinger* is applied to a pocket-kerchief. Neckinger Mills, the spot of land and water, &c. is the ground whence the name originated.]

"*Mumpsimus*" *and* "*Sumpsimus.*" — Will some compassionate reader of "N. & Q." furnish a reference to the original authority for the story of the old priest who refused to change his old "*Mumpsimus*" for their new "*Sumpsimus*"?

A. B. R.

Belmont.

[The story is thus narrated by Camden in his *Remains* (edit. 1674, p. 358.): "King Henry VIII., finding fault with the disagreement of preachers, would often say, 'Some are too stiff in their old *Mumpsimus*, and others too busie and curious in their new *Sumpsimus*;' haply borrowing these phrases from that which Master Pace, his secretary, reporteth in his book, *De Fructu Doctrinæ*, of an old priest in that age, which always read in his portass [breviary] *Mumpsimus, Domine*, for *Sumpsimus*: whereof when he was admonished, he said that he now had used *Mumpsimus* thirty years, and would not leave his old *Mumpsimus* for their new *Sumpsimus*."]

## Replies.

### LINES FROM A COMMON-PLACE BOOK — HILL.

(2nd S. iii. 291.)

In the lines published by P. H. there is given a description of the tyrannical conduct of the Cromwellians when invested with supreme power in England. The murder of the sovereign was followed by the despotism of the Protector, the institution of Major-Generals, and the establishment of commissioners, by whom were not only "patriot nobles" and loyal gentry spoliated of their estates, but those in an inferior rank in life were transported and doomed to slavery, without any form of trial whatsoever.

The misdeeds of the republicans have never yet been fully exposed, nor properly commented upon. The tendency of most writers since the Revolution of 1688 has been to dwell upon the crimes of the Stuarts as arbitrary monarchs, and to throw a veil over the misdeeds of the republicans, because amongst the republicans and their descendants were the opponents of James II.

"He" (Cromwell) "divided England into Cantons, over each of which he placed a Bashaw under the title of Major-General, who was to have the inspection and government of inferior commissioners in every County, with orders *to seize the persons and distrain the estates* of such as should be refractory, and to *put in execution such further directions* as they should receive from him."

These are the words of one of the purest republicans — Lieutenant-General Ludlow. I quote from the Vevay edition of 1698, vol. ii. p. 519.

Let us now see if there cannot be found in the same author an illustration of the lines quoted by P. H.:

"In the mean time the Major-Generals carried things with unheard-of insolence in their several precincts, *decimating to extremity* whom they pleased, and *interrupting the proceedings at law* upon petitions of those who pretended themselves aggrieved, threatening such as would not yield a ready submission to their orders with *transportation to Jamaica or some plantations in the West Indies*," &c. — Vol. ii. p. 539.

And again we are told of Cromwell —

"Not contenting himself with the death of many of those who had raised arms against him, and *seizure of the goods* of that party, he *transported whole droves of them* at a time into foreign parts *without any legal trial*." — Vol. ii. p. 533.

I believe the same author — Ludlow — helps us to a knowledge of the person described in the first line quoted by P. H.:

"In robes of state *the woodman's son* appears."

Ludlow refers more than once to a Cromwellian named Brown as "*the woodmonger*"; and this Brown having by his evidence on the trials of the Regicides aided in bringing one of them to the block, and so procuring a pardon for himself, is denounced by Ludlow as "that apostate Brown, the woodmonger" (vol. iii. p. 18.), "that renegado Brown" (vol. iii. p. 45.). The same person is referred to in vol. i. pp. 175. 178.

I am not in a position to say who is "the Hill" respecting whom P. H. seeks information. In Thurloe's *State Papers*, vol. iv. p. 117., there is a list, but manifestly not a complete list, of the Major-Generals appointed by Cromwell in 1655. In it is not comprised either the names of Brown or Hill; but in one of the letters addressed by Secretary Thurloe to H. Cromwell, Major-General of the army in Ireland, there is an allusion made to a Colonel Hill in somewhat remarkable words:

"Soe much as I Knowe by hym, he seemes to be a usefull man, and *not to be disobliged*."—Vol. iv. p. 773.

I hope the *Query* of P. H. may lead to some further *Notes* upon the Cromwellian misgovernment in England, Scotland, and Ireland.

W. B. Mac Cabe.

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"Weinig Tijd voor 't verhaalde Treuerspel vlogen twee Ooyevaars een van 't dak der Loon-raad, d' ander uit de vyver van 't Prinsen-hof boven op 't dwars hout der wip van't Haagsche schavot, zagen met omgekromde halsen nederwaards; een koddige Artz zeide tot sijn metgezel, 'Is niet d' een de Water-graef en die de Land-graef?' Hy meinde Cornelis en Joan de Wit. Dese Broeders waaren elkander gelijk, en lange gestalte en angezicht; doch d' oudeste konde geenzints haalen by 't diepzinnig vernuft des jonger. De bruske hoogmoed des oude stond jeder in de weg. Men smaalde op de Rok van staat, Helbardiers en schildery binnen 't Dortsche Raadhuis: 'Wat liet zich de *zoon van een kaale hout-koper* voorstaan, over dwars gedreven door Lovensteinsche zijdigheid?'" — *Leven en Oorlogsdaden van Wilhem Henrik den Derden*, door G. Montanus, i. 429., Amsterdam, 1705.

Aaron Hill was enough a poet to have written the lines, but he was not born till 1685; and when he began to write, the circumstances of the murder of the De Wits must have ceased to be matters of familiar allusion.

The stork is not generally reputed "foul," or of evil omen. "The exclusive law" is the Perpetual Edict of August 5, 1667, abolishing the stadholdership. As it was confirmed by the oaths of the Prince of Orange and the nobles, it might be said to keep him from "his own," but had no such effect on them.

I do not know what is meant by "awes the judgment-seat," but the halberdiers and robe of state are noticed in another work:

"d'Heer Cornelis de Wit, out Burgemeester der staat Dordrecht en Ruart van den Land van Putten, was nu uyt 't Lands Oorlogs-vloet, daar by (*met en kostelijken Rok van Staat gekleedt, en* 12 *Halberdiers des Lands Livrejen dragende, omringt*) het opporste gezag had, *en daarom de zee of Water-Prins bygenaamt wiert*, vant schip van d' Heer L. Ad. Gen. de Ruyter (na dat den victorieusen Zeeslag te Dordrect te huys gekommen, alwaar by zyn kamer en Bedde most blyven houden." — *Binnen-Landtse Borgerlyke Beroerten*, p. 35., Amst. 1676.

The De Wits were an important family in the

thirteenth century. Jacob, the father of Cornelius and John, had been thrice burgomaster of Dordrecht; was the Dutch ambassador at Lubec in 1658; and in 1657 was appointed to a judicial and financial office (*raad-en-rekenmeester*) which he held when his sons were murdered. (Simons's *Johan de Wit en zijn Tijd*, i. 35., Amst. 1832–42.) So there could be no ground for calling him "a mere timber-merchant."

The truth as to the personal habits of the De Wits is not easy to get at. Sir William Temple's description is probably near it. I quote from Basnage, not having the *Remarks on the State of the United Provinces* at hand. Of John he says:

"Toute sa suite, à la reserve de quelques commis et clercs, entretenus dans son Bureau aux depens du Public, etoit composée d'un seul valet, qui fasoit tout le service ordinaire de la maison. Lorsque ce Ministre fasoit des visites de ceremonie, le valet mettoit un simple manteau de livrée, et suivoit la carrosse dans la rue. Dans les autres occasions il alloit souvent à pied, suivi de son valet, et quelque fois seul comme le plus simple bourgeois de la Haye." — *Basnage*, ii. 318.

This simplicity is exaggerated in later accounts. Grohmann, in his *Historisch-biographisches Handworterbuch*, vii. 674., says:

"Johan de Wit hatte sich eben so sehr durch sein Talent, als durch sein mässigung ausgezeichnet. Der Frugalität und Bescheidenheit seiner Republik unterworfen, hat er nicht mehr als einer Bedienter und eine Magd."

As he went in his own coach to take his brother from the prison, we may conclude that the man described by Sir W. Temple as making himself generally useful, did not add to his duties those of coachman and groom. From what we know of John, we might expect to find him free from ostentation of wealth or frugality. I shall be glad to be referred to original authorities, especially as to the habits of Cornelius. Mr. Simons's book contains much valuable matter inconveniently put together. Three volumes of rather *lifeless* biography, with notes nearly equal to the text at the end of each chapter, very long statistical appendices, and neither index nor table of contents, make a search difficult and uninviting; and continuous reading is out of the question. H. B. C.

U. U. Club.

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### QUARRY.

(2nd S. iii. 203.)

It is scarcely to be wondered at, if this term of the chase has, as Mr. Keightley asserts, puzzled lexicographers; for technical terms are naturally, and as a matter of course, a weak point with them; the greater part of their knowledge of such terms is necessarily obtained at second-hand; and we cannot expect perfect accuracy on such matters in a general dictionary. Technical terms moreover are, more than any others, perhaps, liable to corruption, both in their origin and in their use; one might almost say that they are necessarily and essentially corruptions, the terms of the chase more especially; on this account they very frequently become a puzzle to philologists. Nor do I imagine that foreign languages are one whit more exempt from this defect than our own; or that foreign dictionaries are more immaculate than those of this country in the exposition of the terms of the chase.

My belief with regard to this word *curée*, which Mr. Keightley supposes to be the origin of our *quarry*, and which he rightly interprets "the reward given to animals of the chase," is, that it is itself a corruption; and my reason for this belief is that there is no word in the French language, that I am aware of, of the same form, in which it can be supposed to have originated. It appears to me more likely to be a corruption, than an isolated unconnected term of which no rational account can be given. The fact of its corruption I deduce as follows.

The primary idea peculiar to the chase, whether falconry or hunting, is *seeking*, — *questing*, as the craft call it now-a-days, — that is, searching for something in order to bring it: *quærere* — in old French *quérir*, whence the object sought would be *quéri*. The meaning of the now obsolete *quérir* is undoubtedly to search for and bring, and as the great proportion of our old terms of the chase came to us from the French, I have no hesitation in believing the old French *quéri* to be the origin of our *quarry* (although Skinner gives it with a doubt), more especially when I find the earliest English authority writing the word, as used in England, *querre*.

I will give some extracts from my copy of the *Boke of S. Albans*, 1595, to confirm my view of the matter:

"An hawke flieth to the riuer diverse wayes . . . she flieth also to the querre to the creep and no other way."

"Querre. — If you see store of mallards feeding in the field, if your hawke flee couertly under hedges or close by the ground, by which meanes she nymeth one of them before they can rise, you shall say that foule was killed at the querre."

"How a man shall make a hawke to the Querre.—Take a tame mallard and set him in a faire plaine, and let him go whither he wil, then take your hawke uppon your fiste and go to that plaine, and being a good distance off, hold up your hand, and see if your hawke can espie the mallard, yea or no, by her owne corage, and if you find she haue discerned the foule and desire to flee thereto, let her kil it and plume wel thereon, and in this sorte serve her three or foure times, and doubt not she is perfitly made to the querre," &c.

I cannot doubt that, although in these extracts the term *querre* is used in a purely technical sense, denoting the peculiar flight of the hawk in chase,

still it is in itself, strictly, neither more nor less than the object of pursuit. Again:

"How you shal undo a harte.

". . . . take the midriffe from both sides and so, like a huntsman, make up the umbles with all of them together, only keep the lightes uppon the shinne and bid (bide) the querre . . . . taking out the tongue and the braines, laying them with the lightes, the smal guts, and the blood, uppon the shinne, to rewarde the houndes, which is called the querry."

This last use of the term, as it seems to me, is secondary and accidental, and an arbitrary application of the original by huntsmen; it is that *part* of the querre or quarry destined for the hounds; while the primary meaning of the term is the object sought for or hunted, the game, the chase.

As I find then that the hounds' perquisites, indicated by the French curée, is in English identical with the *querre*, or *quarry*, or object of pursuit, *quéri*; and as I find no French word, of a similar form, from which *curée* could naturally have been derived; and since *qu* and *c* are used somewhat indifferently in old French; — I have little difficulty in believing that as the modern *quarry* is unquestionably identical with the old *querre*, so the French *curée* is identical with *quéri*, the past participle of *quérir*.

I do not think there can be a doubt that our word "*quarry*" meant, *primarily*, the object of pursuit; *technically* and subordinately the reward given to the hounds; and that it came to mean generally the hunted animal, alive or dead.

I cannot therefore subscribe to Mr. Keightley's notion that the French *curée* is the original word; or that Coriolanus when he said that he would

". . . . . make a quarry
With thousands of these quartered slaves,"

intended to say that he would make them a tit-bit for the dogs; or that Spenser, or indeed any one, is chargeable with inaccuracy in applying the term *quarry*, figuratively or literally, to hunted game.

With regard to the disputed passage in *Macbeth*, I agree with Mr. Keightley that *quarry* cannot be the true reading; and I think no one can read the passage in Holinshed from which Shakspeare derived his material, without being convinced that *quarrel* is the word which the poet wrote, and which he uses again in this play under precisely similar circumstances:

". . . . . the chance of goodness
Belike our warranted quarrel."

Act IV. Sc. 3.

H. C. K.

—— Rectory, Hereford.

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ARMS OF GROSS.

(2nd S. iii. 289.)

I have lying before me impressions of two seals, each containing the arms of Gross or Le Groos. The larger is circular, about the size of a half-crown; SIGILLVM CAROLI LE GROS MILITIS; Quarterly, — and —, on a bend — 3 martlets — (the tinctures are not expressed). The smaller, probably a secretum, is oval; SIGILLVM THOME LE GROOS; arms the same. This family was anciently seated at Sloley in Norfolk, and copious notices of it, with a pedigree from Sir Reginald le Gross (*temp.* Steph.) to the extinction of the family in 1656, with the ancient arms of the family (1137), Quarterly ar. and az., on a bend sa., 3 *mullets*, or (changed apparently in 1440 to martlets), are given in *Original Papers of the Norfolk and Norwich Archæological Society*, vol. iii. pp. 88—93., and communicated by the Rev. William Tylney Spurdens. The seals given above are those of Sir Charles le Groos, or Gros, Knt., High Sheriff of Norfolk, A.D. 1628, and Thomas le Groos, Esq., of Crostwick, in the same county, 1656. There is a fine altar-tomb in the church of Sloley, that of Oliver Groos (will dated 1439), inarched in the wall of the south aisle.

"In the spandrils are shields of his arms (with the martlets instead of the mullets): that on the left of the spectator being contained within a sort of collar of SS., from which depends an eagle displayed, buckled to the collar with two mascles; the other is surrounded by a common chain; and behind each shield passes a thong, inscribed, the one —

OLIVER : GROOS : SWYER : HERE : LYETH : HE :

On the other, —

OFF : QWOOS : SOUL : GOD : HAUE : MCY : AND : PETE."

E. S. Taylor.

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I forward you some extracts of my MS. *Index Nominum*, relative to this family, with the references, and if they are of any use to J. K. they are quite at his service.

"*Groos*, iv. 267. — These appear to have been seen on a gravestone in the south aisle of St. Laurence's Church at Norwich, but are not described."

"*Groos le*, x. 444. — These arms occur on a monument in Horstead Church, in Norfolk, but are not described."

"*Gros le*, v. 7. — Quarterly ar. and az. on a bend sab., 3 martlets, or. This occurs on the monument in memory of Richard Skottowe (who married Bridget Le Gros), on the north wall of the chancel in Little Melton Church, Norfolk."

"*Gros le*, v. 515. — These are mentioned on marriage with a White, but not described."

"*Gros le*, vi. 164. — These arms are thus described; Le Gros quarterly, arg. and az., on a bend sab., 3 martlets or, impaling Turner."

"*Gros le*, vi. 308. — The arms of this family are stated with others to have been in the windows of Colteshall Church, Norfolk."

"*Gros le*, vi. 306. — The arms of this family are also

stated to have been in the windows of Swanton Abbotts Church, Norfolk; they are thus described in Blomefield: Gul. across florè arg. (being the only remains)."

"*Gross le*, vi. 492. — See the arms at this reference also described: Quarterly, argent and azure on a bend sable, three martlets, or. They occur at Paston Hall, Oxnead, in this county."

"*Gross le*, vii. 373. 382. — On the roof of the south isle of Hilgey Church, in this county, the arms of this family have been painted with many others. Also, as the ninth bearing are the arms before described on a monument in memory of one of the Steward family, in a chapel at the east end of the south isle of Marham Church, in this county."

"*Gross le*, viii. 146. 363. — These arms were in the windows of Oxstrand Church in this county; as also in the windows of Castle-Acre Church in this county."

"*Gross le*, xi. 12. 33. 73. — These arms are thus described: Quarterly, argent and azure, on a bend over all sable, three mullets, or. The family appear to have been at Crostwick in this county. The arms, as previously described, occur on an old monument in the north isle of Dilham Church in this county. They were also in Tunstead Church, Norfolk."

John Nurse Chadwick.

King's Lynn.

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### ACADEMICAL DEGREES AND HABITS.

(2nd S. iii. 275.)

Will Dr. Gauntlett have the kindness to refer me to his authority for his statement, that there were in olden days Bachelors of Logic, and Doctors of Arithmetic? From Wood's *Fasti Oxonienses*, and Fuller's *History of the University of Cambridge*, it is evident that there were Bachelors and Masters of Grammar in our Universities in former times; while but one instance occurs, and that at Oxford, of a Doctor in Grammar and Rhetoric, which seems to have been an act of special favour. When, A.D. 1513, Robert Whityndon, who is stated to have been the most famous grammarian of his time, was so created, his head and temples were crowned with laurel, and he was allowed by the Regents to wear a hood lined with silk, which was not to be used in future by anybody else (I suppose of the same degree). But I can find no records of degrees in arithmetic or logic, or any confirmation of Dr. Gauntlett's statement, that degrees were given in each particular branch of study.

Let me give the following abstract of Wood's and Fuller's information, in hopes that some of your correspondents may give some further elucidation of the subject.

The Oxford graduations in grammar recorded by Wood begin in 1508 and end in 1568; when Thos. Ashbroke was the last upon the University records. Wood, at the first recorded entry, says that, "at this time, *and beyond all memory*, no person in this kingdom could teach grammar publickly, unless he had first graduated in, or authorised by, either of the Universities." He considers this licence to teach as an inferior qualification to the baccalaureate in grammar; as in his remarks on the graduation in 1526, he doubts whether George Astley was admitted to *inform* only, or *bachelor in grammar*. The former class he enters under the head of *Grammarians*. Now, were it not for Wood's high authority, I should have concluded that the licence to "inform and instruct" implied a higher degree than the permission "to read any book in the faculty of grammar;" which latter, Wood says, means being admitted to the degree of Bachelor in Grammar. This notion is confirmed by the fact that no mention is made of Masters of Grammar at Oxford, whereas Fuller gives frequent notices of them (as well as of Bachelors of Grammar) at Cambridge. Besides, we find that at Oxford John Toker, who was admitted in 1510 "to inform and instruct," was already a B.A.; while one admitted a Bachelor of Grammar in 1527, was afterwards a candidate for a B.A. degree. Whence I would infer that the first-named held the higher degree, viz. Master of Grammar. The candidates for these degrees were generally "secular chaplains." In one instance it appears that separate degrees were given in grammar and rhetoric, viz. a bachelor in each, A.D. 1511; placed under separate headings by Wood. But I think it admits of a doubt whether the terms are not convertible, *i.e.* bachelor in grammar and rhetoric, or in rhetoric and grammar.

Whityndon, above-mentioned, was Doctor in both Grammar and Rhetoric. Logic seems also included in this degree, since in 1514 a candidate grammarian states, in his supplicat, that he had spent twelve years in logic and rhetoric. I suspect these grammatical or rhetorical degrees had reference to the *trivium*, which included grammar, rhetoric, and logic. Rhetoric is sometimes called an *art*, sometimes a *faculty*, and grammar is called a *faculty*. This seems a somewhat lax interchange of terms, which are in fact distinct. Are not the seven Arts component parts of the *faculty* of Arts? And is not music, strictly speaking, an art, not a faculty? though I am quite aware that it is designated as the latter in academical forms. Fuller's notices of grammatical graduates extend from 1500 to 1539. These are mentioned as Grammarians, and Masters and Bachelors of Grammar, never of Rhetoric.

I do not exactly understand Dr. Gauntlett's idea in p. 73., that "to supersede education is to resign the degree." Though doubtless very right that Universities should provide for education within their precincts, as preparatory to the degree, yet surely no University is, in the abstract, bound to make that education its necessary prerequisite to the marks of honour which it may confer? Universities confer these marks of ho-

nour, whenever they have sufficient grounds to satisfy themselves that it is deserved, either as a mere honorary title for public services performed, or as a reward for proficiency in the particular science to which the degree belongs. In granting degrees *ad eundem* (which they can withhold, if not satisfied with the test applied by the University from which the candidate migrates), they act upon the faith of a proper test having been applied elsewhere. The test that may satisfy the University granting the degree may be in itself very inadequate; but all that I mean to contend for is, that the power, though improperly exercised, is in itself legitimate. Our Universities profess to establish certain tests of proficiency in the case of musical degrees; for example, a certain number of years devoted to its study, and stated exercises within the precincts of the University itself. I confess I do not exactly comprehend Dr. Gauntlett's question, as "to the *legal* right of the examiner (*i. e.* the musical professor) to inquire into that over which the University has no control, and of which it has no knowledge." I do not know how the *corporate* knowledge of an University can be explained: but as to the knowledge possessed by aggregate members, in this aspect each of the Universities has a greater knowledge of music, than it has of Sanscrit, or of Irish, or of anatomy. The University, in the testing of musical candidates, as in every other case, was always represented by its own accredited officer, the Professor of Music.* Fully concurring with Dr. Gauntlett that the whole musical process had hitherto been very defective, I cannot see how it was either anomalous or illegal. At all events the University of Oxford has shown that it has control on this matter, by the very fact of the recent statute, which places the tests for musical honours on a test analogous to those for other degrees. But I must protest against the notion that *direct examination* is, or ought to be, an essential part of the test for any degree whatever. It is a mere accident, and I am persuaded the least healthy or effectual part of the trial. The performance of certain exercises was anciently the main prerequisite; and though not absolutely deprecating examinations, I heartily wish we could get rid of at least a third part of them. However, if I at all misunderstand Dr. Gauntlett, I shall be very happy to be set right.

And now one or two Notes and Queries upon matters of less importance. What are the *four* dresses of the D.D. referred to by Dr. Gauntlett? If he includes the chapel or choir dress (the surplice and hood), this is common to all graduates. And then can we find the *three*-cornered trencher cap? I thought the corners were four. And is not this headpiece derived from that which is still retained by our judges, as old pictures show? As to the *soutane*, or cassock, worn by church officers, whether lay or clerical, abroad (and I believe in seminaries and some Spanish universities), this was never an academical distinction. In England, since the Reformation at least, the cassock is confined to persons in holy orders; and as a D. D. in our Universities must be a priest, this is the reason that the cassock is represented as forming a part of his full dress. But doctors in all other faculties, and in fact all clerical graduates, have a right to wear it, as the preachers at the University, and others on certain academical occasions, habitually do. Laymen have no right to it.

John Jebb.

* The University of Dublin, till a Professor of Music was established, never gave, I believe, other than honorary musical degrees.

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### PHOTOGRAPHIC CORRESPONDENCE.

*Maull and Polyblank's Living Celebrities.*—The 11th part of this interesting series of contemporary portraits presents us with a living likeness of that prince of humorists with the etching needle—*George Cruikshank*;—while the 12th part is devoted to the portrait of the man to whom we are mainly indebted for the benefits of our reformed postal arrangements. Few who have friends in our far distant colonies but must feel interested on looking at the intelligent countenance of *Rowland Hill*, by whose exertions they are now enabled "to waft a sigh to Indus *or* the Pole," almost for the smallest possible charge, and in the briefest possible time.

*Cyanide of Potassium.*—In "N. & Q.," (2nd S. iii. 313.), you quote the letter of A. V. G., communicated to *The Times*, and append to it a note, in which Mr. Long is said to doubt the ill effects attributed to the cyanide of potassium. A. V. G. states that on one occasion he cut his finger with the edge of the glass whilst cleaning it, and he asks what would have happened if he had been using the cyanide? Now I am in a position to answer this. Once, when removing a plate from the slide for the purpose of fixing, I cut the end of my thumb severely with the raw edge of the glass, and was made aware of the accident by unwittingly resting my hand where I had overturned a small measure of cyanide. The smarting pain was almost intolerable, and the whole hand became swollen and much inflamed. I got relief by suffering the hand to lie for nearly half an hour in a basin of clean water, but I suffered some inconvenience for several days. Probably the perils of cyanide may be exaggerated, but there can be no doubt that more or less of danger attends its use, and it is surely wisdom to err on the side of prudence.

Thomas Rose.

Glasgow.

*Optical, Atmospheric, and Photographic Inquiry.*—I am induced to give this triple title to my inquiry, because, with reference to the first two mentioned, there are differences of opinion, as to whether the one or the other be the cause of a certain phenomenon, between myself and a friend; and with regard to the last, because seeing a photographic print the subject was started between us. The photograph in question was a very beautiful one of Salisbury Cathedral; the exterior, taken from some little

distance, and of course giving the whole building. It was noticed by my friend that the upper part of the spire was darker than the lower, and he raised this Query, "Whether was it caused by an optical or an atmospheric effect?" I said optical; he said atmospheric; and an appeal was made to two or three gentlemen present, one of whom, by the way, was a Cambridge Wrangler, and had I presume made optics his study; but they all, I think, appeared to side with my friend, that the atmosphere was mainly the cause of the phenomenon. I still maintained my opinion, and mentioned as my authority Sir Charles Bell, who wrote on the subject in one of the Bridgewater Treatises, I believe. As well as I can remember, Sir Charles Bell said the effect was caused by a great portion of the retina of the eye being opposed to the light from the sky, and that when the eye is moved to look at particular portions of the steeple, the reflected light from the steeple falls upon the retina, where it is exhausted by the direct and more powerful light from the sky. He then went on to say, that if we look at a steeple, and drop the eye to examine a lower portion of it, the upper part infallibly is darker; and this, while I am writing, I prove to be correct, for I am looking at the spire of St. Michael's Church in this city. [?] In fact, from what Sir Charles Bell says, I have always considered it an optical effect, and caused by an exhaustion of the sensibility of the nerve of the eye, and not by contrast. I then urged that I believed a camera, as used by photographers, was a kind of artificial eye, and probably would give the same effect, or I should say receive the same, as the natural eye. My friend still held his opinion, that it is an atmospheric effect alone; and he thought it arose from the atmosphere being more opaque as it gets higher from the earth. Certainly a camera, cannot have the movement of the natural eye, and from Sir Charles Bell's description it appears the effect is partly caused by the eye moving from part to part of the object. Perhaps some able correspondent of "N. & Q.," will throw more light on this interesting subject, and they will much oblige HENRI.

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## Replies to Minor Queries.

*Sir Richard Stapledon* (2nd S. iii. 171.) — I am much obliged for the prompt answer to my inquiry respecting Sir Richard Stapledon in "N. & Q." for 28 Feb. last. Godwin, however, must be incorrect in stating that this knight was murdered with his brother in Cheapside in 1326, for there are documents now in existence which prove that he was alive in 1331, when he received the royal permission to establish a Carthusian monastery upon any of his lands in Devonshire. It is probable that he died about the latter date, for he does not appear to have availed himself of the privilege. William Wall, the bishop's nephew, was undoubtedly beheaded with him, which may have led to the mistake.

Should your readers be able to give any further information relative to Sir Richard Stapledon, it would be gratefully received by J. MN.

*Elizabethan Tracts* (2nd S. iii. 331.): *Campion's "Decem Rationes"* (1st S. xi. 166.) — I gladly avail myself of the obliging offer made by DUNELMENSIS, by requesting he will kindly furnish either in the pages of "N. & Q.," or in a communication addressed to myself, a list of the Tracts in Durham University Library, relating to the loyalty or disloyalty of the Romanists in the reign of Elizabeth.

In 1st S. xi. 166. is a Query hitherto not noticed, Campion's *Decem Rationes*. "There is no copy of this edition in the British Museum or the Bodleian. Can one be pointed out in any public or private library?" Of this rare work I have recently bought a copy, which with other contemporary tracts I shall, with your permission, describe in a continuation of the General Literary Index. BIBLIOTHECAR. CHETHAM.

P. S. — Who is the author of —

"An Epistle of Comfort, to the Reverend Priestes, and to the Honorable, Worshipful, and other of the Laye Sort, restrayned in Durance for the Catholicke Fayth. No date. Imprinted at Paris. 12mo."?

In p. 202. is the following anecdote:

"I omitt Judge Alephe, who sitting to keepe the place when the other Judges retyred, while the Jurye consulted aboute the condemnation of Father Campian and his companye, pullinge of his gloue, founde all his hande and hys seale of Armes bloodye without anye token of range pricking or hurte; and being dismayed therwith because with wipinge it went not awaye but still returned, he shewed it to the gentle men that sat before him, who can be witnesses of it till this daye, and haue some of them vppon theyr faythes and credites auouched it to be true," &c.

*Hops: Humbleyard* (2nd S. ii. p. 392.) — I have recently obtained the loan of Ihre's *Lexicon Suio-Gothicum*, and in vol. i. col. 650., ed. 1769, I find, —

"*Humblegärd*, locus ubi lupulus plantatur, de quibus plurima in variis Statutis medii recentiorisque ævi *v. Wexiö Stadga de anno* 1414, § 5. *et Recessus Calmar anni* 1474, § 11."

If hops were a subject of legislation in Sweden in 1414, one can scarcely think that they were not introduced into England till a century afterwards. Perhaps (as I quite agree that any subject started in "N. & Q." should be completely exhausted) some correspondent may be able to supply you with extracts from the statutes quoted by Ihre.

In *voce Humle*, Ihre quotes Salmasius for the opinion that *opulus* or *upulus* is the correct form of *lupulus*; from *opulus* comes hops, and the French *houblon*, and thence, by the insertion of an *m*, *humle*: unless, indeed, we believe that this word is from the Persian *hymel*, lupulus, with which agrees the Lat. Barb. *humela*, Fennarum *humala*, Hungarorum *comlo*. Junius, he continues, thinks that the word is of German origin, from the root *happen*, *apprehendere*, as the Belgians call it *happenkruyd*. E. G. R.

*Style of the Authorised Version* (2nd S. iii. 268.) — A correspondent inquires whether any writer

can be named, from Wicliffe and Chaucer to James I., whose English style resembles that of the authorised version of the Old and New Testaments.

There are several such writers, writers whose style closely resembles that of our received version; and writers whose publications, during the period specified, were more read, and had a greater influence in forming the national character, than any other works that appeared in that interval of time. Amongst these writers I would especially name Coverdale and Tyndale.

On their versions of the Scriptures, and on the versions of Geneva and Abp. Parker, in which the style of Tyndale and Coverdale is discernible throughout, was formed the style of our Authorised Version.

When our present Bible appeared, then, its style was no novelty. To prove this, it will only be requisite to transcribe a brief portion from the Versions in most general circulation up to 1611, when King James's Bible was first published. Any person reading these short extracts, and comparing them with the corresponding passages in our present Bible, will recognise at once an "English style," which closely "resembles that of the Authorised Version."

1. Coverdale. Ps. cxxxiii. (now cxxxiv.):

"Behold, O prayse the Lorde all ye servantes of the Lorde, ye that by night stode in the house of the Lorde. O lift up youre handes in the Sanctuary, and prayse the Lorde. The Lorde y^t made heaven and earth, blesse thee out of Sion."

2. Abp. Parker's Bible. Ps. i. 1.:

"Blessed is the man that walketh not in the counsell of the ungodly: nor standeth in the way of sinners, nor sitteth in the seate of the scornfull."

3. Geneva Bible. Ps. xxiii. 1, 2.:

"The Lord *is* my shephearde, I shall not want.
"He maketh me to rest in green pasture, *and* leadeth me by the still waters."

Our Authorised Version differs indeed, in many of its *renderings*, from the versions here cited. Its tone, also, is somewhat more elevated, its language more finished and more nervous; advantages which it derives from its stricter conformity to the original text. But anyone may perceive, by a comparison with preceding versions, that, however improved and in advance, it adopted a style in use, and one already familiar to the public mind. Thomas Boys.

*Lérot* (2nd S. iii. 289.) — E. G. R. will find this word in Noël (French Dict., Brux. 1841), also in Alberti (*Voc. Franç. It.*, Gênes, 1781), also in the *Dict. Nat.* (par Bescherelle, Par. 1846), and a very interesting account of this animal is contained in the *Encyc. Méthod.* (Par. 1782, "Hist. Nat.") I possess a full extract, which might however take up too much room in "N. & Q." If your correspondent has not access to the work in question, I will forward him my extract, upon his sending to me or to "N. & Q." his address. Both *loir* and *lérot* are without doubt from the same root. Thus, ἕλος, ἕλειος, ἐλειὸς, Æol. γέλεος, *glis*, *gliris*, *gleris*, *leris;* O. Fr. *loirs*, loir; *loirol* (petit loir), lérot.

R. S. Charnock.

Gray's Inn Square.

*Marriage by Proxy* (2nd S. ii. 315.) — Lord Bacon, in his *History of Henry VII.*, says, p. 77.:

"The summe of his [the King's] designe was to encourage Maximilian to goe on with his suit for the marriage of Anne, the heire of Britaine, and to aid him in the consummation thereof."

P. 80.:

"Which Maximilian accordingly did, and so farre forth prevayled both with the young lady and with the principall persons about her, as the marriage was consummate by Proxie with a Ceremonie in these parts new. For shee was not onely publikely contracted, but stated as a Bride and solemnely Bedded; and after shee was layd, then came in Maximilian's Ambassador with Letters of Procuration, and in the presence of sundry Noble Personages, men and women, put his Legge (stript naked to the knee) betweene the Espousall Sheets, to the end that that Ceremonie might be thought to amount to a Consummation and actual Knowledge." —— "Meanwhile the French King (consulting with his Diuines, and finding that this pretended consummation was rather an Inuention of Court than any wayes valide by the Lawes of the church) went more really to work, and by secret Instruments and cunning Agents, as well Matrons about the young Lady as Counsellors, first sought to remove the point of Religion and Honour out of the minde of the Lady herselfe." —— "For as for the pretended Consummation they made sport with it, and said *That it was an Argument that Maximilian was a Widdower and a cold wooer, that could content himselfe to be a Bridegroome by Deputie, and would not make a little Iourney to put all out of question.* So that the young Lady secretly yielded to accept of King Charles, who sent a 'solemne Ambassage to the King of England,' offering by a Iudiciall proceeding to make void the Marriage of Maximilian by Proxy."

The personages here mentioned are King Henry VII. of England, King Charles VIII. of France (son of Louis XI.), Maximilian and King of the Romans; the lady being Anne, daughter and heiress of the Duke of Bretagne. The marriage by proxy took place in April, 1491, the Prince of Orange being the representative of the King of the Romans. F. A. Carrington.

Ogbourne St. George.

*Tom Warton* (2nd S. iii. 307.) — I am afraid Tom Warton was never a Wykehamist; when fifteen years of age, he entered Trinity College, either from Basingstoke School or his father's house. The verses which I printed were partly collected from oral tradition, and partly from a MS. collection of verse and medal tasks and Wykehamical verses, which I made, as was the practice in my day, from earlier note-books of a similar kind. Tom Warton was frequently a guest of his brother, and a great favourite with

the boys. I saw his *Guide to Winchester*, with MS. notes, sold at Leigh and Sotheby's four years since, and should have bought it for the College, had the annotations been of any moment. Many of his MSS., including a Tour, are at Winton; and the President of Trinity College, Oxford, some time since, kindly gave me permission to look over the Warton MSS. in his possession; but I have not been able hitherto to avail myself of that offer. The two Wartons, who were scholars of Winton, were Joseph, admitted 1736; and Thomas, admitted 1772, M.A. 1779, F. N. C. July 6, 1775, who died 1787. The latter was Dr. Joseph Warton's second son. I copy their names from an annotated Register of the College, which I have been long preparing for presentation to it, under care of its excellent and beloved Warden.

MACKENZIE WALCOTT, M.A.

*Gillray's Caricatures* (2nd S. iii. 228.) — A full description of the caricature referred to is given in Wright and Evans's *Historical and Descriptive Account of Gillray's Caricatures*, 8vo. Lond. 1851, p. 467. See also *Illustrative Description of Gillray's Works*, published by McLean, Haymarket, p. 255. F.

*Tavern Signs* (1st S. *passim.*) — Add as a continuation of the derivations of the names of various modern inns which have already appeared in "N. & Q.," that a public house in London which was once the George Canning, is already the George and Cannon. If any of your readers can furnish me with any similar recent changes, I for one shall feel greatly interested and obliged.

J. R. KEMP.

*Geneva* (2nd S. iii. 169.) — I can point out a still earlier allusion to *Geneva;* it is to be found in vol. i. p. 7. of the *Carmina Quadragesimalia*, published at Oxford in 1723. The thesis is:

"An vita consistat in Calore? Affr.

"Dum tremula hyberno Dipsas superimminet igni,
Et dextra cyathum sustinet ore tubum,
Alternis vicibus fumos hauritque, bibitque:
Quam dat arundo sitim, grata *Geneva* levat.
Languenti hic ingens stomacho est fultura, nec alvus
Nunc Hypocondriacis flatibus ægra tumet:
Liberior fluit in tepido nunc corpore sanguis:
Hinc nova vis membris, et novus inde calor.
Si quando audieris vetulam hanc periisse: *Genevæ*
Dicas ampullam non renovasse suam."

This copy of verses was contributed by Saulsbury Cade, elected from Westminster to Ch. Ch. in 1714. OXONIENSIS.

*Ancient Representation of the Trinity* (2nd S. ii. 248.) — I remember seeing on one of the seats in the choir of the fine old Priory Church of Cartmel, in Lancashire, an ingeniously carved representation of the Trinity. It is three human faces in one. If half is covered there is seen a profile looking to the right; if the other half of the carving is covered there is seen another profile looking to the left; if the whole is uncovered there is no profile, but a full face fronting the spectator. It is well carved, and is, I think, in the Prior's Stall. The church was built, I believe, in the reign of Henry III. I may mention that the tower of Cartmel church, which rises from the intersection of the nave and transepts, is of a very singular construction, being a square within a square, the upper part being placed diagonally with the lower. I have heard of a similar tower in Norway; but I should be glad to know if there be a similar tower elsewhere in England?

F. H. MAUDE.

Ipswich.

*The Slingsby Family* (2nd S. iii. 331.) — In the reigns of Charles II. and James II., there was a favourite actress at the Theatre Royal, who, down to 1681, was known as Mrs. Lee. After that period, she took the title of Lady Slingsby, and appeared as such in the bills down to 1685. She lived and died in St. James's parish, but she was buried at Pancras in March, 1693–4; and was on that occasion described as "a widow." Could she have been the wife of V. L.'s Henry Slingsby? who may have been Knighted. Or was she the widow of another Sir Henry, the son of the Thomas mentioned by V. L. The latter Sir Henry died in 1692; and in the list of baronets, given in Hargrove's *History of Knaresbrough*, this Sir Henry is the only baronet of the family of whose marriage no notice is taken. Was he a bachelor, or was he really married to pretty Mistress Lee (the original Corisca in *Pastor Fido*)? and was this considered such a *mesalliance* as to cause the omission of all notice of "my lady?" J. DORAN.

Henry, second son of Thos. Bellasyse, Viscount Falconberg, married Rogersa Rogers, daughter of Richard Rogers of Brianstone, co. Dorset, by his second wife Anne Cheke, a descendant of Sir John Cheke, tutor, and afterwards Secretary of State to King Edward VI. WM. W. C.

*Spinettes* (2nd S. iii. 111.) — I have one of these little instruments in very tolerable repair, considering it bears the inscription "Johannes Hitchcock fecit, Londini, 1630." It is in shape like a harp laid on its side: the compass is five octaves, and the keys are of ebony, having ivory fronts; the flats and sharps have narrow slips of ivory, inlaid. I have also two editions of *An Instruction Book for the Harpsicord, Spinnet, or Pianoforte*, the contents of which tend to show that the "spinnet" was made and sold within the last eighty years.

One of the songs in the above books is "The Dusky Night, as sung by Mrs. Farrel in the *Beggar's Opera*." I do not find this song in an early edition of that opera, which contains the words

and music. Perhaps some friend can explain this? J. N.

Guildford.

*Weathercocks* (2nd S. iii. 306.) — The vane, or weathercock, must have been of very early origin. Vitruvius calls it *triton*, probably from its having the form of a triton. The usual form on towers, castles, and secular buildings, was that of a banner; but on ecclesiastical edifices, it generally was a *weathercock*. There was a symbolical reason for the adoption of the figure of a cock. The cross surmounted a ball, to symbolise the redemption of the world by the cross of Christ; and the cock was placed upon the cross in allusion to the repentance of St. Peter, and to remind us of the important duties of repentance and Christian vigilance. Apart from symbolism, the large tail of the cock was well adapted to turn with the wind, and for a similar reason the arrow and the fox might be chosen; though the hare and greyhound are less favourable. On the church of St. Laurence, in Norwich, the vane is formed like a gridiron, with the holy martyr extended upon the bars. F. C. H.

*English Inns* (2nd S. iii. 327.) — Herbert, in his *Priest to the Temple*, writes: —

"When he comes to his Inn, he refuseth not to join, that he may enlarge the Glory of God to the Company he is in, by a due blessing of God for their safe arrival, and saying Grace at meat, and at going to bed by giving the host notice that he will have prayers in the hall, wishing him to inform his guests thereof, that if any be willing to partake, they may resort thither." — *The Parson in Journey*, chap. xvii.

"Tempora mutantūr, nos et mutamur in illis!"

Geo. E. Frere.

Royden Hall, Diss.

*Mahomet* (2nd S. iii. 330.) — Your correspondent Threlkeld, by referring to the second volume of the *New Quarterly Review*, p. 200., will find, in a notice of Sprenger's *Life of Mohammed*, a critical and tolerably complete account of the biographies of the Arabian prophet, and of the sources from which a knowledge of his "sayings and doings" may be obtained. I may add that Dr. Sprenger is now engaged in rewriting the first part of his remarkable work (all published); and that, ere long, we shall be in possession of the first biography of Mohammed really deserving of the name. William H. Morley.

*Richard, King of the Romans* (2nd S. iii. 312.) — It is as A. B. R. surmises: two persons altogether different have been confounded. The epitaph at Lucca need be no *crux* to antiquaries, or travellers. It commemorates the holy King St. Richard, who is usually styled King of the West Saxons, and who died at Lucca in 722. His festival is kept there with great solemnity. Previous notices of him have appeared in "N. & Q." (see 1st S. iv. 475.; v. 418.). A short life of him occurs in Alban Butler's *Lives*, on February 7; but the best modern account of him will be found in the series of *Lives of English Saints*, published by Toovey in 1844. F. C. H.

*Saint Accursius* (2nd S. iii. 330.) — This saint was a Franciscan, at Seville, martyred by the Moors in the year 1220. He is represented in painting and sculpture with a sword in his breast. See *Emblems of the Saints*, p. 1. F. C. H.

*True Blue* (2nd S. iii. 329.) — "True Blue" has generally been considered the *Tory* colour. Your correspondent may find a sadly misplaced allusion to this colour on a tombstone in Ferry Hinksey churchyard, a few miles from Oxford. It runs as follows: —

"Beneath are deposited the remains of Richard Spindlove, an independent freeman of the city of Oxford, who departed this life June 15, 1825, aged 76 years.

---

"Sacred to Friendship, and to Memory dear,
All that was mortal of a *Blue* lies here.
One that stood firm throughout his lengthen'd day,
Though adverse scenes oft' mark'd his chequer'd way.
Hence love of conntry glowing in his breast
Was uniformly by his *vote* exprest.
For 'twas his Pride, and Fame the truth hath told,
To prize his birthright more than sordid gold."

I once found myself under the necessity of refusing to admit a tombstone into a country churchyard, because it bore an inscription in which the *huntsman's horn* was put in juxtaposition with the *angel's trumpet* at the day of judgment.

Yet even such irreverence is hardly more shocking than the monstrous adulation upon some of the monuments found within our churches.

J. Sansom.

*Mummy Wheat* (2nd S. iii. 259.) — In 1852, the late John Ley, Esq., of Torhill, Kenn, Devon, had a quarter of an acre of this wheat (said to have been the produce of corn taken from a mummy from Thebes), which gave a yield of 500 for 1. W. Collyns.

*Dogwhipper* (2nd S. ii. 187.) — This functionary seems to have been as common in other countries as in England. Ihre, *Lex. Suio-Goth.*, vol. i. col. 928., gives, —

"*Hundfogde* ante duo secula dicebatur ille, cujus officium erat, canes e templo abigere. Galli eum aliquando Roy d' Eglise appellabant nos hodie *spögubbe*. Commemoratur in Historia Sigismundi Regis, Swercherum, filium Swercheri Olavi Elfdal, qui sub hujus Principis regimine magna gratia floruit, vile hoc munus obire, præ inopia, coactum fuisse."

At Barton Turf, Norfolk, the parish clerk has the rent of three acres of land called Dogwhipper's land. E. G. R.

## Miscellaneous.

### NOTES ON BOOKS, ETC.

If any reader takes up the six goodly volumes which have issued from the Oxford University Press, under the title of *A Brief Historical Relation of State Affairs from September*, 1678, *to April*, 1714, by Narcissus Luttrell, with the anticipation that Narcissus Luttrell will prove as glorious a gossip as that strange compound of vanity, animality, and candour, Samuel Pepys—the very king of Diarists—that reader will find himself most egregiously mistaken. Or if he supposes that, because the Diary before us treats of the same period as Macaulay, and Macaulay borrowed for his brilliant pictures some choice bits from Luttrell's composition, that therefore Luttrell's book will be as interesting as Macaulay's, he will be equally in error. But if he be content to take the goods the gods provide, and look upon this Diary as a day by day record of the rumours and the facts which agitated the public mind during the eventful years which preceded, witnessed, and followed the Revolution of 1688, he will be well pleased with the work before us. He may see in these pages as in a mirror, if not—

"How Bradshaw bullied in a broad-brimmed hat,"

the whole progress, at least as far as they are patent to the general eye, of the events of our history from the commencement of Titus Oates's wicked intrigues, and the murder of Sir Edmondbury Godfrey in 1670, to the death of the Second Charles and the succession of his honester but bigoted brother; through the Revolution, and, in short, through all the varying scenes of political strife which were acted from that time until the death of Queen Anne: for the diarist concludes his labours, or rather the portion of his Diary which remains, and which has here been printed, does not extend beyond April, 1714. As we have said, here we may read how day by day the public mind was agitated, now by rumours of that plot of which, as Dryden says—

"Some truth there was, but dash'd and brew'd with lies;"

now by some startling piece of state policy, which in those unsettled times might end men knew not how; and we read them as it were in a newspaper. In short, we do not think we could better describe this curious and valuable contribution to English history than by calling it *The Times* of those times. The resemblance, too, between this Diary and our great cotemporary, extends to this, that though political information is the main ingredient in both, in both we have a plentiful supply of minor news, accidents and offences, births, deaths, and marriages: so that one minute we read how "Lord Sunderland, who succeeds Sir Joseph Williamson in his place of Secretary of State, hath paid Sir Joseph 6000*l.* for the same;" and in the next that "Mrs. Gwyn, mother to Madam Ellen Gwyn, being in drink, was drowned in a ditch near Westminster;" and again, after a curious entry respecting the Earl of Danby moving the Court of King's Bench for a *Scandalum Magnatum* against certain booksellers, we read under the date of June 9th, "dyed at Walton-upon-Thames the old astrologer Mr. Wm. Lilly." Thus the student of our social, as well as of our political, history, will find his account in the brief but suggestive records in Luttrell's *Diary*. Some of these we propose to transplant hereafter to the columns of "N. & Q.;" but we must now bring to a close our notice of this curious and instructive book. Its publication is most creditable to the University of Oxford; for while it is a work which no bookseller could have undertaken with any prospect of remuneration, it is as certainly one which ought not to slumber in MS. in the Library of All Souls.

A very valuable addition has just been made to our stock of Shakspearian literature by the publication of *Pericles, Prince of Tyre. A Novel, by George Wilkins. Printed in* 1608, *and founded upon Shakespeare's Play, edited by* Professor Tycho Mommsen, *with a Preface, including a brief Account of some original Shakspeare-Editions extant in Germany and Switzerland, and a few Remarks on the Latin Romance of Apollonius, King of Tyre, by the Editor; and an Introduction by* J. Payne Collier, Esq. The great importance of this reprint may be best stated in Mr. Collier's own words, viz. "That the novel before us very much adopts the language of the play, and not unfrequently supplies portions of the play as it was acted in 1607 or 1608, which have not come down to us in any of the printed copies of Pericles:" and finally, "it supplies many passages written by Shakspeare, and recited by the performers, which were garbled, mangled, or omitted, in the printed play of *Pericles* as it has come down to us." Are we not then justified in regarding this reprint as a valuable gift to every lover of Shakspeare?

The ceremony of opening the Exhibition of Art Treasures at Manchester on Tuesday last, by Prince Albert, appears to have given general satisfaction. The collections in every department are rich not only beyond precedent, but beyond the most sanguine expectations of the projectors. One could wish that when public curiosity at Manchester is sated, the whole could be transferred to the metropolis, to enable the hundreds to view it, who have neither the time nor the means to make a journey to Manchester for the purpose.

The *Irish Quarterly Review* will in future be published with the other Quarterlies, on the 1st April, 1st July, 1st October, and 1st January, and the price 5*s.*, instead of 2*s.* 6*d.* as formerly.


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## Notices to Correspondents.

*We are compelled to postpone many interesting articles which are in type, including one on* Niebuhr's Praises of a Spurious Work; Mr. Challeneth *on* Early Mention of Tobacco; Mr. H. L. Temple *on* Archaisms and Provincialisms; *together with* Notes on Books *which have reached us, among which we may mention the concluding part of* Smith's Dictionary of Greek and Roman Geography.

K. K. K. (St. John's, Cambridge). *How can we forward a letter to this Correspondent?*

M. W. J. R. The Fundamental Charter of Presbytery Examined, 8vo. 1697, *is by Bishop John Sage. See* "N. & Q., 2nd S. i. 494.

X. *The Rev. T. Streatfield died on May* 17, 1848. *For a notice of him see* Gent. Mag., *July*, 1848, p. 99. *The name of the Rev. R. M'Donald Caunter, LL.B., Curate of Hanwell, Oxon., occurs in the* Clergy List *of* 1857.

*Owing to an accident to our* copy *containing* Answers to Correspondents, *several such answers are unavoidably postponed until next week.*

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An impression has latterly gained ground, among a class of unreflective persons, that the documents in question are not genuine, and that the editor has been imposed upon like Robert Browning, as in the case of the letters of (?) Percy Bysshe Shelley. Boswell's letters bear undoubted internal evidence of authenticity; and it is not possible for any person of real literary knowledge or experience to doubt their genuine character after a careful examination of them.

In January last I had some correspondence with the editor of Boswell. One of my letters embodied the following "mem." The editor, in reply, assured me that he intended to print it in his second edition, the first having been then almost exhausted. The publisher has since decided, however, upon not risking a second edition this season, and with the editor's concurrence, I print in "N. & Q." the substance of the letter referred to. The editor asked me whether I had formed any opinion as to who Boswell's flame, "*La belle Irlandaise*," is, and if I should advise the retention of the foot-note (p. 154.), which says that "although she answers in some respects to the description given of Mrs. Boswell, the two cannot safely be identified."

I directed the attention of some literary friends to Boswell's letter, dated Aug. 24, 1768, describing "*La belle Irlandaise*, in whom every flower is united, and not a thorn to be found," and asked their opinion as to who she could have been; but they smiled at the idea of being able to trace the lady after the lapse of such a considerable period, and declared that she must have been some Dublin beauty of her day, probably forgotten ere the last century reached its termination.

Having given a few hours' thought and research to the subject, I at length satisfied myself upon it, and I trust that your correspondents may agree with me. "She is cousin to some cousins of mine," writes Boswell, "in this county [Ayrshire]. I was at their house while she and her father were over upon a visit." Boswell's aunt, Veronica, married David Montgomery, of Lainshaw, in Ayrshire. (Debrett's *Baronetage*, p. 407., 7th ed.) Burke's *History of the Commoners* (vol. ii. p. 36.) also alludes to this alliance between the houses of Boswell and Montgomery. The connexion subsequently became double. Boswell goes on to say, "*La belle Irlandaise* is just sixteen, accomplished, with a Dublin education, her father a barrister with 1000*l.* per annum, and 10,000*l.* ready money." "All the *Scotch cousins* think I may be the happy man."

From the list of Irish barristers recorded in Watson's *Dublin Directory* for 1768, I observe that "Archibald McNeil Montgomery" was called to the bar in Hilary Term, 1756. I have no doubt that this gentleman was the father of Boswell's *La belle Irlandaise.* The Montgomerys of Ayrshire (her "cousins") were nearly related to *Archibald Montgomery*, Earl of Eglinton*, and the Irish "Counsellor" was evidently called after his lordship. Boswell mentions that the "charming Mary Anne" was "always half the year *in the north of Ireland.*" Burke's *History of the Landed Gentry*, p. 876., refers to a branch of the Ayrshire family of Montgomery, which settled *in the north of Ireland*, and has been seated for several generations at Grey Abbey, in the co. Down. Another branch of the same stock (raised to a baronetage in 1808) is mentioned by Debrett (p. 336.) as having been established for two centuries in Donegal. It was with these relations *in the north of Ireland*, doubtless, that the fair *Irlandaise* chiefly resided. Her father's city address, Nicholas Street, is given for the first time in Watson's *Directory* for 1765. In 1769 it appears to have been "King Street, Stephen's Green." In 1775 he removed to Barrack Street, and at a late period to Capel Street. In 1776 we find Mr. Montgomery decorated with a star, or asterisk prefixed to his name, denoting, as an editorial note informs the reader, that he "had retired from the Bar." The "worthy counsellor's" 10,000*l.* in ready money, and 1000*l.* a-year, rendered him, I should suppose, indifferent to professional emolument, and disinclined for the labour attendant upon it. In 1786 Archibald Montgomery's name vanishes; from which we may infer that he had died the previous year.

Some Irish readers of the present day may smile at the idea of a barrister of good fortune residing in Nicholas Street, Barrack Street, or King Street, Dublin. In the last century, however, Irish barristers constantly established themselves in what we would now be disposed to regard as strange localities. By the Directory of the day, we find that Messrs. Burroughs, Cruikshank, Darley, Dixon, Prendergast, and Kings-

* The present Earl of Eglinton's name is Archibald Montgomery.

berry (Commissioners of Bankruptcy), resided in Bride Street, Little Cuffe Street, Ship Street, Digges Street, Duke Street, and Stephen Street. Lord Chief Justice Caulfield dwelt in Aungier Street; Justice French, in Smithfield; James Grattan, the Recorder (Henry's father), in Stafford Street; R. Morgan, Remembrancer of the Exchequer, in Kennedy's Lane; John Foster, afterwards Speaker of the Irish House of Commons, and raised to the Peerage as Lord Oriel, in King Street; Theobald Wolfe (uncle to Lord Kilwarden), in Aungier Street; H. Carmichael, Clerk of the Crown, in Bride Street; B. Burston, R. C. Castle Street; and John Philpot Curran, on Redmond's Hill. Chancery Lane and Hoey's Court appear to have been very favourite localities with the wigs and gowns of the last century. The former (so narrow that opposite neighbours might shake hands from the windows of their respective drawing-rooms) probably derived its name from the Masters residing there. In the Directory for 1765 we find Master Stopford in Chancery Lane.

It would appear that Boswell's love for Mary Anne was too strong to last. It kindled, blazed, and died out, as his passion for Miss Blair, "the Princess," "the charming Dutchwoman," and the beautiful Miss Dick, had blazed and died out before. In 1769 his esteem for one of the Ayrshire "cousins," Miss Margaret Montgomerie, merged into love and matrimony. Who "*La belle Irlandaise*" was eventually allied to does not satisfactorily appear; but it is probable that the marriage of "Miss Montgomery" with "Sir Thos. Gasgoine," as recorded in the *Gentleman's Magazine* for 1772, p. 542., would, if inquired into, elicit the information.

The Montgomeries were amongst the soldiers of fortune who came from the West of Scotland, and obtained large grants of land in the North of Ireland, for sustaining the English interest there. The ancestor of Montgomery, of Grey Abbey, co. Down, received a third part of the large estate of O'Neil.

The editor of the Letters, in a long and interesting communication acknowledging my chase after Bozzy's amour, remarked:

> "I quite concur that he must have played the fool with one cousin, and married *another*. What a wonderful man! who, though known to possess all kinds of weaknesses and contemptible qualities, was yet received, embraced, and positively popular with the ladies."

The discovery of the letters "by an English gentleman," in a shop at Boulogne, is told in the preface with an air of mystery. How Temple's papers got to France was not then known. It has been ascertained that Mr. Poulett (p. 332.) *did* marry Miss Temple on the 400*l.* a-year. At the death of her father (Boswell's correspondent) Mr. Poulett took possession of all Temple's letters and papers, in the absence of her brothers abroad in their infancy. Poulett then went to live in France (the 400*l.* a-year explains this), and died there, poor. The Temples were never able to get their father's papers. They passed from hand to hand unclaimed, until Major Stone (H. E. I. C. S.) picked them up as described in the preface. Stone left them to Mr. Boyse, a London barrister; Boyse handed them to Mr. Edmund Hornby (who was sent, in 1856, to Constantinople, to look after the five millions we lent the Turks), and Mr. Hornby placed them at the disposal of the gentleman who has so ably edited them. The originals may be viewed at Mr. Bentley's.

The present representative of the Temple family had not been discovered when the volume emanated from the press in December last. He is Admiral Francis Temple, a distinguished officer on the reserved half-pay.

William John Fitz-Patrick.

Kilmacud Manor, Stillorgan, co. Dublin.

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### ARCHAISMS AND PROVINCIALISMS: UNSATISFACTORINESS OF DICTIONARIES.

In the natural and touching story of "The Terrible Knitters e' Dent," related in Southey's *Doctor* (one vol. edit. pp. 558—561.), I find the following words; about which I should be glad of more satisfactory information than I can derive from Bailey, Halliwell, and Wright, — the only three authorities on my shelves: —

*Eilding.* A note says "fuel." This form of the word does not occur in either B. H. or W. All three have "*elden* fuel." H. and W. explain it also by "rubbish." B. alone gives an etymology, "*Æld.* Sax."

*Hoaf.* Evidently "half," but not in either of the three; surely a variation worth noting.

*Mafflins.* A note says "*maffling*, a state of perplexity," citing Brockett as its authority. *Maffle*, "to stammer or flutter (*Masselen*, Du.)," Bailey. [I cannot find this word in Flügel's *German Dict.*, or in a small stereop. Zauchnitz Dutch one.] "To mumble or stammer," W. "To stammer, to mumble; the term seems to be applied to any action suffering from impediments," H. Neither H. nor W. give any etymology. "*Maffling*, a simpleton," H. and W. "A term applied to a small feeder," W. No etymology in either.

*Maisled.* Nothing in B. "*Maislikin*, foolish (North.)," H. and W. "*Mazle*, to wander as if stupefied (Cumb.)," H. and W. No authority or example.

"*Peeate*, as sick as a." "*Peat*, a darling, a fondling," B. "A delicate person," H. and W. In the Glossary to the *Waverley Novels*, "peat" is explained by "pet, favourite." I think I

have somewhere met with the phrases, "a proud peat," and "as proud as a peat," for which this meaning serves well enough; but it hardly seems to me, without much straining, to be applicable to *sickness*.

"*Quiesed* us a good deal." Questioned? No help whatever from B. H. or W.

*Puzzened*, poisoned I suppose. Nothing in B. H. has "*Pussomed*, poisoned (Yorksh.);" and "*Puzzum*, spite, malice (North)." W. has "*Puzzum*, poison; *puzzumful*, poisonous (Craven)."

*Raggeltly*, ragged I suppose. B. has "*raggouled*" and "*ragguled*," two heraldic terms with nearly that meaning. H. and W. have "*ragguled*, sawed off (Devon);" and "*raggaly*, villanous (Yorksh.)."

*Stawed. Fatigued* (in note, citing Brockett). H. & W. have "*staw*, to stay or hinder (North);" and "to be restive (Lanc.);" and both also have "stawed, placed," but without authority or example in either case. Why have they both missed Brockett's meaning?

"*Stoult* it [the meal] int' frying-pan." No help whatever from B. H. or W.

"Kursmas *teea*." Christmas *what?* "At Kursmas *teea* ther was t' maskers, and on Kursmas *day* at mworn they gav us," &c. &c. No help here from B. H. or W.

"*Thack*, as wet as." I can find no other meaning in B. H. or W. for *thack* or *thacke*, but thatch: the roofing of houses, whether of straw, rushes, or the like. "As wet as *muck*," is a vulgarism not unknown to me; but I hardly see the necessity of "as wet as *thack*," unless after a heavy shower, or unless the word have some other meaning.

In "N. & Q." (1st S. vii. 569.) occurs an "Early Satirical Poem," in four stanzas:—

*Gomards*, stanza ii.; *ryllyons*, *ibid.* No clue whatever in B. H. or W.

*Symgis*. A note says, "doubtful, but perhaps for *syngies*, an old name for the finch." I look in vain in B. H. and W. both for the "doubtful" word and the "old name."

"Yn *syrryd*," with "*ooyddes penner*," "ye *bere boys incorne*," stanza iv. This stanza is certainly very difficult throughout. H. and W. have "penner, a pen-case;" but this is the only clue, if clue it be, which I can find.

From all which Notes arises the Query, When shall we have a really good and nearly complete dictionary of this kind? From the collections of a few weeks, I could add hundreds of words, and note-worthy variations of orthography and pronunciation, not to be found in Halliwell. [I have had time to examine Wright only for the purposes of this note.] At present I content myself with hinting, as above, at the short-comings of a very valuable work; whose *present* contents might be made infinitely more useful, by more grouping and classification, *à la Richardson*, or more reference to varying forms and cognate words, not otherwise likely to occur to the inquirer. *I* should like to see, in innumerable cases, a far more liberal illustration by quotation. I know this would considerably increase both bulk and expense; but what *good* dictionary ever was a *cheap* book?

Harry Leroy Temple.

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### INEDITED LETTER AND VERSES BY GARRICK.

I enclose a copy of a letter from Garrick to a Mr. Stanley, called in the endorsement "of the Custom House," which fell into my hands the other day among some family papers. The poetical effusion is on the other half the sheet. I send it in case you think it deserving of insertion in "N. & Q." E. C. Bayley.

10. Eaton Place. W.

"Dear Sir,

"Not Rachael weeping for her children could shew more sorrow, than Mrs. Garrick — not weeping for her children; she has none — nor indeed for her Husband, thanks be to the humour of the times, she can be as philosophical upon that subject, as her betters. What does she weep for then? Shall I dare tell you? it is — it is for the loss of a Chintz Bed and Curtains. The tale is short, and is as follows: I have taken some pains to oblige the Gentlemen of Calcutta by sending them plays, scenes, and other services in my way — in return they have sent me Madiera, and poor Rachael the unfortunate Chintz. She has had it four years, and upon making some alterations in our little Place at Hampton, she intended to show away with her prohibited present. She had prepared paper, chairs, &c., for this favourite token of Indian gratitude. But alas! all human felicity is frail, no care having been taken on my Wife's part, and some treachery exerted against her, it was seized, the very bed, by the coarse hands of filthy dungeon villains, and then thrown amongst the common lumber.

"If you have the least pity for a distressed Female, any regard for her Husband (for he has a sad time of it), or any wishes to see the environs of Bushy Park made tolerably neat and clean, you may put yr finger and thumb to the business and take the thorn out of Rachael's side.

"I am, Dear Sir, yrs,

"D. G."

"*Petition.*

"O! Stanley give ear to a Husband's petition,
Whose wife well deserves her distressful condition,
Regardless of his, and the laws prohibition.
If you knew what I suffer since she has been caught
(On the husband's poor head ever falls the Wife's fault),
You would lend a kind hand to the contraband Jade,
And screen her for once in her illicit trade.
For true as 'tis said since the first Eve undid 'em,
Frail woman will long for the fruit that's forbidden,
And Husbands are taught now a days spight* of struggles,
Politely to pardon a Wife though she smuggles.
If their Honors or you when the Sex go astray,
Have sometimes inclin'd to go with them that way,
We hope to her wishes you will not say nay.
'Tis said that all judges this maxim do keep,
Not their justice to tire, but at times let it sleep.

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* *Sic* in orig.

If more by the Scriptures their Honors are mov'd,
The over much righteous are there disapprov'd.
Thus true to the Gospel, and kind as they're wise,
Let their mercy restore what their justice denies."

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MATHEMATICAL BIBLIOGRAPHY.

(1st S. xi. 370, 371.)

Herigone's Cvrsvs Mathematici Tomvs Sextvs ac Vltimvs (*sic*) contains, I believe, the *earliest* printed publication of Fermat's method of *maxima and minima* and that of drawing tangents to curves. See pp. 59. to 68. of the *Supplementum Algebræ.*

The volume in the British Museum comprises under one paging the Euclid, Arithmetic, &c. which were (it is said) published separately with another title-page in the same year [or in 1639 ?]. After a leaf of "Annotations," &c., the paging recommences with the *Supplementum, &c.*, and is not again interrupted, except by mispagings of pp. 228, 229, and 231. In the historical portion Herigone occasionally cites his authorities (Laert., Papp., Procl., Ptol., Plin., Suid.). He attributes researches on "la generation des spirales, conchoïdes et cissoïdes," to each of two authors named Geminus with an interval of some seven centuries between them (compare pages 213. and 223.).

In the article "Mathematics" (*Pen. Cycl.*, vol. xv. p. 14.), it is stated that Bossut's *Histoire* was translated by Bonnycastle. The facts seem to be these: L'Abbé Bossut furnished the *Discours Préliminaire* with which the first volume (Paris, 1784) of the *Encyclopedie Méthodique* opens, and republished it (Par. 1802) as an *Essai*, &c., the translation of which (Lond. 1803) by T. O. Churchill, under the name of Bonnycastle, has a list of mathematicians at the end. This list Bossut added to his *Histoire* (Paris, 1810) which has not (?) been translated. See "N. & Q.," vol. x. pp. 3. 47. 190.

At p. 19. of De Morgan's *References* (the paging is that of a separate copy, which I esteem it a privilege to possess, and to which I have referred at p. 3. of vol. x. of "N. & Q.,") an "Abstract of the Writings of Alexander Anderson" is attributed to Davies. It appears, from a statement of my late friend, Mr. T. S. Davies (*Phil. Mag.*, Jan. 1843, p. 31), that the paper in question was written by the late Dr. Gregory.

Diogenes Laertius (*de Vita et Moribus Philosophorum Libri X.*, Lugduni, apud Haered. Seb. Gryphii, 1599) in his account (lib. v.) of Theophrastus Eresius mentions a work, *de indiuisibilibus Lineis* (see p. 202. lines 24, 5), so that Theophrastus's authorship of the tract is an assertion which does not rest entirely upon the testimony of Simplicius (compare Pott's *Eucl.*, Introd. p. vii.)

The historical works of Theophrastus comprised one book *de Historia* (Diog. Laert. p. 204. l. 13.), four books, *Historicorum Geometricorum* (pp. 204, 205), one *Arithmeticarum Historiarum Argumentum* (p. 205. ll. 12. 13.), and six *Astrologicæ Historiæ* (p. 205. l. 12.).

James Cockle, M.A., F.R.A.S., &c.

76. Cambridge Terrace, Hyde Park.

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EARLY MENTION OF TOBACCO.

(2nd S. iii. 207. 311.)

I think, with Mr. Bates, that the smoking of tobacco must have been known in this country as early as 1560–70. In the former year M. Nicotin, then ambassador in Portugal, sent into France a kind of tobacco which took its name from him. "And your Nicotian is good too!" says Captain Bobadil in his well-known panegyric, which is certainly not more high-flown than that of M. Nicotin himself, who, in his *Dictionary*, calls it — "une espèce d'herbe, de vertu admirable pour guerir toutes navrures, playes, ulceres, chancres, dartes, et autres tels accidents au corps humain." (Whalley's notes.) About the same time (?) the Pope's ambassador in Portugal, the Cardinal Santa-Croce, introduced tobacco into Italy, where it was called by his name. Bayle quotes some verses of Castor Duranti, which record this circumstance, and celebrate the "weed" as an universal remedy. They conclude: —

"Ut proavi Sanctæ lignum Crucis ante tulere
Omnis Christiadum quo nunc respublica gaudet,
Et Sanctæ Crucis illustris Domus ipsa vocatur
Corporis atque animæ nostræ studiosa salutis."

Illustrious house! indeed, whose members have so benefited the souls and bodies of their fellow-countrymen, by bringing them the holy wood of the true cross, and then — tobacco!

When Nicotian was introduced into France in 1560, it may be inferred that other kinds of tobacco were known and used in that country, and that the practice of smoking was of some years' standing in Portugal. If such were the case, I think it can hardly have been unknown in England soon after 1560, or even before, though not generally used for a score of years afterwards. Smoking was evidently at its height, *as a fashion*, and every "complete gentleman" was an adept in the art, when Ben Jonson wrote his *Every Man in His Humour* (1598), and *Every Man out of His Humour* (1599); as we may conclude from the frequent allusions to the subject in both these comedies, but more especially the latter. There were three professors of the art of "drinking tobacco," as we find from the bill set up in St. Paul's by *Shift*, or Signior Whiff, as he tells us he was called from "his most rare gift in tobacco," wherein he offers his services to provincial gallants who are —

"Affected to entertain the most gentleman-like use of tobacco; as, first, to give it the most excellent perfume;

then, to know all the delicate sweet forms for the assumption of it; as also the rare corollary and practice of the Cuban ebolition, euripus and whiff; which he shall receive or take in here in London, and evaporate at Uxbridge, or farther, if it please him." — Act III. Sc. 3.

The process of tuition was singular enough, and is described by *Carlo Buffone* to his friends (Act IV. Sc. 4.), while that "essential clown" Sogliardo is undergoing his novitiate at the "Horn's ordinary:" —

"They have hir'd a chamber and all, private to practise in, for the making of the patoun, the receit reciprocal, and a number of other mysteries not yet extant. I brought some dozen or twenty gallants this morning to view 'em (as you'd do a piece of perspective) in at a keyhole; and there we might see *Sogliardo* sit in a chair, holding his snout up like a sow under an apple-tree, while th' other open'd his nostrils with a poking-stick, to give the smoke a most free delivery. They had spit some three or four score ounces between 'em, afore we came away."

"*Puntarvolo.* How! spit three or four score ounces?

"*Carlo.* I, and preserv'd it in porrengers, as a barber does his blood when he opens a vein." — *Every Man out of His Humour.*

So fashionable was the practice at this time, that "neat, spruce, affecting courtiers," like Fastidius Brick, carried it into the boudoir, and actually courted their mistresses with a "yard of clay" in their hands (Act III. Sc. 9.)

I think Mr. Bates is wrong in "attributing the honour of the first importation of tobacco to Sir John Hawkins, *circa* 1568," as in all probability it came from France or Portugal some years previously.

Let me here correct a typographical error ("N. & Q." 2nd S. iii. 311.), and conclude with a Query. Capt. Bobadil, after asserting to Master Stephen, that, when he was in the Indies, himself and a dozen other gentlemen had not "received the taste of any other nutriment but this simple only, for the space of one-and-twenty weeks!" adds, that for *healing a green-wound*, "your Balsamum, and your St. John's Wort, are all mere gulleries and trash to it."

Duranti also, in the verses quoted above, is of the same opinion as the worthy Captain: "sanat plagas et vulnera jungit," he remarks. Now I should like to know, whether tobacco was used by the surgeons of that time to close wounds; and if so, when the practice fell into disuse?

A. Challeteth.

Verulam Buildings, Gray's Inn.

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*Tobacco and Hemp.* — The following quaint verses are from a poem of nearly four-hundred lines, entitled — "Tobacco Battered and the Pipes Shattered (about their Ears that idly Idolize so base and barbarous a Weed: or, at least-wise over-love so loathsome Vanity)." The poem is said to be "Collected out of the famous Poems of Joshua Sylvester, Gent.," and I find the whole of it quoted in a Pamphlet against Tobacco, London, 1672:

"Of all the Plants that *Tellus'* bosom yields,
In Groves, Glades, Gardens, Marshes, Mountains, Fields,
None so pernicious to man's life is known,
As is Tobacco, saving Hemp alone,
Betwixt which two there seems great sympathy,
To ruinate poor *Adam's* Progeny;
For in them both a strangling vertue note,
And both of them do work upon the throat;
The one, within it; and without, the other;
And th' one prepareth work unto the t'other:
For there do meet (I mean at Gaile and Gallows)
More of these beastly, base, Tobacco-Fellows,
Than else to any prophane haunt do use,
(Excepting still the Play-house and the Stews).
Sith 'tis their common lot (so double choaked)
Just bacon-like to be hung up and smoked,
A destiny as proper to befall
To moral Swine as to Swine natural."

Henry Kensington.

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ENALLAGE OF PARTICIPLES.

In Latin poetry there appears an enallage of the past for the present participle of deponent verbs: *locutus* for *loquens*, *molitus* for *moliens*, &c. We may discern something of the same kind in the languages derived from the Latin. Thus the Spaniards have "hombre *atrevido*," &c.; the Italians, "huomo *accorto*," &c.; the French, "homme *réfléchi*," &c.; and perhaps our own "well-*read* man" is of the same kind.

Spenser, who so frequently follows Virgil in his language, seems to have adopted this practice among others. Thus we meet in him with:

"Her *fayned* paramour, her *forced* guest."
*Faerie Queene*, iv. 1, 36.

"Whose *scoffed* words he taking half in scorn."
*Ib.* 2, 6.

"That rascal many with *unpitied* spoil."
*Ib.* v. 2, 65.

Perhaps we might venture to assert the same of Shakspeare himself, who has —

"Two *traded* pilots, twixt the dangerous shores
Of will and judgement."
*Troilus and Cressida*, Act II. Sc. 2.

"I cannot do it better than in gyves,
Desired more than *constrained*."
*Cymb.*, Act V. Sc. 4.

"I'll fill these *dogged* spies with false reports."
*K. John*, Act IV. Sc. 1.

Be it as it may with respect to these passages, there are two others which can attain to sense only on this principle, unless we consent to alter the text a little, a procedure so abhorred by all true believers in the infallibility of the old printers. They are these:

"All plumed like estriches that with the wind
. . . . . .
*Bated* like eagles having lately bathed."
1 *Hen. IV.*, Act IV. Sc. 1.

It will be seen that I assume a line to be lost here; and if Mr. Collier's corrector had discerned it, he might possibly have filled up the *hiatus* after this fashion:

"Are fluttered, as they speed along the plain."

Most editions, it is true, read "*wing* the wind;" but he was a sore zoologist that made this correction; for he might as well have said that a greyhound as that an ostrich winged the wind. It was not altogether fair to seek to make Shakspeare guilty of such ignorance; had *wing* been in the original text, it would have been a different matter. This however is all by the way: the real difficulty is in *bated*, evidently the past part. of the verb *to bate*; which, in falconry, signified to flap the wings in order to dry them after bathing. Is it not then quite clear that to give sense to the passage, we must either take *bated* in the sense of *bating*, or change it to *bating?*

"When I have decked the sea with drops full salt,
Under my burden *groaned*,"

*Tempest*, Act I. Sc. 2.

It is thus it must be pointed, as it is parenthetic, and there are three ways in which it may be reduced to sense. One is to take *groaned* in the sense of *groaning*; another to read *groaning*, and a third to read in the first line *who* for *have*. In this last case it may be observed, that this use of the compound for the definite preterite is very rare. I cannot recollect another instance of it in Shakspeare; but I have met with the following in the *Knight of the Burning Pestle*:

"Whom I have made my own when all forsook him."
ii. 8.

In the same scene of the *Tempest*, we have—

"Was the first man that leaped, *cried* Hell is empty;"

which may be a case of the same kind.

Thos. Keightley.

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## Minor Notes.

*Early Notice of Temple Bar.*—In the accounts of the Escheator for Middlesex for 1-2 Edward III. is the following entry:

"De exitibus quorundam tenementorum extra barram Novi Templi London, in eodem Comitatu que fuerunt Thome nuper Comitis Lancastrie."

Templar.

*Cripplegate.*—I find the following Norwegian legend quoted in *Forest Scenes in Norway and Sweden*, by the Rev. H. Newland, London, G. Routledge, 1854:

"There was a man in Walland so great a cripple that he was obliged to go on his hands and knees, and it was revealed to him that if he should go to St. Olaf's Church, in London, he should be healed. How he got there I cannot tell you; but he did, and he was crawling along and the boys were laughing at him, as he asked them which was St. Olaf's Church, when a man dressed in blue, and carrying an axe on his shoulder, said, 'Come with me, for I have become a countryman of yours.' So he took up the cripple, and carried him through the streets, and placed him on the steps of the church. Much difficulty had the poor man to crawl up the steps; but when he arrived at the top, he rose up straight and whole, and walked to the altar to give thanks; but the man with the battle-axe had vanished, and was never seen more; and the people thought it was the blessed St. Olaf himself, and they called the place where the cripple was found 'Cripplegate,' and so they tell me it is called to this day."

Henry Kensington.

*Montgomery's "Incognita."*—The exquisite stanzas bearing this title will be remembered by every reader of Montgomery's poems. The lines comparing the dead to stars "unseen by day," was often in the mouth of Moore: but my present purpose is less the poem than the picture to which it refers. The poet first saw this portrait of an "Unknown Lady" at Leamington, in Warwickshire, from whence it came into his own possession, and adorned his drawing-room at "The Mount, near Sheffield," till the time of his death; after which it passed into the possession of his niece, Mrs. Foster, of Artillery Road, Woolwich, who, I am sure, would be glad to show it to any artist or other gentleman taking an interest in the subject. Of the artistic merits of the picture I am incompetent to speak, beyond my intimate knowledge of the fact that the poet's admiration of its quiet beauty was justified by the opinion of good judges. As it is now within such easy reach of London, I would fain hope that some person seeing it will be able to identify the artist, if not the subject, supposed to have been one of the Knightly family.

N. D.

*Fire-arms of a Highland Laird in* 1716.—After the suppression of the rebellion in 1715, a disarming act was passed, but very imperfectly executed. The following is the return made by a loyal Highland proprietor, brother of Duncan Forbes, afterwards Lord President of the Court of Session:—

"John Forbes of Culloden, Esquire, 162 guns, valued at 96*l.* 14*s.* 2*d.*; 7 guns without locks, 1*l.* 17*s.* 4*d.*; 2 gun barrels, 4*s.* 6*d.*; 5 side pistols, 2*l.* 10*s.*; 21 swords, 4*l.* 9*s.* 6*d.*; 1 target and 1 Dane's axe, 12*s.*; total, 106*l.* 7*s.* 6*d.*"

Fs.

*A Primitive, Cheap, and Useful Barometer.*—

"On board the Mexican steamer is a barometer of the most simple construction, but of the greatest accuracy. It consists only of a long strip of cedar, very thin, about two and a half feet in length, about an inch wide, cut with the grain, and set in a block, a foot thick. This cedar strip is backed or lined with one of white pine, cut across the grain, and the two are tightly glued together. To bend these when dry is to snap them, but on the approach of bad weather, the cedar curls over until the top at times touches the ground. This simple instrument is the invention of a Mexican guitar maker, and such is its accuracy, that it will indicate the coming on of a 'norther'

for full 24 hours before any other kind of barometer known on the coast." — *Mobile Register*, March 1, 1857.

W. W.

Malta.

*The Sound Dues.* — I do not know exactly the antiquity, as a payment to the King of Denmark, of what are called the Sound Dues. If the following short passage in the *Itinerarium Willelmi de Worcestre*, published by Nasmith, may be relied upon (p. 316.), they are of no older date than the fifteenth century:

"Elsynburg } sunt duo Castra ex opposito parte maris
Elsyngnore } . . . . . scituatæ per duo miliaria distancia in patria vocata Seland; et regina Philippa fecit Statutum quod omnis navis, transiens intra castella super aquam Maris vocatam Nortesounde, solvet quælibet navis unum Utre auri Regi Denmark pro tributo, et salvo velabit, aliter enim Navis forisfactus regi."

Philippa here alluded to was the youngest daughter of our Henry IV., who was sent into Denmark in the year 1405, the fifth of her father's reign, and there espoused Eric X.

Walsingham, p. 418., under that year, says:

"In festo Conceptionis Sanctæ Mariæ, domina Regis filia præconis voce proclamata est Regina Daciæ, Norwegiæ, Suauiæ sive Sueciæ, in præsentia nuntiorum qui eam venerant petituri."

Hall puts this marriage in Henry's seventh year (edit. 1548, fol. 26. b.). He says:

"In this yere Kyng Henry, not onely desiryng newe affinitie with forein princes, but also the preferment of his line and progeny, sent the Lady Phylip, his yonger doughter, to Ericke kyng of Denmark, Norway, and Swethen, which was conveighed thither with great pompe, and there with muche triumphe maried to the said kyng, where she tasted both welthe and wo, joye and pain."

H. E.

"*The Child of France.*" — As it may be asked some years hence, why the above term was applied to the Imperial Prince, M. De Villemain's explanation should not be forgotten: "Because he is the grandson of Universal Suffrage." W. W.

Malta.

## Queries.

### THE EARTH'S GYRATION.

In reading over the Commentary of the learned "Davidis Parei in Divinam ad Hebræos S. Pauli Apostoli Epistolam," I made a note of the following illustration of chaps. i. and x.:

"Fundasti terram, h. e. creasti, et sua gravitate, quasi basin universi, immobilem imo loco fixisti. Metaphora ab ædificio: quod fundamento immoto innititur. *Unde falsæ quorundam hypotheses de gyratione terre circa solem refutantur* . . . . Ut enim architectus, ædificaturus domu', primo supponit fundamentum: ita Deus universi fundamentum primo posuit terram." — Ed. Genevæ, 1614.

If the above can be taken as (at that period) a fair specimen of the views of Protestants regarding the gyration of the earth round the sun, our wonder at the charge of heresy being preferred by the Romish Church against Galileo in 1633, in consequence of the boldness of his ideas in physics, must be considerably modified. It would appear that although Copernicus published his system in 1543, yet it was *first* explained to the Germans by Duncan Liddell, who was at one time a teacher at Rostock, and ultimately a Professor at Helmstädt, towards the end of the sixteenth century. Tycho Brahé was contemporary and intimate with Liddell: discussions regarding the earth's gyration must, consequently, have been general and frequent throughout Germany while our author was working at his *Commentary*.

Is it probable that our author, along with other Protestant clergymen, would be the first in their expositions of the sacred text to stigmatise as false the Copernican views regarding the earth's motion? And is it probable, moreover, that the Romish priesthood, in their endeavours to restore Galileo to greater soundness of faith, were, after all, only taking a leaf out of the views of the Reformed Church? Can any of your readers inform me at what time Protestant clergymen in Germany and Britain began generally to adopt the true theory of the earth's motion in their expositions of the Bible? John Husband.

## Minor Queries.

*Mist's and Fog's Journal.* — Is it allowable to ask questions about the *Quarterly Review?* I have been much amused by a paper in the present Number on "English Political Satires," and in the course of his narrative the writer speaks of "*Mist's*, afterwards '*Fog's' Journal.*" Was the Quarterly Homer nodding when he wrote thus, or did the *Journal* — which was once "Mist's," eventually become "Fog's?"

In Timperley's *Encyclopædia* we read of the 1st No. of *Mist's Journal* being published on the 6th Dec. 1714, and that Mist died on the 20th Sept. 1737. The Journal, we know, was subject to severe prosecutions; but had it ceased to appear before 1729, when we read:

"1729, *April* 5, *Fog's Weekly Journal*, No. 28. This paper was written in opposition to the Government, and became so popular that it continued to be published for nearly eight years."?

What say the learned contributors of "N. & Q?" What says Mr. Crossley of Manchester, who probably knows more upon such points of our literary history than any other collector or student of the present day? F. J.

"*Carry me out and bury me decently.*" — Do any of your correspondents recollect to have heard this phrase used as a kind of interjectional exclamation or objurgation? The way in which I

heard it employed seventy years ago was something like this: Some one should tell a story that was either incredible or presumptuous, or somehow displeasing to the auditor, who interrupted him by exclaiming, in an impatient tone, "Carry me out and bury me decently." I suspect it may have been *Irish*, for it was by old Irish people that I heard it used; but it seems so elaborate and strange a style of reprimand that I cannot but suspect that it must have been an *allusion* to some story or circumstance once notorious, but now forgotten. I am almost ashamed at throwing up such a *straw*, but I confess I have a curiosity to know whether it could have had any meaning. C.

*Ehrenbreitstein.* — When did this name originate, as applied to the castle on the Rhine, and is there any reason for the application, legendary or historical? A. C. C.

*Glastonbury Chronicles, Meaning of a Passage in.* — In the margin of William of Malmesbury's *Antiquities of Glastonbury*, edited by Thomas Hearne, there is the following note (p. 70.), in reference to a piece of the true cross that had been given by King Alfred to that monastery; and in the handwriting, Hearne thinks, of Gale the antiquary:

"Hoc ipsum lignum, intra biennium hoc, in manu cujusdam sacerdotis R. deprehensum fuit; Regique delatum Carolo, ipse cuidam ex Conn. ss. n. Portsmouth, dedit, anno D. 1680."

I am at a loss to know the exact meaning of *Conn. ss. n.*, and should be much obliged to any of your readers who would give me a solution. I am inclined to *think* that it means that the king gave the relic to one of the *relations*, one of the *attendants*, or one of the *confessors* of Louise de Querouaille, Duchess of Portsmouth; but it is the *exact meaning* of these abbreviations that I am in search of. Henry T. Riley.

*Matthæi Sutlivii de Presbyterio.* — Can any one of your contributors tell me whom Sutcliffe means by "*Italus ille*," as the writer of a Puritanic treatise *de Politeia Civili et Ecclesiastica?* —

"Italus ille," writes Sutcliffe, "quod reliqui timidius, illud apertè et nullâ circuitione usus professus est nihil esse debere principibus cum Ecclesia administratione negotii."

M. W. J. A.

*Westcot, Smith, and Lee Families.* — An old correspondent would feel thankful for any information respecting either of the above mentioned families.

A member of the Westcot family emigrated to America some time during the great rebellion; and prior to, or after his departure, married Christiana, daughter of William Smith of Amwell.

I am also anxious to know the pedigree of Samuel Lee of London, who was a petty officer in the war of the American revolution, and was with the English army at the battle of Lexington.

Pedigrees, or information too voluminous for insertion in "N. & Q.," may be sent to me direct.

D. M. Stevens.

Cincinnati, Ohio, April 17, 1857.

*Mathematical Query.* — Who first denoted the sine, cosine, tangent, &c., of an angle A by the abbreviations sin A, cos A, tan A, &c.? Dean Peacock and Sir David Brewster ascribe the introduction of this notation to Euler. (*Report of the 3rd Meeting of the Brit. Association*, p. 289.; *Life of Sir Isaac Newton*, vol. i. p. 349.). Dr. Olinthus Gregory, on the contrary, ascribes it to Thomas Simpson (*Hints on Mathematics*, p. 114.)

J. W. S.

*Old Philænium.* — Jeremy Taylor, in his sermon on the Primate of Ireland, speaks of the ruins of Pompey's theatre, and "the beautiful head of old Philænium." Who was "old Philænium?"

G. P.

*Ancient Tenure.* — In Blunt's *Ancient Tenures* is the following passage: —

"Stanhow,

"Johanna quæ fuit uxor Johannis King tenet quandam Serjantiam in Stanhow in Com. Norf. Serjantiam custodiendi unum *Bracelettum deymerettum* Domini Regis."

I should be glad to know what it was Johanna had to keep. C. de D.

"*Letters from Buxton.*" — In a passable imitation of the *Bath Guide*, entitled "Letters from Buxton, London and Buxton, 1786," are the following lines:

"The *Ancient* would own himself wanting in *nous*,
When he said that two thieves could not thrive in one house,
Could he get a day-rule from Elysium and look
At our foot-boy and scullion, our butler, our cook,
In concert, and knavish as lodging-house cats,
*Bell's* Calvinist mermaids, or *Robinson's* rats."

The Ancient? Bell? Robinson? W. S. P.

Dunchurch.

*Order in Council for regulating the Trade with Spain during a Time of Restraint.* — In the Cotton Library (Vespasian, c. xiii. No. 98. p. 318.) is an article described in the Catalogue as —

"An Order of Council settling the Mode of Trading to the Island of Guernsey with English Goods for the Return of Spanish Goods."

The paper has no date or endorsement. The names subscribed to the order are: —

"E. Clynton. Wm. Howard.
Fr. Knollis. Wa. Myldmaye."

The order, after reciting a petition from "*the Merchauntes trading Spayne*," praying "that they may be permitted to trade into the Island of

Guernezey with English commodyties, for the retorne of Spanyshe commodyties during the time of this present restreynt," proceeds to make certain regulations. The first of which is —

"That every subject of the Queene's Majesty maye shippe and transport to the Island of Garnesey out of this realme in English vessels all manner of commodyties of this Realme usuallie shipped for Spayne, Portingall, and Fraunce, except such as be prohibited by the Lawes of this Realme."

For the due observation of the order, certain authorities are given to "*John Marshe*, Esquier, Governor unto the Company of the Merchaunt Adventurers, *Thomas Aldersey*, *William Towersonne*, and *Richard Boudler*, Merchaunts adventurers; *Robert Love*, *William Wydnell*, *Thomas Bramley*, and *Richard Stap*, Merchaunts trading Spayne."

There is a proviso containing a saving in favour of goods shipped under certain *former orders*.

Query, What is the date of this order? Am I correct in supposing it to be 1571? MELETES.

"*Pupilla Oculi.*" — I have a MS. copy of J. de Burgh's *Pupilla Oculi*, of about the beginning of the fifteenth century. He was rector of Collingham in 1385, and Chancellor of Cambridge.

1. Did he write any more books?
2. The colophon of my MS. is "Hunc tractatum compilavit Johannes de Burgo, rector ecclesiæ de Collingham: cujus animæ propitietur Deus. Amen." Does this occur in the printed copy by Hopyl, 1510?
3. The book has belonged to various *Welchmen*, but more anciently to some church. "Iste liber pertinet ecclesiæ Sancti Sainellio (or Daniellio)." Is there any church in Wales dedicated to S. Daniel, or one of a similar name?

J. C. J.

*Bolton Abbey.* — On the west front of Bolton Abbey, built by Prior Moone in 1520, there are two sculptured quadrupeds. Do they represent the *greyhounds* who pulled the "*Boy of Egremond*" into the "*strid*," or *wolves*, in honour of Earl Hugh *Lupus?* Mr. J. H. Dixon, in his *Stories of the Craven Dales*, thinks they are the arms of *William de Meschines* (*i. e.* de mes *chiens*); but this cannot be, unless his arms were different from those of his elder brother *Ranulph*, who succeeded his cousin Richard, only son of Hugh, in the earldom of Chester, which were "Or, a lion rampant, his tail erected, gu." Those of Hugh Lupus were "Az, a wolf's head erased, ar."

R. W. DIXON.

Seaton Carew, co. Durham.

*Passage in Malebranche.* — In a *Letter to Dr. Priestley*, London, 1789, is the following: —

"Malebranche held rightly that as spirit preceded matter, all the qualities of spirit must also have been more ancient than those of matter; and, consequently, that the affections, morals, volitions, thoughts, truth, care, memory, feeling, were before length, depth, breadth, and solidity."

The reference to Malebranche is rather wide. Can any of your correspondents furnish me with a closer to the original? H. S.

Edgbaston.

*Hyman Hurwitz.* — Where can be obtained any particulars relative to Hyman Hurwitz, who, in 1820, published *Vindiciæ Hebraicæ; or a Defence of the Hebrew Scriptures, as a Vehicle of Revealed Religion, &c.?* J. W.

Barton-on-Humber.

*Author of "Anti-Sanderus."* — Who was the author of *Anti-Sanderus*, 4to., Cantab., 1593? Was Dr. William Covel, or Cowell, the author? It is not mentioned in the list of his works given by Watt. YK.

*Line in Chaucer.* — Some of your readers may possibly be well enough acquainted with Chaucer to tell me where a line of his is to be found containing the words, "Keep the narrow path," or "Keep the highway." I am certain of the sense, but not of the exact words. K. I. C.

*Ghost Stories wanted.* — I shall be glad to be referred to any account of the ghost of James Simpson, a stocking-weaver, which appeared at Manchester about forty years ago, and predicted something about the spots in the sun. Also of a ghost which appeared recently at Tew. T. B.

*Omnium Gatherum.* — Does any body know when, and by whom, the term "Omnium gatherum" was first used in print? I think I know myself, but I should be glad to exercise other people's ingenuity first of all. H. L. J.

*Tolbooth.* — Will any of your philologists give me the derivation of this word? I had thought that the use of the term was confined to Scotland, but in Strype's *Life of Whitgift*, vol. i., it occurs in the following extract from the Register of the University of Cambridge, A.D. 1572, Jan. 27.:

"Johannes Browning, M.A., et socius collegii S. Trinitatis per D. Vice-Cancellarium, de assensu præpositorum scil. D.D. Pearne, Hawford, Kelke, Mey, Whitgyfte, Harvey, Shepherd, Goade, Aldriche, committitur carceri le Talbothe eo quod prohibitur p. D. Whitgyfte deputatum D. Vice-Cancellarii ne concionaretur, quia accusabatur de suspicione corruptæ doctrinæ per ipsum prolatæ, eâ tamen prohibitione non obstante concionatus est."

M. W. J. A.

*To be worth a Plum.* — Can anyone furnish an explanation of this expression? The word *plum*, in the usually received acceptation of 100,000*l.*, first came under lexicographical cognizance, I believe, in Johnson's *Dictionary*. He speaks of it as used "in the cant of the city," and gives quota-

tions from Addison, Prior, &c., to show how the word was employed. No one of these quotations, however, indicates the amount, nor gives the slightest notion of the origin of the peculiar application of the word. Thus Prior says:

"The miser must make up his plum,
And dares not touch the hoarded sum."

Richardson (*sub voce*) intimates that no explanation of the origin of the phrase can be given, but in the *Supplement* lately published, he hazards the supposition that it means "(perhaps) a *plumper*, a *plump* sum." In Mandeville's notes on his *Fable of the Bees*, I find a passage which slightly modifies the notion conveyed, by transferring it from the possession to the possessor. "If an ill-natured miser who is almost a *plumb*, and spends but fifty pounds a year," &c. — P. 83.

LETHREDIENSIS.

"*The Heraldry of Nature.* — Who was the author of *The Heraldry of Nature?* date 1785 — a satirical peerage. ANON.

*Rev. — Naylor, a Beneficed Clergyman in Nottinghamshire.* — I wish to find the Christian name and benefice of a clergyman of the name of Naylor, who held a living in the county of Nottingham in the first quarter of the seventeenth century. How is this information to be obtained? Perhaps the clerical readers of "N. & Q." in the county of Notts will kindly consult their registers for the name. Henry Patrick, the father of Bishop Symon Patrick, married the daughter of this Mr. Naylor, about the year 1625. A. TAYLOR, M.A.

*Mr. Carbier.* — Narcissus Luttrell (*Brief Historical Relation*, vi. 199.) noticing the embarcation of the Morocco ambassador under the date of August 7, 1707, says:

"The captain of the ship takes with him one Mr. Carbier, a Cambridge schollar, and a great proficient in the Oriental languages, who goes under her majesties protection to improve himself in the Arabick."

Any further particulars respecting Mr. Carbier will be acceptable to

C. H. & THOMPSON COOPER.

Cambridge.

## Minor Queries with Answers.

*Alchemical and Cabalistic Lore.* — I shall feel obliged by any of your correspondents affording me information as to works, in any language, published on alchemy and the Cabala, or kindred subjects. Some, of course, I am already acquainted with; but I am desirous of obtaining all the information I can on these subjects. T. LAMPRAY.

[We will venture to refer our correspondent to Schmieder's *Geschichte der Alchemie*, 8vo., Halle, 1832, for much information on the subject of alchemy. For lists of works on kindred subjects, he cannot do better than consult the *Bibliotheca Magica et Pneumatica* of Dr. J. G. T. Grässe, published at Leipsic in 1843, and the six volumes of Horst's *Zauber-Bibliothek*, Mainz, 1825.]

"*O Sapientia.*" — If this be the first of *seven* anthems preceding Christmas, why is the day set for December 16 in the Anglican calendar? The last of the *seven*, by this arrangement, falls on December 22. Are these anthems used in the cathedrals of England, or anywhere else, in *public* service? A. C. C.

[The greater antiphons (seven in number) in the Roman calendar are commenced on December 17, and said in the following order up to the 23rd, the day before Christmas Eve: — 17th. O Sapientia. 18th. O Adonai. 19th. O Radix Jesse. 20th. O Clavis David. 21st. O Oriens Splendor. 22nd. O Rex Gentium. 23rd. O Emmanuel. The Anglican calendar, however, following the Sarum use, commences them on December 16, and ends with the 23rd, probably omitting the 21st, St. Thomas's festival. See Martene, *De Antiquis Ecclesiæ Ritibus*, lib. iv. p. 90., edit. 1788. A metrical version of these antiphons will be found in *The Church Hymnal* (Bell and Daldy), and an English translation, with the old Church music, has been published in the *Book of Introits*, 1847 (Burns). See also *The Church Hymn and Tune Book*, by W. J. Blew, M.A., and Dr. Gauntlett, 4to. 1852.]

*Postage and Bill Stamps.* — Who invented the plan of punctured divisions in the sheets of stamps, and what price was given for the patent?

A. A. D.

[The machine was invented by Mr. Henry Archer in the autumn of 1847, and on the 5th August, 1853, a vote of 4000*l.* for Archer's Patent Perforating Machine was agreed to, and appears in the Finance Accounts laid before Parliament in 1854, p. 114., as having been voted and paid "for the Purchase of the Right of the Patentee of the Invention of a Machine for the Perforation of Postage Labels, &c."]

*Watling Street: The Milky Way.* — Chaucer, in his "House of Fame," ii. 427., says:

"Lo there! (quod he) cast up thine eye,
Se yondir, lo, the galaxie,
The whiche men clepe The Milky Way,
For it is white, and some parfay,
Ycallin it han *Watlinge strete*," &c.

Whence comes the name *Watlinge strete?* Tyrwhitt's note in the glossary to his edition of *Chaucer*, —

"*Watlinge street*, name of an old street in London,"

is pure nonsense. F. A. LEO.

Berlin.

[Watling Street is the name of one of the four great roads by which the southern part of Britain was formerly traversed. They are named in the Anglo-Saxon Laws, *Watlinga Stræte*, which runs from the coast of Kent through London to Cardigan; *Fosse*, leading from Cornwall to Lincoln; *Hikenilde Stræte*, leading from St. David's to Tynemouth; and *Erminge Stræte*, which runs from St. David's to Southampton. The *Milky Way* is called *Watling Street*, not only by Chaucer, but by the author of *The Complaynt of Scotland*, who speaks of the comet as appearing "oft in the quhyt circle, called cir-

culus lacteus, the quhilk the marynalis callis *Vatlant street,*" and Gawin Douglas, in his Virgil, speaks of—

"*Watlingstrete,* the Horne, and the Charlewane."

See for much curious dissertation and learning on this subject, Grimm's *Deutsche Mythologie,* 1st edit., pp. 242, *et seq.*, 2nd edit. pp. 331, *et seq.* In his first edition Grimm suggests that Watling Street may possibly be a corruption of *vadhlinga strœt* (*via vagantium*), although he never met with the Anglo-Saxon *vadholing,* and so be connected with *eormen street* (*via publica*).]

*Banks and his wonderful Horse.*—Banks and his horse Marocco, after many adventures, were burnt at Rome as magicians, about the beginning of the seventeenth century. Are there any particulars of the trial and execution preserved?—I mean, in English or foreign literature, not the archives of the Roman See.

Shakspeare alludes to this "dancing-horse" in *Love's Labours Lost,* Act I. Sc. 2.; and he is also mentioned by Sir W. Raleigh, Ben Jonson, and Sir Kenelm Digby. HENRY T. RILEY.

[The earliest notice of Marocco's popularity—as we learn from Dr. Rimbault's curious Introduction to his reprint for the Percy Society of *Maroccus Extaticus, or Bankes' Bay Horse in a Trance,* originally printed in 1505,—occurs in a MS. copy of one of Dr. Donne's Satires, dated 1593, preserved in the Harleian MS., No. 5110. Dr. Rimbault there tells us, that after travelling through various countries exhibiting his wonderful beast, Bankes was induced to visit Rome; and there, according to the evidence of the author of *Don Zara del Fogo* (p. 114.) both man and horse were burnt, by order of the Pope, for wizards. This work was printed in 1656, but is believed to have been written many years earlier. Dr. Rimbault does not mention the existence of any particulars of the trial.]

## Replies.

### THE SIBYLLINE VERSES.

(2nd S. iii. 269.)

A READER pays me the compliment of quoting my *History of Egypt* (vol. ii. p. 167., 3rd edit.), about the names given to the Roman Emperors in the "Sibylline Verses," and asks for further information as to the help which they give us in explaining the number of the beast in the Book of Revelation. I am happy to give my opinion in answer.

It is usual, in the attempts to unravel the mysterious meaning of the number, to suppose that every letter in the name of the beast was to be taken as a numeral, and that these numerals were to be added together; and in order to solve the problem, were to amount to 666, the number required. But this is not the way in which numerals are used in the "Sibylline Verses" to denote the names of the Roman Emperors. The number there means the initial letter of his name; and this, I argue, is the way in which the number of the beast is to be explained in the Book of Revelation. The mystical number there is χξϛ, or 666; or in some MSS. χιϛ, or 616. The former number is supported by the best MSS.; but, in support of the latter, we may remark that in those MSS. in which the number is written in words at length, and therefore less open to errors by the scribe, it is 616. The decypherer must take his choice.

The Greek alphabet has twenty-four letters; but when used for numerals, three others are added. These are ϛ, ϝ, and ϡ. These twenty-seven letters are divided into three classes. The first nine represent the units; the second nine the tens, and the third nine the hundreds. The beast was, I believe, the reigning emperor Vespatian. His name was Flavius Vespatianus Cæsar. Now, to express this name by a number, upon the plan of the "Sibylline Verses," we must find the three initial letters in the three separate classes into which the alphabet is divided: F among the units, V among the tens, and C among the hundreds. This is manifestly impossible. We must, therefore, take some little liberty with the spelling; which is further required by remarking, that there were various ways in use for writing the Roman names in Greek letters. Vespatian sometimes began with a B, and sometimes with the diphthong OU. With the first name Flavius, we have no difficulty. F is the digamma, or ϛ, equal to 6. For Cæsar we cannot take κ, because that is among the tens for 20; and being the third letter, it must be sought among the hundreds. We take therefore χ, *ch*, equal to 600. For Vespatianus we cannot take B, because that is among the units. We might take ο, equal to 70. But the writer has chosen ι, equal to 10; and while writing in Greek, was contented to spell this Roman name Flavius Ispatianus Chæsar. Your readers may perhaps think that the name of Flavius Vespatianus Cæsar does not very exactly satisfy all the conditions required. Perhaps not. But I argue, on the authority of the method used in the "Sibylline Verses," that the number which represents the name of the beast represents only the three initial letters of his name, and not, as has been usually supposed, the sum total produced by adding up the whole of the numerals in his name.

SAMUEL SHARPE.

Your correspondent, A READER, who cannot comprehend the allusion made by Mr. S. Sharpe, in his *History of Egypt* (vol. ii. p. 167.), to "the number of the beast in the Book of Revelation" in connection with the first letters of a Roman emperor's name, will find an explanation in Mr. R. W. Mackay's *Rise and Progress of Christianity* (pp. 64—65, note 12.). The pseudo-"Sibylline Verses," according to Mr. Sharpe, contain obscure references to the Roman emperors, whose names are rendered by numbers. Mr. Mackay detects a

similar latent meaning in the 17th chapter of the Apocalypse, and quotes Zeller's *Theol. Jahrbücher* (vol. i. p. 364.) to show "that the Hebrew letters of the words *Nero Cæsar* together make up the mystic number 666." H. G. H.

Gray's Inn.

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SARDINIAN MOTTO: "F. E. R. T."

(1st S. vi. 314. 544., xii. 509.; 2nd S. i. 442. 572.)

Perhaps the following may settle the *quæstio vexata* of the interpretation of the motto. It is an extract from the second book, p. 150., of a very curious work called

"Le Imprese Illustri del Sr Jeronimo Rvscelli, Aggivntovi Nvovam il qvarto Libro Da Vincenzo Rvscelli Da Viterbo, &c. In Venetia appresso Francisco de frácescri Senesi, MDLXXXIIII.," 4to. pp. 496 and 82.

". . . . . essendo cosa certissima, che il Conte AMATO Primo, di Sauvia, passò il mare contra Infideli con le sue genti, ed oltre à molt' altre illustri fattioni, che egli fece à beneficio de' Cristiani, e gloria di Dio, saluò la Religion di Rodi dall' assedio, onde dal gran Mastro di quella Religione fu richiesto, e pregato à voler riceuer l'Arme, ò Insegne di detta Religione. Ed indi quell' ottimo Signore instituè l' ordine de' Caualieri dell' ANNVNCIATA, che è sempre poi durato, e dura in Sauvia, e come afferma il diligentissimo Paradino, ordinò allora con lui quattordici altri de' più nobili, e primi suoi Caualieri, i nomi de' quali furono questi,

"AMATO, Conte di Gineua.
Antonio Signor di Beauiu.
Vgo di Cialon, Signor d'Arlac.
Amato di Gineua.
Giouanni di Vienna, Ammiragli di Frãcia.
Guglielmo di Granzon.
Gugilielmo di Chalamon.
Orlando de Veissi di Borbon.
Stefano, bastardo de la Baome.
Gasparre de Moumeur.
Barli de Foras.
Tennardo de Menton.
Amato Bonnardo.
Riccardo Mussardo, Inglese.

"I detti Caualieri di Sauoia, si chiamano Caualieri dell' ordine dell' Annunciata. E portano per loro insegna dauanti al petto vn pendente con l' imagine della salutatione angelica alla beata VERGINE, madre del Signor nostro. Il qual pendente è attaccato à vn collaro d' oro, tirato à martello in forma di cordella, leggiadramente intralacciata à groppi con le quatro lettere da quattro lati, F. E. R. T. come si vede in questo disegno. [An engraving of the collar is here given.]

"Le quai lettere vogliono, che sien principij di parole intere, e che tutte insieme rileuino, FORTITVDO EIVS RHODVM TENVIT. Et

oggi par che s' intenda, che questo gran Signore, di chi è l' Impresa dell' Elefante, sopra la qual si è fatto questo poco discorso, sia in animo di accrescerlo altamente, ed aggiungerli ogni dignità possibile, molto più forse con gli effetti, e con l' operationi di Caualieri, conforme al debito, ed all' intention loro nel seruitio della Religion nostra, che con rendite, ò entrate ociose, con titoli, e con priuilegi d' inchiostro e carta."

Quære, Is anything known of the history of the Englishman, Riccardo Mussardo, above named as the junior knight dell' Annunciata? ERIC.

Ville-Marie, Canada.

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MRS. MANLEY.

(2nd S. iii. 350.)

DR. DORAN appears to have overlooked one record of Mrs. Manley which, if correct, goes a great way to prove that her character has not, hitherto, been held in lower estimation than it deserves. The circumstance I allude to is as follows:

"In 1705 she (Mrs. Manley) was concerned with one Mrs. Mary Thompson, a young woman who had been kept by a gentleman of the name of Pheasant, of Upwood in Huntingdonshire, and then deceased, in prosecuting a suit in Doctors' Commons, on the part of Mrs. Thompson, as the widow of Mr. Pheasant; the object of the suit being to establish her right of dower out of Mr. Pheasant's estates, which were about 1500*l.* a year.

"It appears on the evidence, which is recorded in Doctors' Commons, that Mrs. Manley and Mrs. Thompson were jointly concerned in the prosecution, and that she was to have had 100*l.* per annum for life if it had succeeded.

"They procured one Edmund Smith, a very infamous fellow, and then a prisoner in the Fleet, to forge a marriage entry in the register at a church in Aldersgate Street, which was supported by Smith's swearing himself to have procured the parson who performed the ceremony; and that he, and a Mr. Abson, were present at the wedding. The parson fixed on was one Dr. Cleaver, who appears from the evidence to have been a low and scandalous priest, and, it is believed, the man who married at the Fleet.

"Cleaver and Abson were both dead when Smith was examined.

"The cause was supported by some weak collateral evidence, and was overthrown by the strongest evidence to the wickedness of Smith's character, and by proof that the entry which Smith swore to have been entered by Mr. Pheasant himself, was not in Mr. Pheasant's handwriting; who lived with Mrs. Thompson as his mistress, and not as his wife.

"Upon the whole Mrs. Manley's conduct in this affair shows her to have been a base and wicked woman, capable of suborning perjury and forgery for gain.

. . . . . .

"She passed the remainder of her life with Swift's very good friend John Barber, alderman and printer, as his mistress."

These particulars are extracted from a note to *The Epistolary Correspondence of Sir Richard Steele, Illustrated with Literary and Historical Anecdotes by John Nichols*, 1787, vol. ii. pp. 455, 456.

The account is given as being "well authenticated," and is, besides, so circumstantial that it might easily have been disproved if untrue.

Much as she is deserving of pity for her first misfortune, it did not necessarily oblige her to take to the ill course of life she adopted, and I cannot but think, that the character she was at so little

pains to preserve during her life, has been pretty rightly judged of by posterity. CHARLES WYLIE.

50. Devonshire Street, Portland Place, W.

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WORKMEN'S TERMS.

(2nd S. iii. 166.)

I feel sure that in trades which can boast of any antiquity (and they are numerous), many technical terms of interest, as being connecting links between the present and the past, might be rescued from oblivion by any intelligent and practical man.

The success which has attended the introduction of machinery as a substitute for all kinds of mere handicraft, has year by year made the coinage of new trade terms necessary; and many venerable phrases, in common use but two generations back, are now only remembered by "old hands" when they sigh over their pipes for the good old times before machinery.

The art of the printer has, perhaps, been affected in this way less than most trades, for notwithstanding the wonders of the modern steam press, a large amount of printing is still done by hand alone, and in the same manner as for centuries past; in the composing room, too, what a slight difference would Caxton or De Worde find in the *modus operandi* of the modern compositor, however much they might mourn over his fall in social rank! As a practical successor of those worthies I have made a Note of some terms still in use, and claiming parentage from the educated workman or ecclesiastical patron of the first English printing house.

*Justification.* — No word is more common among English printers, and in its technical application it has a curious analogy to the theological meaning of the same word. All the lines in a column of type have to be made by the compositor of one fixed length, whatever their appearance when printed may be; and when the words in a line fall naturally so, that line requires no "justification;" but not fulfilling that condition the line so failing has to be "justified" by the workman, who by adding to or diminishing the space between each word, makes the line faultless in that respect; just as theologians say that a righteousness not his by nature must be imputed to the sinner before he can be looked upon as "justified."

*Pie.* — In the preface to the English Prayer-Book "Concerning the Service of the Church," occurs this sentence:

"Moreover, the hardness and number of the rules called the *pie* was the cause that to turn the book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out."

It is not improbable that before the Reformation the word *pie* was vulgarly applied to anything in great confusion; but however that may have been, it is certain that printers from that time to this have called a mass of confused or overthrown type, *pie*, and by an easy transition anything in confusion is said by them to be *in pie*.

*Chapel.* — This term is applied to the body of workmen in a printing-office when met in conclave, and is probably derived from the fact of the art being first practised in one of the chapels attached to the ancient Abbey of Westminster. The oldest workman is called the *father of the chapel*, and presides when a chapel is *called*, the occasions for which are too numerous to specify. A workman wishing any question settled by the chapel, sometimes gives a quoin with his × on it to the father, as a promissory note that the necessary amount for beer during the debate shall be forthcoming, as nothing is more disgusting to a compositor than a "dry chapel."

*Monk; Friar.* — If a pressman, when he takes a fresh supply of ink on his roller, neglects to distribute it evenly on the ink table, he makes what is called a "monk;" that is, the face of a certain portion of the type is clogged with ink, and makes a black appearance on the sheet. The reverse, when a portion of the type is left unrolled, making when printed a grey appearance, is called a "friar."

These terms evidently carry us back to the clerical connexions of our first printers, several others being referable to Latin or German roots; and should these instances be thought worth any space in the interesting columns of "N. & Q.," I shall be happy to supply two or three more.

EM QUAD.

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OCCASIONAL FORMS OF PRAYER.

(1st S. *passim;* 2nd S. i. 247.)

It is unnecessary to mention the Forms of Elizabeth's reign, as a descriptive list of them, forty-four in number, ranging from 1560 to 1601, is given by the Rev. W. K. Clay, in *Liturgical Services of Q. Eliz.*, Parker Soc., 1847. A perfect copy of No. xvi. in that list, however, was sold by Messrs. Sotheby, on Friday, April 3. I transcribe the item from their Catalogue, as it is worth preserving in "N & Q.:"

"570. Order for Prayer and Thankes-giving (necessary to be used in these dangerous Times) for the Safetie and Preservation of Her Majesty and this Realme, *black letter. Extremely rare if not Unique.* 4to. Deputies of C. Barker. n. d. (1580.)

"*** The Editor of the Occasional Forms, published by the Parker Society, did not discover a perfect copy. He supposed that the whole Form consisted only of the first Prayer, and that it was an independent publication, commencing with A. iii. '*the fly-leaf and title being gone.*'

The Prayer, however, is only a portion of a Form. The first sheet runs on and takes in part of a Psalm. As all the ordinary repositories were searched by the Editor of the Parker Society volume, it may be presumed that this is the only perfect copy at present known."

If such be the case it would be very desirable to see it in print, if possible, in fac-simile.

I add the following Forms of Prayer to the lists already given in "N. & Q.," compiled from some additions to my own collection, from the Catalogue in which the above occurred, and incidental notices of them in books, &c.:

1611. ——— For Drought.
* 1625. A short Forme of Thankesgiving to God for staying the contagious sicknesse of the Plague. Woodcut border. Black letter, p. 19. Printed by Norton & Bell.
1642. ——— Warre.
* 1662. Thanksgiving. May 29. Anniversary of Charles II.'s Accession.
* 167¾. Fast. Feb. 4—11. To implore God's blessing on His Majesty, and the present Parliament.
1681. ——— Success of the Christian arms against the Turks.
* 1685. Feb. 6. Accession Service of James II.
* 1686. Sept. 12. Thanks: for the Prosperity of the Christian Arms against the Turks, and especially for the Taking of Buda.
* 1688. Prayers to be used during Publick Apprehension of Invasion [ordered Oct. 11th]. Holy-Rood-House. Printed by Mr. P. B., Printer to His Most Sacred Majesty, for His Royal Household, Chapel and Colledge.
* 168⅜. Jan. 31.—Feb. 14. "Thanks to Almighty God for having made His Highness the Prince of Orange the Glorious Instrument of the Great Deliverance of this Kingdom from Popery and Arbitrary Power." This Form was drawn up by the Bishops of London, Rochester, Norwich, Ely, Chichester, Gloucester, Bath and Wells, Peterborough, Lincoln, Bristol and St. Asaph, by command of the Peers. In the Savoy. Printed by Edw. Jones, 1688.
1689. Jan. 28—31. For the Prince and Princess of Orange.
1690. A Form (Nonjuring. Vid. Macaulay's *England*, vol. iii. pp. 658—661.) of Prayer and Illumination for God's blessing upon His Majesty and his Dominions, and for removing and averting of God's Judgments from this Church and State.
1696. ——— During King's Absence.
170⅞. Apr. 4. Fast for Preservation of the Protestant Religion, and Peace.
1701. Dec. 19. Ditto for the averting of God's Judgments.
1702. Apr. 11. Prayer. To be used during the War.
1703. Prayer. Against Wind and Storms, to be used daily till the Fast Day, Jan. 12.
1704. Fast. Jan. 12.
* 1704. Thanksgiving. Mar. 8. Anniversary of Queen's Accession.
1704. Ditto. Sept. 7. Victory of Blenheim.
1705. Thanksgiving. Mar. 8. Anniversary of Queen's Accession.
1705. Fast. Apr. 4. War.
1706. Ditto. Mar. 20. War.
1707. Ditto. Jan. 14. War.
1707. Ditto. Apr. 9. War.
1709. Thanksgiving. Nov. 22. Victory of Marlborough at Blarognies.
1710. Fast. Mar. 15. War.
171½. Ditto. Jan. 16. War.
1715. Thanksgiving. ——— ———
1723. Ditto. Apr. 25. Delivery from Plague.
1728. Ditto. June 11. Accession of Geo. II.
* 1739. Fast. Jan. 9. War.
* 1740. Prayer to be used every day after Prayer in time of War.
1741. Prayer. Sept. 2. For the dreadful Fire of London.
1745. Prayer to be used every day after Prayer in time of War and Tumults.
1745. Fast. Dec. 18. War.
1746. Ditto. Jan. 7. War.
1747. Thanksgiving. Feb. 17. For Blessing on Arms.
* 1748. Prayer to be used every day during the present Mortality amongst Cattle.

[This was the murrain often alluded to in the present apprehension of a similar scourge. It was introduced in 1745 by means of two Calves from Holland. Over 40,000 head died in the second year after its introduction in Nottinghamshire and Leicestershire alone. In this year remuneration was given for 80,000 head, while twice as many more, according to the report of one of the Commissioners, died of the malady. For some years it was equally fatal, and did not entirely cease till 1759.]

* 1749. Thanksgiving. Apr. 25. Peace.
1753. Prayers. Sept. 2. For the dreadful Fire in London.
1758. Fast. Feb. 17. War.
1758. Thanksgiving. Aug. 20. Capture of Louisburg.
* 1759. Fast. Feb. 16. War.
* 1759. Thanksgiving. Feb. 18. Cease of Distemper in Horned Cattle.
* 1759. Ditto. Aug. 12. Victory of Dodenhausen, near Minden.
* 1761. Coronation of Geo. III. and Queen Charlotte.
1761. Thanksgiving. July 26. Capture of Pondicherry, Belle Isle, and Dominica, and for Successes in Germany.
1779. Fast. Feb. 10. War.
* 1796. Thanksgiving. Abundant Harvest.
* 1797. Fast. Mar. 8. Preservation against Anarchy.
1800. Fast. —— Dearth.
* 1801. Thanksgiving. Apr. 19. For the King's Recovery.
* 1804. Ditto. Feb. 26. Upon the prospect of King's Recovery.
* 1804. Fast. May 25. War.
* 1804. Thanksgiving. Supplementary to the above—to be used instead of the Prayer, "O Lord God of our Salvation," &c., for the King's Recovery from Sickness.
* 1809. Thanksgiving. Oct. 25. For Protection to the King during a long and arduous Reign.
* 1811. Fast. Mar. 20. War.
* 1815. Thanksgiving. July 2. Victory of Waterloo.
* 1821. July 17. Coronation Service of Geo. IV.
* 1830. Prayer for Tranquillity.
* 1831. Sept. 8. Coronation Service of William IV. and Queen Adelaide.
* 1832. Fast. Mar. 21. Pestilence.
* 1832. Prayers during Continuance of Disease.
* 1833. Thanksgiving. Apr. 14. Cessation of Disease.
* 1837. Prayers during King's Indisposition.
* 1857. Apr. 12. Thanksgiving. Birth of Princess.

Note. Of those marked (*) I have copies.

E. S. Taylor.

PHOTOGRAPHIC CORRESPONDENCE.

*Optical and Photographic Inquiry* (2nd S. iii. 375.) — A tower or spire is observed to be ordinarily less illumined towards its upper portion than at its middle and base. This is a phenomenon perfectly well known to artists and those acquainted with the rudiments of optics.

Your correspondent Henri, finding this phenomenon duly represented in a photograph, discusses the probable cause with some friends. He gives it as his own opinion that the result is an optical deception, arising from the effects of contrast.* The upper portion of the spire being surrounded by the bright sky, he thinks, appears darker, by contrast, than the lower, which is in juxta-position with the rest of the building. This theory the photograph itself will disprove; for it will show, or ought to show, that the upper part is actually darker than the lower, and this appearance consequently cannot be the result of an optical illusion.

The opinion of your correspondent's friends, that it "is an atmospheric effect alone, arising from the atmosphere being more opaque as it gets higher from the earth," is entirely opposed to fact; as the higher we ascend in the atmosphere the clearer it becomes, till on lofty summits the rays of the sun are painfully intense, and the sky appears of a deep blue colour, the natural result of a rarefied atmosphere. However, this is probably not what was intended by your correspondent's friends; the intended assertion, I apprehend, was, that the upper part of the spire being further removed from the eye than the lower, a greater thickness of atmosphere intervenes, and a diminution of light is the natural result. This theory, however, is not borne out by the circumstances of the phenomenon in question; for, according to it, the light upon the spire ought to diminish gradually and uniformly from the base to the summit, which is certainly not the case; for, though there is not any well-defined line of demarcation between the two, the lower two-thirds of the spire or tower will, ordinarily, be decidedly in light, and the upper third as decidedly in shadow.

The true cause of the phenomenon is this. It will be found that it is only on a bright, or at least a moderately bright day, that it is seen at all. On a dark day the tower will present a uniform tint. On a bright day the light which illumines the tower will, of course, not be diffused light alone, but will proceed from the neighbourhood of the sun, and therefore will strike the tower, and be reflected thence to the eye of the spectator *at a particular angle*, which angle will, of course, vary with the hour of the day. A little consideration will show that, at the elevation from which a tower or spire are ordinarily seen, the full light which impinges on the upper part will be reflected over the head of the spectator, and cannot therefore reach his eye; while, for the same simple reason, if the eye, preserving the same horizontal distance from the lower as before, be elevated so as to view it a little below the level of the top, the upper two-thirds will be in full light, and the lower one-third in comparative shadow. H. C. K.

—— Rectory, Hereford.

* This subject has been well treated by M. Chevreul, in his work on *Colour*, translated by Charles Martel. Longmans, 1854.

## Replies to Minor Queries.

*Thomas Cæsar* (2nd S. iii. 328.) — Although I cannot answer Mr. Foss's Query, by telling him with any certainty who was the Thomas Cesar (for that was the spelling according to the Record) who was imprisoned in the Marshalsea by James I., July 18, 1609, I have found a document that proves there was another Thomas Cesar besides the baron, who possibly might be the man.

By a Patent dated June 23, 7 Jac. 1609, Thomas Cesar, one of the king's servants, is appointed to the office of Keeper of the Clock to "our dearest son the Prince," on account of the "cunning and experience which we have found in our said servant in the profession of keeper of clocks;" with a salary of 2*s.* a day, and an allowance of 3*l.* 6*s.* 8*d.* for a livery yearly.

While that this Cesar was very soon removed from his office of Clock Keeper to the Prince is clear from the fact that, in the list of Prince Henry's household, published in the *Regulations of the Royal Households*, p. 310., by the Society of Antiquaries, dated May 9, 1610, the name of the "Clocke Keeper" is Emanuel Bull. This adds to the probability that the former holder, Thos. Cesar, was the man who had been arrested at Whitehall, and was still in the Marshalsea.

Mr. Foss shows that the person imprisoned could not have been the baron; and if he will look among the Additional MSS. in the British Museum he will find additional confirmation. An undated letter (12497, No. 406.) but inscribed Wednesday morning, from the Rev. D. Crawshawe, of Chancery Lane, is indorsed by Sir Julius Cæsar, "18 July, 1610. Mr. D. Crawshawe's testimony of my brother Sir Thos. Cæsar's godly disposition that morning he died," and is indexed by Sir Julius in the same manner. This not only shows that Lodge's account of Sir Thomas's death is erroneous, but accords with the appointment of another Cursitor Baron in Michaelmas Term, 1610. Wm. Durrant Cooper.

81. Guilford Street.

*Nag's Head Consecration* (2nd S. iii. —.) — This fable is, I believe, rejected now by the leading Romanists, and therefore needs no further refutation. But I do not remember to have seen it stated that, even had it been true, we still have the succession in the Church of England. For it appears from the register at Lambeth, as quoted in Percival's *Apology for the Apostolical Succession in the Church of England* (which I shall be happy to *lend* to the Rev. W. Fraser if he fail in procuring it otherwise), p. 183., that Mark, Archbishop of Spalatro, was one of the six consecrators of Nicholas Felton of Bristol, and George Monteigne of Lincoln, both of whom assisted to consecrate Archbishops Williams of York and Laud of Canterbury, and to whom the first twenty bishops consecrated in Charles II.'s reign, and without doubt all the rest, can trace their succession.

Moreover, the Nag's Head Consecration, if true, would not invalidate the Irish succession. And in four or five cases Irish bishops have assisted in consecrating English bishops. And both Williams and Laud's succession may be traced to Christopher, Archbishop of Armagh, who in 1616 was one of the consecrators of Thomas Morton, Bishop of Chester, and afterwards of Durham. It is not a little remarkable that Irish bishops should have so seldom assisted to consecrate English prelates.

E. G. R.

*Governor Bradstreet* (2nd S. iii. 248.) — In Dr. Wm. Allen's *American Biographical and Historical Dictionary*, 2nd edit., Boston, 1832, at pp. 144. to 147., there are interesting notices of—

1. Simon Bradstreet, Governor of Massachusetts, who died at Salem, March 27, 1697, aged 94 years.

2. Anne Bradstreet, his wife, who died Sept. 16, 1672, aged 60, and of whom John Norton says:

> "Her breast was a brave palace, a *broad street*,
> Where all heroic ample thoughts did meet,
> Where nature such a tenement had ta'en
> That other souls, to hers, dwelt in a *lane*."

3. Simon Bradstreet, Minister of Charlestown, Massachusetts, who died Dec. 31, 1741, aged 72 years.

4. Simon Bradstreet, Minister of Marblehead, Massachusetts, who died Oct. 5, 1771; and

5. John Bradstreet, Major-General in America, who died at New York, Oct. 21, 1774.

Among the clandestine marriages performed in the Savoy Church, Strand, was that of Samuel Huntley, widower, and Catherine Bradstreet, spinster, aged twenty-one, who were thus united on the 15th of February, 1755.

D. B.

Regent Square.

*Old Prayer-Book* (2nd S. iii. 353.) — I observe the inquiries of the Rector of Weston Market with reference to prayers in his Prayer-Book of about 1660, and it may assist his researches into their authority and authorship to mention as follows.

A series which I presume to correspond with his, is appended to the Daily Psalms in my copy of the Common Prayer printed in 8vo. by Robert Barker, in 1615, and another series at the end of Sternhold and Hopkins's version, printed in 1621, which is bound with it.

I add, after collation, that the *first series*, mixed with other prayers, will be found in Elizabeth's Common Prayer-Book of 1559, pp. 246—257., and the *second series*, with the exception of a prayer by St. Augustine, and a Confession of Faith between pp. 258. and 271. of the same book, in the edition published by the Parker Society.

The inquirer will also find in the notes to these pages much information as to the sources of these compositions.

Lancastriensis.

*Flying Sketches on Horseback* (2nd S. iii. 347.)— I beg Φ.'s pardon: the thing he considers impossible is very easy, and the phrase he objects to is abundantly intelligible. I myself have made several such sketches (and for instance, at Waterloo); that is, without alighting from my horse, sitting a little on one side, and passing the bridle over the left hand, in which I held a bit of paper or card, I sketched with a pencil in my right hand the objects before me. The degree of knack or skill that an officer may possess or acquire in this practice will of course be very various. Some sketches (my own for example) may be very rude, but I have seen very clever ones. And it is a practice which every staff officer should endeavour to acquire. Φ. does not know that the Duke of Wellington used, during a battle, to *write his orders* on horseback in short notes. If one can write letters legibly, one that can draw will surely trace an intelligible outline.

C.

"*As in smooth oil the razor best is whet*," *&c.* (2nd S. iii. 356.) — The lines C. is in quest of are to be found in the *Anthologia Oxoniensis*, p. 122., and are there attributed to Young. They vary slightly from his version:

> "*Harmless Wit.*
>
> "As in smooth oil the razor best is whet,
> So wit is by politeness sharpest set:
> Their want of edge from their offence is seen:
> Both pain the least, when exquisitely keen."

The following Latin version from the pen of Mr. Booth, of Magdalen, accompanies them:

> "*Sine Felle Sales.*
>
> "Exacuit molli cultrum sibi tonsor olivo;
> Salsior inbanâ redditur arte lepos.
> Arguit obtusum dolor inde secutus acumen:
> Imoque secat melius, lædit uterque minus."

Oxoniensis.

*Disuse of the Pillory* (2nd S. iii. 346.) — There is surely a mistake here. The pillory was not finally abolished until the year 1837, 1st Vic. c. 23. (vide *Penny Cyclopædia*, art. "Pillory"). I saw a man undergoing the punishment of the pillory in London in the year 1831. I have forgotten the offence for which he was condemned, nor am I sure as to the locality, but I think that it was in front of the Old Bailey. The period was either the latter end of January or the commencement of February, as I was passing through London on my way to school after the Christmas holidays.

John Pavin Phillips.

Haverfordwest.

"*Bane*" *and* "*Bale*" (2nd S. iii. 204.) — I cannot agree with your correspondent that bane and bale are the same word, as they are derived from the Celtic, in which they have distinct significations. Bane is from *bann*, or *bana*, *i.e.* death; hence also our word *wan*. Bale is from *baogal*,

pronounced bayal, *i.e.* peril, hurt, danger; and our legal word, bail, I apprehend is from this word, as it clearly signifies the taking on one's-self the peril or danger in which an offender stands, for the sure production of the latter to meet the charge against him at a future day.

FRAS. CROSSLEY.

*Æsop's Fables* (2nd S. iii. 281.) — I have in my possession a number of early engravings illustrating the Fables of Æsop in a bold and masterly style, I think engraved by a French artist; the headings of the Fables are not the same as those in Sir Roger L'Estrange's work. The one I am about to describe is headed, "The Angler and Little Fish," which corresponds in subject with that of L'Estrange, Fable 216.

A man seated on a rural bank extracting a hook from the mouth of a small fish, a basket at his side; it is very well drawn, and measures 6 in. by 5; underneath are the following lines, and it is curious to observe that in the last line are the words "*eleven* points of law:"

"An Angler did for his owne foode and dish
With a false bayt surprize a smaller fish;
The fish did him implore that he'd transmitt
Her to her watry dwelling as unfitt
For any table yett, but if he'd please
To let her range i'th desart of the seas,
And but one yeare improve her selfe, she then
Being thus mature would court his hooke agen.
Noe, said he, never ile my selfe devest
Of that firme right of which I am possest.

"We from this fable this result may draw,
Possession is eleven poynts of Law."

W. D. HAGGARD.

50. Brunswick Road, Brighton.

*Etymology of Buxom* (2nd S. iii. 291.) — OXONIENSIS will find the following in *Missale ad usum Ecclesiæ Sarum*, fol. 1527. tit. Ordo Sponsalium fol. xxxix.:

"I, *N* take the *N* to my weddyd husbōde tho haue & to holde for thys day for beter, for wurs, for richere, for porer, in sykenesse and in helthe to be boneere and *buxum* in bed et at bord tyll deth vs depart, yf holy cherche wol it ordeyne: And thereto I plyche the my trewthe."

M. C.

In Cotgrave's *English-French Dictionary*, published in 1650, OXONIENSIS will find "Buxom" with its present signification, the French meanings given being "gai, joyeux, haïté." This last word, haïté, now obsolete, I think, is translated, "Lively, lusty, blithe."

CHRIS. ROBERTS.

South Place, Norwood.

*Good Friday Buns* (2nd S. iii. 286.) — Without entering into the question of the Jewish or Pagan origin of "Good Friday buns," I beg to say that the correspondent in *The Athenæum*, who suggests that the tablet in the *Museo Lapidario* is representative of a pagan or revived antediluvian offering, is in my judgment quite mistaken. I have before me this moment a pen and ink sketch of the tablet in question, taken with a number of others on the spot, some years ago; and while it contains no inscription whatever, it has also a rude representation of two fish, thereby plainly indicating, *in catacomb language*, a reference to "*the five barley loaves and two small fishes*," which were so little for so many. (Matt. xiv. 17.)

A. B. R.

Belmont.

*Walpole and Macaulay's Ruins of London* (2nd S. iii. 286.) — When I recently showed that Walpole had sketched the ruins of London before Macaulay, I referred to a letter written by the former to Mason, in 1775. In the preceding year, however, he had indulged in the same prospect, in a letter to Mason (Nov. 24, 1774). The extract below will still more closely remind one of the famous passage in Macaulay than the quotation I previously made from the letter to Mason:—

"The next Augustan age will dawn on the other side of the Atlantic. There will perhaps be a Thucydides at Boston, a Xenophon at New York, and in time, a Virgil at Mexico, and a Newton at Peru. *At last some curious traveller from Lima will visit England, and give a description of the ruins of St. Paul's*, like the editions of Balbec and Palmyra:—but am I not prophesying, contrary to my consummate prudence, and casting horoscopes of empires, like Rousseau?"

J. DORAN.

*A Child's Caul* (2nd S. iii. 329.) — This superstition is undoubtedly of ancient date; and as usual in such cases, the virtues attributed to the caul have varied with times and places. Ælius Lampridius, in the fourth century, mentions it in his life of the Emperor Antoninus Diadumenianus; and Majolus, in like manner, attributes to the Roman lawyers the belief that the possession of a child's caul would make them eloquent and triumphant:

"Causidici Romani multa pecunia involucrum istud emebant, se illo ad causæ victoriam juvari multum arbitrantes."

The superstition is equally prevalent in France, where having a caul is accounted a guarantee of good fortune. The French say of a fortunate man: *Il est né coeffé.*

F. C. H.

*Fashions* (2nd S. iii. 33. 197.) — Prince Frederick attended Bartholomew Fair in a ruby-coloured frock coat, richly guarded with gold lace; his hair curiously curled over his forehead, and ending in a bag and queue; on the top was a small three-cornered silk court hat.

At the marriage of the prince, the Duke of Marlborough appeared in white velvet and gold brocaded tissue. The gold brocade suits of the noblemen cost 300*l.* to 500*l.* a piece; the waistcoats were brocades with large flowers; the cuffs

of the coats deep and open, the waists long, and the plaits protruding.

In 1779, the queen wore a hat and an Italian night-gown of purple lustring, trimmed with silver gauze, on her visit to the Duke of Rutland. (Doran's *Queens*, ii. 81.)

Ladies, in Charles I.'s time, wore velvet masks, besides mufflers, like modern respirators in shape, and in use in Scotland two centuries before.

Bubb Doddington went to the levee in a suit of silk, with lilac waistcoat and breeches.

Lord Kenyon wore a green coat, black velvet breeches in winter, and black leather smalls in summer; and shoes, with silver buckles, on the Bench. (Townsend's *Judges*, i. 126.)

MACKENZIE WALCOTT, M.A.

*Showers of Wheat* (2nd S. ii. 289.) — I remember reading a critique on Thoresby's *Diary* in 1830, in which the critic, before quoting the extract given by F. B., said, —

"He seems to have been made to believe in a shower of corn more wonderful than the raining down of manna in the wilderness."

I remarked this especially at the time, because I had previously met with a notice of a similar shower, in the parish register of Ashley, Staffordshire, in the handwriting of Dr. John Lightfoot, then rector of the parish, who was in the habit of entering an account of any remarkable event in his parish register, as it happened, whether relating to "lightning and tempest, plague, pestilence, or famine." The following is the extract:

"1637. Circa Rowlston, viz. prope Tutburiam pluit tritico vel granis tritici, ferè similibus nisi quod nigrioribus nonnihil, vidimus frequenter granula et digitis trivimus in pulverem nigro-albicantem."

W. T.

*Sir Thomas Cookes* (2nd S. iii. 329.) — In reply to the Query by R., I extract the following from Noake's *Rambler in Worcestershire* (vol. i. p. 333.):

"At the left of the chancel (Tardebigg) is a handsome carved marble monument to Sir Thomas Cookes, one of an ancient family who had property in this parish; he was the founder of Worcester College, Oxford, and, at the time of his death (1702), by his own direction was buried with a gold chain and locket round his neck, and two diamond rings upon his fingers. About half a century afterwards, David Cookes, Esq., heir of the family, came with a hook and a pair of tongs, and, after some searching, succeeded in removing these articles of jewellery. What a veneration must this gentleman have had for his ancestor!"

Skelton (*Pietas Oxoniensis*, 95.) says that the diamond rings were "of no great value." Skelton says that Sir Thos. Cookes "died in 1792," a misprint, of course, for 1702; but passed over by him without notice. He engraves the portrait of the baronet from the picture preserved in the hall of Worcester College. He also says, "We are wholly without particulars worth recording respecting the personal history of this individual." It happens that, through marriage, Sir Thomas Cookes was connected with my father's family; and I have, in this way, become possessed of some particulars concerning him, which do not appear to me sufficiently interesting for publication in these pages, but which are at the service of any correspondent who may desire them.

I imagine that the only estate possessed by Worcester College in the county of Worcester, is that of Bransford, near Worcester, bequeathed in 1777 by Dr. Gower, the Provost of the College. (See Ingram's *Memorials*.) CUTHBERT BEDE.

*King of the Romans* (2nd S. iii. 267. 312.) — The *Penny Cyclopædia*, art. "Germany," vol. xi. p. 189., says:

"The emperors of Germany assumed the title of Roman emperors from the time of Otho I., who was crowned at Rome in 962: when a successor to the throne was elected during the emperor's lifetime, he was called the King of Rome."

And Haydn (*Dictionary of Dates*, art. "King of the Romans") says:

"The emperors of Germany, in order that their eldest sons might be chosen their successors, in their own lifetime politically obtained them the title of 'King of the Romans,' this people being comprehended in that sovereignty. The first emperor so elected was Henry IV. in 1055. Richard, brother of Henry III. of England, was induced to go to Germany, where he disbursed vast sums under the promise of being elected next emperor; he obtained the title of 'King of the Romans,' but failed in succeeding to the imperial crown. The style 'King of Rome' was revived by Bonaparte, who conferred it on his son, upon his birth, in April, 1811; but the title ceased with the extinction of the dynasty of Napoleon, April 5, 1814."

E. G. R.

*Appearance of a Whale* (2nd S. iii. 246. 316.) — Leaving others to discover what "mighty event" may have been presaged by the circumstance of which I transcribe a record, I content myself with bringing it before the notice of the reader in the language of the chronicler:

"In her 17th year (Queen Elizabeth) a vast mighty whale was cast upon Thanet Isle in Kent, 20 ells long, and 13 foot broad from the Belly to the Backbone, and 11 foot between the eyes; *one of his Eyes being taken out of his head, was more than a Cart with six Horses could draw*; the Oyle being boyled out of his Head, was Parmacittee." — *A Memorial for the Learned*, by J. D., 1686, p. 101.

This was doubtless of the same species described by Olaus Magnus, the eyes of which, says he, —

"Are so large that 15 men may sit in the room of each of them, and sometimes 20, or more, as the beast is in quantity. His horns are 6 or 7 foot long, and he hath 250 upon each eye, as hard as horn, that he can stir stiff or gentle, either before or behind." — *Hist. of the Goths, Swedes, and Vandals*, 1658, p. 226.

If we had not been furnished with the size of such an animal, and had been left to judge "ex *oculo* Herculem," it would have been curious to

speculate on his magnitude, and the area required for his exhibition. WILLIAM BATES.

Birmingham.

*What are Red Winds* (2nd S. iii. 229.) — "*Red* winds," which "blast the goodliest trees," appear to be those winds which were supposed to produce the *rubigo;* that is, the *red blight*, or *rust.*

The word "rust," in Italian *ruggine*, involves, equally with *rubigo*, the idea of *redness.* Rust on iron, as chemists inform us, is a "*red* oxide or peroxide." May not *rust* be an abbreviated form of *russet*, which is a reddish brown? See the Latin and Anglo-Saxon.

In respect to trees and wheat, "rust" has been used, in a looser sense, for any kind of blight or mildew. But in its strict signification, it doubtless stood originally for that kind only which is *red.* "Akin to mildew is the gum, or *red oaker*" (ochre), affecting wheat. (Brewster's *Enc.*, vol. i. p. 292.)

In transferring the idea of redness from the blight itself to the winds which were supposed to cause it, and calling them "*red* winds," the preacher, no doubt, employs a bold figure of speech; yet not without something like precedent, in the "*black* winds" of Horace: —

"... aspera
*Nigris* æquora ventis."
*Odes*, i. 5.

THOMAS BOYS.

*Vegetation of Seeds* (2nd S. iii. 47.)—D., writing about mistletoe (the Christmas use of which is in general demand in Devonshire), asks "if there is any common instance known of seeds germinating after having passed through the digestive organs of a graminivorous bird?" Some years ago, when crossing Haldon Hill, near the race course, I found, on a raised bank, two portions of the excrement of the *Heathpolt* (Black Cock), containing many seeds, of the ivy, which vegetated with me and several friends. W. COLLYNS.

*Rubrical Query* (2nd S. iii. 348.) — The Church of England always contemplates that the altar should be at the East end; but in the few exceptions in England (abroad they are much more common) to this arrangement, it seems clear that the position of the altar being reversed, so also will that of those ministering at it. So that in fact wherever the altar is, there theoretically is the East. This, I believe, is the practice out of, as well as in, England. J. C. J.

*Barnacles and Spectacles* (2nd S. iii. 188.) — I have always understood the difference between barnacles and spectacles to be this: that spectacles are merely single glasses, as aids to the sight, and barnacles double, *i.e.* with side pieces. The latter, I think, are more frequently of coloured glass, and used more as protectors from wind, dust and glaring light, than as aids to the sight. May they not have been called barnacles from the similarity in shape to the black streak, which proceeds from the upper part of the beak in a line to the corner of, and right round the eye of the bernicle, or barnacle goose (Anser bernicla)? If OPTICUS has the means of looking at an engraving of this bird, I think he will allow that there is a strong resemblance in the mark to the shape of a pair of spectacles; and as it with the whole eye of the bird looks dark, like a dark pair of glasses, it might, as I have said above, have suggested the name of barnacles. I have since consulted an old French dictionary for *Besicles*, which it gives as meaning *Temple-glasses.* This, I think, goes far to prove that my supposition as to what barnacles are is correct. HENRI.

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## Miscellaneous.

### NOTES ON BOOKS, ETC.

At length the valuable Series of Classical Dictionaries, edited by Dr. William Smith, are brought to a completion by the publication of a double number — the concluding one — of *The Dictionary of Greek and Roman Geography*, and the English student of the Classics now enjoys in the work before us advantages denied to every other classical student in Europe; for we do not believe that the Continent can produce any work comparable in point of accuracy and fulness with the work which is now before us, and which, with its admirable predecessors, *The Dictionary of Greek and Roman Biography*, and *The Dictionary of Greek and Roman Antiquities*, form what Dr. Smith very properly entitles AN ENCYCLOPÆDIA OF CLASSICAL ANTIQUITY. It is not possible within the limits which we can devote to the subject, to enter into any lengthened details of the peculiarities and excellencies of the present Dictionary, which, although, according to the title-page confined only to Greek and Roman Geography, does actually include the geographical names which occur in the Sacred Scriptures. But it must be borne in mind that the work is an historical, as well as a geographical one. It gives the political history both of countries and cities under their respective names; traces as far as possible the history of the more important buildings of the cities, and wherever they exist describes their present condition. The history is for the most part brought down to the fall of the Western Empire in the year 476 of our era; but in some cases it has been necessary to trace the history of a town through the Middle Ages in order to explain the existing remains of antiquity. The list of the writers of the different articles is a guarantee for the care which has been bestowed, and the learning which has been employed, in their preparation; while the engravings, consisting of plans of cities, districts, and battles, and representations of ancient remains, and the coins of the more important places, are at once appropriate and instructive. Finally, to give completeness to a work which is indispensable to every classical student, we have an Index containing some fifteen thousand references, by which information may be obtained, under other articles, of names not considered sufficiently important to deserve a separate notice.

Mr. Russell Smith has addded to his *Library of Old Authors* a volume which will be very acceptable to the lovers of old devotional poetry. It is *Hallelujah, or Britain's Second Remembrancer; bringing to remembrance*

(*in praiseful and penitential Hymns, Spiritual Songs, and Moral Odes,*) *Meditations advancing the Glory of God in the Practice of Piety and Virtue; composed in a threefold Volume by George Wither. With an Introduction* by Edward Farr. Mr. Farr well remarks that the full tide of sacred song came in with the Reformation, and that nearly all the best poets of the latter half of the sixteenth, and the whole of the seventeenth century, were sacred poets. Eminent among these was George Wither, who laboured, as he says, according to his talent, with Herbert, Quarles, Sandys, and others, to set aside profane and immodest songs by restoring the muse to its ancient honour, that of composing songs and hymns for the inculcation of virtue and piety. Wither's *Hallelujah* was first printed in 1641; but the work is of such rarity that Mr. Wilmott states, in his *Lives of Sacred Poets*, that he had not been able to see a copy. Two copies indeed only are known; and the lovers of poetry of this high class are deeply indebted to the Rev. Henry Wrightson, the possessor of one of these, for the liberality with which he has placed it at Mr. Smith's service, for the purpose of being reprinted; and to Mr. Farr for the care bestowed on such reprint. The admirers of Wither will be glad to hear that Mr. Farr proposes to make further inquiries into Wither's political character: such inquiry, illustrating as it would the biography of the poet, would be very interesting.


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## Notes.

### MEMORANDUM ON NIEBUHR'S PRAISES OF A SPURIOUS WORK OF THE ABBÉ SOULAVIE, ENTITLED "MÉMOIRES DE LA MINORITÉ DE LOUIS XV., PAR J. B. MASSILLON, PARIS, MDCCXCII."

The credit demanded for a supposed faculty of historical divination in Niebuhr, in regard to events of which there were no contemporaneous written accounts, is perhaps more than can be reasonably conceded to any one. But at any rate it will probably be admitted, that the claim to such a faculty can only, with any plausibility, be advanced in favour of an intellect which has always shown, when it has been tested by facts, that it has not been duped by imagination into forming illusive conclusions and judgments.

That Niebuhr's intellect was not precisely of this description, however powerful it may otherwise have been in many respects, may be inferred from the following circumstances.

In 1792 the Abbé Soulavie published a spurious work of his own, called *Mémoires de la Minorité de Louis XV.*, as a production of the celebrated Massillon.

Niebuhr not only failed to see through the imposition, but in a letter to Count Adam Moltké, dated January 15, 1809, he praised it in the following terms:

"Massillon's *Petit Carême*, the sublimity and splendor of which you know . . . . induced me to read his *Histoire de la Minorité de Louis XV.*, a book which, in my opinion, is not only the best historical work in the French literature, but is not inferior to any in any other modern language, and may be compared to the ancients. The grace of the style is inimitable; the descriptions are speaking truth; the proportion in the distribution of the parts harmonious; the apophthegms full of deep significance; and the verdicts passed, those of a great statesman. The judgment which the Bishop of Clermont pronounces upon subjects of finance might put to shame nearly all the ministers who have no other vocation; but that is the true test of a great man, that from his eminence he can survey all fields. The whole work displays a spirit of elevated purity, the real human sentiments which animate his sermons also, his classical cast of thought, and the truthfulness of a man who is at one with himself — his freedom from all bonds of class and opinion, strong as was his own faith, his love of liberty, his correct appreciation of the duties of this world; finally, it breathes throughout the exquisitely-beautiful spirit of the *Petit Carême* — the spirit which in his Orations gave rise to that delineation of the times of Louis XIV., which must have made his hearers tremble, as the great man, scarcely guessing their feelings, poured forth his own soul. This description is annexed to the *Histoire*. I am certain that if you ever read it, it was so long ago that your memory can tell you little about it. Take this golden book in hand, beg Dora to read it also, and place it among your books, not beside the writers of his own nation — except perhaps Diderot and Montesquieu — but beside Thucydides and Sallust: if you have it not, lose no time in procuring it. The discovery of such a pearl gives me a day of delight, and you need such days." — See *Life and Letters of Niebuhr*, in the English translation, vol. i. p. 265.

These supposititious Memoirs are not easily to be met with now; but copies of them are still on sale occasionally — and there is a copy in the British Museum. And any one who reads them may easily convince himself how little they deserve to be called "a pearl," "a golden book," "the best historical work in the French literature," and worthy to be placed "beside Thucydides and Sallust." In reference, however, to Niebuhr's statement, that the grace of the style is inimitable, and that the whole work displays a spirit of elevated purity, it may be interesting to read the following remarks on it by J. de Chénier, in his *Tableau Historique de l'Etat et des Progrès de la Littérature Française depuis* 1789, p. 111. 3rd edit. 1819:

"C'est ici que nous parlerons des Mémoires sur la Minorité de Louis XV., publiés, il y a huit ans, sous le nom de Massillon; car ces Mémoires, évidemment supposés, appartiennent au temps même où ils ont paru. . . . . Le piége tendu à la curiosité publique n'est pas difficile à reconnaître. En effet, quelles pensées, et quelles expressions! Le duc d'Orléans se determina pour la chambre de justice, '*par la seule raison que le duc de Noailles n'avait pas voulu en démordre*;' l'abbé Dubois avait été 'mis par feu M. de St. Laurent, gouverneur du régent, alors duc de Chartres, pour lui faire seulement des répétitions de latin;' et trois lignes plus bas, 'il lui faisait tous ses thèmes, et faisait croire par-là des progrès, qui dans le fond n'étaient qu'une tricherie.' M. de Arménonville 'était friand de toute prevarication;' M. de Bretueil 'était un de ceux dont Madame de Prie s'accommodait le mieux pour les momens d'infidélité à l'égard de M. le duc;' le roi d'Angleterre Georges Ier 'était véritablement un bon et brave gentilhomme;' une princesse Portugaise 'avait un sang redoutable et un soupçon de folie;' mademoiselle de Vermandois 'avait fait parler d'elle;' quant à la fille de Stanislas, 'on disait des choses admirables de ses qualités de corps et d'esprit;' madame de Prie voulait s'en 'faire un appui plus solide que les faveurs de M. le Duc;' elle fit nommer Vanchoux, 'pour aller faire un dernier examen plus particulier de la personne de la princesse;' on se décida 'malgré la duchesse de Lorraine, enragée de la préférence:' madame la duchesse 'enragée osait presque vouloir que l'on substituât mademoiselle de Charolois ou mademoiselle de Clermont;' la duchesse d'Orléans 'enrageait de voir la maison de Condé s'élever;' madame de Prie 'était-elle en état de lui faire connaître votre majesté, ce qui eût dû être l'objet principal? Ni M. le duc, ni elle ne la connaissaient point;' c'est la reine d'Espagne 'qui a songé à mettre votre majesté hors d'état d'avoir postérité:' sa majesté 'n'avait assurément aucune idée sur les devoirs du mariage, le tempérament ne disait rien:' — Certes, Massillon ne se fût jamais permis cet amas d'incorrections, de trivialités, d'indécences. Massillon n'eût pu écrire: 'la compagnie de la Emilie, danseuse de l'opéra, avec qui reposait le duc d'Orleáns, n'était pas naturellement celle en laquelle on devait disposer d'un siége ecclésiastique;' encore moins eût-il ajouté, de peur de n'être pas entendu, 'la Emilie et ses charmes furent pris à témoin de la parole qu'il venait de donner.' Massillon eût senti combien il était inconvenant à un prélat de paraître si fort initié dans les secrets du Prince; à un vieillard, d'entretenir un jeune roi d'anecdotes aussi scandaleuses qu'incertaines, et de les lui conter dans un pareil langage: Massillon n'eût point accusé le respectable Abbé de St. Pierre d'avoir composé 'la Polysynodie par un es-

prit d'adulation:' car il est odieux et ridicule de compter parmi les flatteurs le plus indépendant des hommes de lettres, et à l'occasion du livre même qui l'avait fait exclure de l'Académie Française, par un esprit d'adulation pour l'ombre d'un roi. En jetant des soupçons sur la conduite de l'abbesse de Chelles, Massillon n'eût pas dit, 'Elle était fille de M. le Régent, et c'en est assez.' Ce n'est pas ainsi qu'il se fût exprimé sur le neveu de Louis XIV., en s'adressant à Louis XV.; et dans tout son livre il eût jugé avec moins de rigueur un prince distingué à beaucoup d'égards, à qui d'ailleurs il devait de la reconnaissance, qui avait apprecié son mérite, et par qui seul il était évêque, lui qui dès long-temps aurait dû l'être, puisqu'à la mort de Louis XIV. il avait déja cinquante-trois ans. Après tant de preuves, et il nous serait facile de les multiplier bien davantage, nous osons affirmer que de tels mémoires ne sont pas de l'éloquent évêque de Clermont.' "

It may be said, in reply to the foregoing remarks, that Niebuhr has nowhere professed to be peculiarly conversant with the history of the minority of Louis XV.; and that his want of critical acumen in reference to it would not necessarily impeach his critical powers in reference to Roman history, a department of knowledge to which, during many years, he devoted unremitting attention. And this might be true, if no more could be asserted of him than that he had accepted this work of the Abbé Soulavie as genuine Memoirs by Massillon. But this is not a mere ordinary instance of a powerful mind having been deceived by spurious writings. For the extravagant praise bestowed by Niebuhr on the Memoirs, under the impression that they were Massillon's, seems to show that his intellect was peculiarly capable of being influenced by imagination in its judgments: and thus it would be unsafe, even in Roman history, to admit his opinions as an authority, unless they are supported by reasonable proofs. E. T.

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POPIANA.

"*Sir Balaam*" (2nd S. iii. 325.) — A correspondent who is more than a septuagenarian cannot be astonished when he finds that any literary tradition, current in his early days, is now passing into oblivion. He well remembers that the history of Sir Balaam used to be regarded as not without a plan, and how old admirers of Pope would read with a sly smile,

"So kept the diamond, — and the rogue was Pitt,"

instead of reading the monosyllable as printed.

It would, however, neither be charitable nor reasonable to assume that the satirist's fictitious Sir Balaam was a true portrait of the contemporary respecting whom there were reports, which Pope inserted into his picture to give it life, or for the amusement of the lovers of scandal, who would scarcely need the rhyme, suggested to their thoughts, to point the insulting jest. Pope may have thought it expedient to make some parts of the fiction so decidedly at variance with the events of Governor Pitt's life, and with its close, as should enable him to aver, as in other cases, that no criminal personalities could be charged against the writer.

Whether what Pope describes as the first step towards Sir Balaam's becoming rich had any resemblance in the prototype of other parts of this satiric portrait I cannot say. The pedigree of the Pitt family in Hutchins' *Dorset* (vol. i. art. Blandford St. Mary) states that Thomas Pitt married a Scotchwoman; and his connexion with the East India Company makes it not impossible that her father may have been captain of an Indiaman, and that his death by shipwreck might unexpectedly make his son-in-law immediate possessor of his previous profits in such a lucrative employment. That Mr. Thomas Pitt had Cornish estates is certain. For his eldest son, the father of the great Lord Chatham, is styled Robert Pitt of Boconnoc. The estates in Cornwall passed to Robert Pitt's descendants, and continued in their possession till the death of Lord Camelford. It was when Thomas Pitt was governor of Madras that he became possessed of the diamond since known by his name. Hutchins says,

"It having been reported that he gained his famous diamond by a stretch of power, he declared, in a very solemn manner, that he purchased it fairly, of an eminent diamond merchant, for 48,000 pagodas, or 20,400*l*."

He sat in four parliaments, for Old Sarum and Thirsk; but a farther vindication was thought necessary, in a sermon preached at his funeral, by Rd. Eyre, Canon of Sarum, in 1726. He sold the diamond to the King of France for 135,000*l*. The cuttings had amounted to eight or ten thousand pounds.

It was also true of Mr. Thomas Pitt that one of his daughters became a viscount's wife, by marrying General Stanhope, whose first elevation to the rank of Viscount Mahon continued, however, for only a part of 1717. That any of Mr. Thomas Pitt's sons led the unhappy course, or had the unhappy end, assigned to Sir Balaam's son, seems improbable. Robert Pitt died in 1727, after having by his wife Harriet, sister of Earl Grandison, two sons and four daughters. Thomas, the second son of Governor Pitt, was colonel of a regiment of horse, and made Earl of Londonderry in 1726, and died in 1729. The third, John, had also a gay commission bought for him; was a colonel in 1727, a member of Parliament, and at one time Lieutenant-Governor of the Bermudas. Hutchins mentions no other son. H. W.

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"*Essay on Man*" (2nd S. iii. 3. 197. 325.) — I do not exactly see what the point of M. C. A.'s inquiry is, but as I happen to possess the original edition of each of the four parts on the *Essay on*

*Man*, I will state for his information how they appear. They are all folio, large paper, and handsomely printed, and were published separate and at intervals, and with each its own pagination. The title-page of the first runs thus: "*An Essay on Man addressed to a Friend.* Part I. London, printed for J. Wilford, &c."* That of the second is "*An Essay on Man in Epistles to a Friend.* Epistle II. London, printed," &c. This has a short notice to the reader, explaining why "the author is induced to publish these *epistles* in *parts*." The third title-page is identical with the second, except that it is, of course, "Epistle III."; but it has at the end a "N.B. The rest of this work will be published next winter." In a contemporary MS. note on the title is written "8th May, 1733," obviously the date of the publication or purchase of this part. The fourth title-page is identical with the two last, with the change of number only, "Epistle IV.," but it is preceded by a table of contents, and has at the end this advertisement, as stated by E. O. M.:

"Lately published the three former Parts of an Essay on Man, in Epistles to a Friend. Sold by J. Wilford, &c."

There are no notes to any of these.

I do not, I repeat it, exactly see the point raised by M. A. C. against Mr. Carruthers. 'Tis true that Mr. Carruthers states, after Johnson, that Pope prefixed his name to the fourth part, and we know that the first edition of that part has no name; but is it certain that there was not a second edition of that fourth part with Pope's name, before he republished the three former parts? But after all, I do not see that the point is of that importance that M. A. C. seems to attach to it; but as I perhaps misunderstand the matter, I submit to M. A. C. my description of the original edition, though it seems to me that he himself possesses one. C.

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*Pope, Lord Hervey, and Lady M. W. Montagu* (2nd S. iii. 325.)—In the Bodleian is the original edition of the —

"Verses address'd to the Imitator of the First Satire of the Second Book of Homer. *By a Lady.* Fol. Lond. For A. Dodd*, and sold at all the Pamphlet-Shops in Town. Price Six-pence."

The book was originally Lord Oxford's, who has written on the title:

"The Authors of this poem are Lady Mary Wortley, Lord Harvey, and Mr. Windham, under-Tutor to the Duke of Cumberland, and married to my Lady Deloraine."

We might here mention the Reply to the *Lady*, which appeared before April 12, 1733, in four leaves folio:

"Advice to Sappho occasioned by her Verses on the Imitator of the First Satire of the Second Book of Horace. By a Gentlewoman. London: printed for the Authoress, near White's Chocolate-House; and sold by J. Roberts, in Warwick-Lane, 1733. Price Six-Pence."

P. B.

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*The MSS. at Mapledurham.*—Some time since (1st S. xii. 377.) a curious contradiction was pointed out between Mr. Chalmers and Mr. Carruthers, both parties referring, as authority for their contradictory assertions, to these MSS. Mr. Chalmers had stated that the "Mrs. T." of Pope's printed letters was "Mrs. Thomas" in the original, whereas Mr. Carruthers quoted that original as "Mrs. Teresa." A like contradiction presents itself in respect to the Verses to Martha Blount on her Birth-day. It was shown some time since, in *The Athenæum*, that the poet had tampered a good deal, and not very honourably, with these verses; and further, by circumstances and contemporary copies, that a note to Mr. Carruthers' edition, from which the reader would infer that he had examined the MS., was, in truth, copied from Warburton, and was, according to all probability, an error. Mr. Carruthers immediately acknowledged the truth of what had been conjectured: admitted that he had not, at the time his edition was published, compared the MS. with the printed copy; but he added —

"On a subsequent visit to Oxfordshire I copied the lines, and traced the variations . . *certain it is* that the *Poem in Pope's handwriting* is exactly *the same fourteen lines published by Dodsley.*"

Now the fourteen lines published by Dodsley do not contain, as had been shown by the writer in *The Athenæum*, either the six lines published in *The Miscellany*, 1727, (the six Moore-Smith lines), *nor the six lines subsequently substituted* [with added days, &c.]; and which were written on Pope's own birth-day in 1724. How, then, are we to reconcile Mr. Carruthers' statement with Bowles's statement in note on Gay's letter (viii. 202.)? —

"These lines [with added days, &c.] were *originally added to the lines on* the Birth-day of M. Blount, 'Oh, be thou blest!' *These appear in the MS. in his own handwriting, sent to her.*"

Bowles adds the lines "are properly left out in his works;" by which I suppose he must have meant the four following lines quoted by him in note on the poem (ii. 371.); for the lines "with added years," are published in his own edition.

T. M. S.

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*Pope's "Wondering," or "Wandering"* (2nd S. iii. 325.) — "*Wandering*," the reading of the first and of the last, and, I believe, of every edition

* I have seen *two* editions, both folio, printed for A. Dodd: one, I suppose the first, without any motto on the title; one, with the line from *Juvenal* —

"Si Natura negat, facit Indignatio versus."

that ever was published, has a suggestive meaning, while "*wondering*" would be a very commonplace surplusage. And I cannot but think, *pace editoris nostri!* that one may be forgiven for *wondering* that "N. & Q." should be made the receptacle for the stray *wanderings* of an individual gentleman's bad memory. C.

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*Pope's "Moral Essays."*—In the *Catalogue Raisonné* which our Editor has given of the different editions of the *Dunciad*, he mentions one, which he marks R., a quarto-printed for M. Cooper, 1743, and edited by Warburton. It is certain that similar editions of the *Essay on Man* and the *Essay on Criticism* were also published, separately paged, but intended to be bound in the same volume, and they are to be met with (though rarely) so bound. There can be no doubt (indeed Bolingbroke positively asserts it) that the four Epistles, sometimes called *Moral Essays* and sometimes *Ethick Epistles*, were similarly published. I have never seen a copy; and it is a point of considerable importance in the bibliography of Pope's *Works* to ascertain whether any exists. I would therefore hope that some of our fellow contributors to "N. & Q." who can throw any light on the subject, would be pleased to do so: nay, I should think it desirable to obtain even a negative answer,—viz. that no such copy is known,—from any of those many gentlemen who have contributed to your Popiana. It is in that edition that, according to Bolingbroke, the *Atossa* was first printed; and he talks of the edition being, for that reason, suppressed. The question is, *Was it so?* C.

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THE WICCAMICAL CHAPLET.

In a copy which I have seen of this volume of verses, the names of some of the gentlemen who composed them are inserted in MS.; and I now send you the names as they are written down. Perhaps your correspondents will complete the list?

| | |
|---|---|
| Installation Verses, p. 3. | Crowe. |
| The Love of our Country, p. 6. | Butson. |
| Odes, pp. 11—19. Supposed to be by | Caldecot. |
| The Monckis Complaynte to Alma Mater, p. 30., I believe by | Oddrey. |
| To Eliza, p. 32. | Caldecot. |
| Answer, p. 34. | Caldecot. |
| Maister J. Hartelibe, his Elegie, p. 36. | Oddrey. |
| Ex Hom. Odyss. Latine redditum, p. 47. | Crowe. |
| Ex Anthol., pp. 60, 61. | Caldecott. |
| Ad Felem, p. 68. | J. (or T.) Warton. |
| Sonnet, p. 73. | Bamfylde. |
| Sonnet, p. 76. | Bamfylde. |
| Sonnet, p. 80. | Busby. |
| Sonnet, p. 81. | Bamfylde. |
| Sonnet, p. 86. | Bamfylde. |
| In Obitum | Scholæ Winton. |
| Alumni, p. 91. | T. Warton. |
| To an Ass, p. 93. | Crowe. |
| Epitaph, p. 94. | Caldecot. |
| Epitaph, p. 95., probably | Huddesford. |
| Epitaphs, pp. 96-7., probably | Caldecot. |
| Inscription, p. 102. | Crowe. |
| Carmen, p. 115. | Crowe. |
| Ballad, p. 120. | Crowe. |
| Cricket-Song, p. 131. | Cotton. |
| Conquest of Quebec, p. 147. | Crowe. |
| On the New Gibbet on Hounslow Heath, p. 153. | Crowe. |
| Rondeau, p. 163. | Crowe. |
| Parody, p. 169., probably | Huddesford. |
| On the Funeral of Mr. Elwes, p. 177. | Crowe. |
| Sample, &c., p. 180. | Huddesford. |
| The British Theatre, p. 185. | Crowe. |
| On Two Publications, &c., p. 192. | Crowe. |
| To a Lady, p. 195. | Crowe. |
| Lines, p. 214. | Crowe. |
| On the Amphibious N. Elliot of Oxford, Shoemaker and Poet, p. 219. probably | T. Warton. |
| Imitation from the Medea of Euripides, p. 221. | Jo. Warton. |
| The Spleen, p. 222. | Crowe. |

J. M.

Oxford.

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BIBLIOGRAPHIC CURIOSITIES.

Having just obtained two great bibliographic curiosities, we request permission to notice them, as we shall feel much pleasure in submitting them to the inspection of any of your readers who may feel an interest in such pursuits, as we consider such an opportunity is not likely to occur again.

The principal are two of the rarest specimens of the Xylographic Art in the finest possible condition. Xylographic, or Block Books, were entirely cut on wood, and were the precursors of printing by means of moveable types.

Of these the first in point of rarity is the "Liber Regum," *or Life of David*, pictorially illustrated with two woodcuts on a page, with descriptive text beneath, and extending to twenty leaves.

So little is known of this work, printed about the year 1450, that it escaped Heinecken, who specially devoted his researches to the early history of printing. Brunet and Dibdin are alike meagre in details — in fact, only *one other* copy is known to exist — that in the Imperial Library at Vienna.

The other book is known as the "Biblia Pauperum," of which facsimiles have been given. The copy in our possession corresponds with the description given by Heinecken as being of the *first* impression — a copy of which sold in Willett's sale for 245 guineas.

Both these volumes are in matchless state, being *un*coloured, not pasted back to back, as is generally the case with similar works, as the *Ars Moriendi*, *Apocalypsis S. Johanni*, &c., but the leaves set as in books of ordinary printing, with

the reverses blank: the margins also are of ample dimensions. T. AND W. BOONE.

29. New Bond Street.

## Minor Notes.

*Clergy.*—After the Reformation, few sons of the nobility and greater gentry entered Holy Orders. Chamberlaine, writing in 1682, says with exultation —

"A brother of the Earl of Northampton, another of the Earl of Bath, a son of the Earl of Anglesey, a son of the Lord North, another of the Lord Crewe, another of the Lord Brereton, have been lately encouraged to enter into Holy Orders."—*Present State of England*, p. 269.

In 1671, Barnabas Oley likewise commemorates those of noble extraction in Holy Orders: —

"A son of the Earl of Westmoreland; a son of the Lord Cameron, Fellow of Trinity College, Cambridge, and Rector of Bolton Percy, co. York; a brother of Lord Gray's of Wark; the Earl of Kent, rector of Burbidge, 1640; Compton, Bishop of Oxford; Hon. Dr. Grenville, brother to the Earl of Bath; Bishop Crewe of Durham [afterwards Lord Crewe]; Hon. John North, Fellow of Jesus Coll. Camb., Prof. of Greek; son of Lord North; and Hon. Mr. Brereton, son of Lord Brereton."—Preface to *Christian Reader*, Herbert's *Works*, i. 138.

What a remarkable change is presented by our present Clergy List: "Sat sapienti."

MACKENZIE WALCOTT, M.A.

*Ambiguities.*—There are a number of phrases, which are to a certain extent ambiguous, the use of which might perhaps be fixed by a discussion in "N. & Q." One of these I have just "found and make a note of." Ought one to say, "This object is gained *at the price of some* consistency or inconsistency, comfort or discomfort?" I feel an inclination to say *at the price of some consistency* that the object is gained *at the price of some discomfort*. The difficulty consists in this: that comfort is what I pay, but it costs me discomfort. H. B.

*Epigram on the Duke of Wellington.*—It will be recollected that the great duke once had his life endangered by one of the small bones of the wing of a partridge on which he was dining. Dr. McArthur and Mr. W. Hulke were speedily in attendance; and ultimately succeeded in thrusting the bone down the gullet. This occurrence gave occasion to the following epigram, which is perhaps worth preservation: —

"Strange that the Duke, whose life was charm'd
'Gainst injury by ball and cartridge,
Nor by th' Imperial Eagle harm'd,
Should be endangered by a partridge!

"'T would surely everyone astony
As soon as ever it was known,
That the great Conqueror of Boney,
Himself was conquer'd by a bone!"

C. MANSFIELD INGLEBY.

Birmingham.

*The Austrian Lip.*—The thick lips of the Hapsburg family are not unfrequently alluded to. The same peculiarity appears to have been noticed two centuries and a half ago. Burton says (*Anat. Mel.* part I. sect. ii. mem. 1. subs. 6.):

"The Austrian lip, and those Indians' flat noses, are propagated; the Bavarian chin, and goggle eyes amongst the Jews." 2S.IX.374

HENRY T. RILEY.

*Old Chair.*—Should any of your readers be passing through the little village of West Wycombe, let me recommend them to the hostelry of the "Black Boy," in the parlour of which they may get such a seat as, I should suppose, they never had before. West Wycombe is celebrated for its chairs, and here is undoubtedly a unique specimen. If your readers can reconcile a straight back of nine bars, two comfortable arms, three legs, and a triangular seat; carve the whole with annular devices, and put the limbs together in the most unlikely way possible, they *may* approximate to some conception of this patriarchal chair.

But seeing alone is believing, for to a great extent it baffles all description; and, I may add, as useful knowledge to a weary traveller, that for convenience this seat throws even the "Chiltern Hundreds" into the shade. Indeed, mine host has been offered many a guinea for this relic, but the old chair still stands for the admiration of connoisseurs in the parlour of the "Black Boy."

T. HARWOOD PATTISON.

*Condog.*—Who has not heard of "the Reverend and learned" Dr. Adam Littleton's mighty lapse in that unhappy case of *condog*, one of the meanings of *Concurro*, in his *Latin Dictionary*, 4to., 1678? Concurro, *To run with others, to concur, to condog*. Well, whether it was the doctor's humour (with an equal spice of obliviousness), or the fault of his amanuensis, or compositor, the blunder was corrected, and the dog vanished. It was banished from all after editions.

But, alas! *Litera scripta manet.* Alas for the mischief of scissors and paste! See how error spreads. Before me lies a bulky 4to. promisingly styled *Linguæ Romanæ Dictionarium, Luculentum, Novum*, Cambridge, 1693; the "Prefacers" to which give due honour to Dr. Littleton, as one of their authorities, but more highly laud their own pains; "of which labour," we are told, "*they* only can have a true sense who have been actually concern'd in them." "I will look," said I, "for some of the fruit, the product of this toil. I'll look out *Concurro*. Ah! how that unlucky dog haunts me, like the creature in Faust! *Concurro, to concur, to condog*." In the title-page of this 1693 book, reference is made to the works of Stephens, Holyoke, and others, and to "a large manuscript, in three volumes, of MR. JOHN MILTON." What light can be thrown on this? I can

give you, Sir, some other half ludicrous, half mournful specimens of monstrosities born of scissors and paste. Cruden's *Concordance* contains not a few. Look out Ice in the best 4to. edition. Then turn to Newman's *Concordance*.

Editionarius.

"*Learning is Suffering*." — Μαθήματα Παθήματα was some years ago given at Westminster School as the subject for epigrams. One of the boys gave up the following:

"How the boys do stare
At the dancing bear!
But little they think how he's made so:
To dance he doth learn
By many a burn
On his little and also his great toe."

J. W. Farrer.

*Superabundance of Salmon.* —

"There is a river at Macedon; and there is also moreover a river at Monmouth, — it is called Wye . . . . and there is *salmons* in both." — *Henry V.* Act IV. Sc. 7.

This is the remark of Fluellen to Gower, when on the field of Agincourt; and if you proceed from Monmouth, the birth-place of our warlike Henry V., to Gloucester, in thirty miles you will cross those famous rivers the Wye and Severn, both abounding with salmon, and formerly to a degree even beyond satiety. In Counsel's *History of Gloucester*, p. 157., speaking of St. Margaret's Hospital, or "House of Lepers," in that city, he has this remarkable paragraph:

"It was formerly a standing condition in the indentures of apprenticeship at Gloucester, that the apprentice should not be obliged to eat salmon more than thrice a week; which was undoubtedly intended as a precaution against this grievous disorder [leprosy]."

But now *tempora mutantur*, and the apprentice no longer runs the risk of surfeit from being glutted with this delicacy, which its excessive price and scarceness alike protect him from. I have entered on this subject to request some reader of "N. & Q." to give me some extract from such indentures, and to inform me how long such condition has been discontinued.

In a very intelligent and comprehensive work, entitled *A General View of the Agriculture of Berwick*, by Robert Kerr, London, 1813, it is remarked that "formerly, when salmon sold at 2*s.* the fish stone (of nearly nineteen pounds), servants stipulated with their masters that they should not be compelled to make frequent meals of it;" but (when he wrote) he says it ranges from 12*s.* to 36*s.*, and sometimes two guineas the stone, and this has been the cause of almost banishing this article from the inhabitants of the environs of the fishery in Tweed. A gentleman, a Mr. George Dempster, having about that time suggested the packing the fish in ice, had rendered its transport to London more advantageous, and consequently taken it out of the home market.

Phi.

Richmond, Surrey.

## Queries.

### BISHOP PHILIP ELLIS.

Philip Ellis, one of six brothers, in the reign of James II., who afterwards with distinction attached themselves to the fortunes of the rival kings, joined the Benedictine Order, was consecrated R. C. Bishop (I presume *in partibus*) at St. James's, May 6, 1688; and after the Revolution, leaving England for Italy, became Bishop of Segni in the Pontifical States; his brother, Welbore Ellis, being about the same period successively Bishop of Kildare and Meath, in the Established Church of Ireland.

I am very desirous of obtaining full particulars of the life, death, and works of Bishop Philip. Slight allusions are frequently made to his name in the current histories of the day; and a short notice, with an engraved portrait, in the *Ellis Correspondence*, published in 1829 by the Hon. George Agar Ellis, a descendant of Bishop Welbore; but no separate memoir, that I am aware of, has appeared. Would some of your correspondents, conversant with the civil and ecclesiastical history of the time, kindly give me the desired information, or references to printed works or MSS., where some could be obtained, either by letter addressed to the Editor of "N. & Q.," or to

J. W. H.

Saul Street, Downpatrick.

[Some notices of Bishop Philip Ellis will be found in "N. & Q." 1st S. vi. 125. 298. 400.; vii. 242.; and in *Gent. Mag.* for July, 1769, p. 328.]

## Minor Queries.

*Southwell's Poems, edit. of* 1817. — In the *Saturday Review* of 25th April last, the critic of my edition of the poetical works of Father Southwell, makes mention of a "complete edition of them published in 1817, *unknown to Mr. Turnbull*." As the only edition (very far from complete) published in 1817 with which I, or any of my literary friends, are acquainted, is that by the late Mr. Walter, and which is specifically referred to in my preface, and included in the bibliographical portion of my introduction, I applied to my censor, requesting that he would have the goodness to inform me by whom, or where, such edition of 1817 was published. Having received no response, I beg the same favour from any of your readers who may be aware of the alleged edition, in order that the re-impression of that which I

superintended may be rendered as perfect as possible. Wm. B. Turnbull.

Lincoln's Inn.

"*Alcilia.*" — Is it known who is the author of *Alcilia: Philoparthens Loving Folly?* It is published in the same volume with *Pigmalion's Image*, by John Marston, and *The Love of Amos and Laura*, by S. P. [Who is he?] London, 12mo. 1619. J. Y.

*Sir William Clifton.* — Sir William Clifton, the third baronet of the family, was of Trinity College, Cambridge, and has verses in the collection published by the University on the marriage of the Prince of Orange, 1677. He proceeded M.A. 1679. We shall be glad to be informed of the date of his death, which does not appear in any of the Baronetages. C. H. & Thompson Cooper.

*The Pretender, and Sir Theophilus Oglethorpe.*— Can any of your correspondents give the particulars of a story of the alleged substitution of a son of Sir Theophilus for a son of James II.? making thereby, I presume, the first Pretender to have been a son of Sir Theophilus. Two pamphlets were published on this alleged transaction, in 1707 and 1745, I believe; purporting to be the evidence of a Mrs. Cooper, who had been a servant in the family, and written, Manning says, in his *History of Surrey*, in a very plausible style.

Henry T. Riley.

"*That's the Ticket.*" — Can this vulgarism have any reference to *etiquette?* "That's the ticket," or the *etiquette*, *i. e.* the proper course of procedure. A. S. A.

*Thomas Fettiplace and Thomas Blake.* — I should be obliged by a reference to any sources of information about the above-named writers. In a little work of considerable merit by the former, now before me, entitled, *The Sinner's Tears in Meditations and Prayers*, he is named Tho. Fettiplace, Dom. Pet. Cantab. Darling's *Cyclopædia* (a good idea, by the way, inadequately carried out) gives his name and the title of two works, and nothing more. The date of the *Sinner's Tears* is the edition of 1692, dedicated to Lord Keble. The other writer — Blake — is author of a little volume entitled, *Living Truths in Dying Times*, published in the memorable year 1665.

Lethrediensis.

*Ancient Devotions.* — Can any of your readers inform me by whom the Hymns xxix. and xxxi. in J. Austin's *Devotions* (see Hickes's *Reformed Devotions*, xxix. and xxxi.),

"Jesus, who from thy Father's throne,"

and

"Jesus, whose grace inspires thy priests," &c.

were composed? J. A. E.

*The "Widkirk Miracle Plays."* — Are the *Widkirk Miracle Plays* in print, and if so, where are they to be procured? J. W.

Temple.

"*The Picture of Parsonstown.*" — Can you give me any particulars respecting an octavo volume printed in Dublin in 1826, and entitled *The Picture of Parsonstown?* Who was the author? It has a character for rarity, and when a copy is presented for sale a tolerably high price is asked.

Ahhba.

*Anthony Higgens.*—Can any of your correspondents give me information of the antecedents of this divine, who became Dean of Ripon in the year 1608, and died Nov. 17, 1624 (Query, where?) I suppose him to have been connected in some way with the Cecil family, either with Lord Burleigh or with his son, the first Earl of Exeter, or it may have been with John Neville, the last Lord Latimer, whose co-heiress Dorothy married the first Earl of Exeter.

There was an Anthony Higgins installed a prebendary of Gloucester, June 30, 1577; but he is said to have died in the following year.

Patonce.

*Times Articles.* — Can any of your readers refer me to a magnificent literary article in *The Times* of somewhere about Christmas 1854-5, subject, Oliver Cromwell? Also to a letter in the same, during the Russian war, short, and of heterodox moral tone; but remarkable for the vigour with which it peeled the question of the coating of humbug with which our modern sensitiveness deems it necessary to invest all our political conduct? G. P.

"*Report of Unknowne Fowles.*" — Can any of your readers give me any information respecting the following very curious tract:

"A most wonderfull and true Report, the like never hearde of before, of diverse unknowne Foules, having the Fethers about their heads and neckes like to the frysled foretops, Lockes and great Ruffes now in use among men and women, lately taken at Crowley, in the Countie of Lincolne, 1586."

Representations of these birds are said to have been made "by one Blackborne, a Paynter in Yorke, at the procurement of the Right Worshipfull Sir Henry Lee, Knight."

The tract appears to be a satire on the dress of the age, and the author wishes "the strange foules" he describes to be considered as "frysled and ruffed Divels, intended to admonish Rufflers that themselves are monstrously men." Yk.

*Henry Atherton, M.D.* — Under date Nov. 21, 1693, Narcissus Luttrell (*Brief Hist. Relation*, iii. 228.) states that Dr. Atherton, a physician of Newcastle, is fined 50*l.*, and his wife 200 marks in the King's Bench Court for words against the go-

vernment. We assume this to be Henry Atherton of Christ's College, Cambridge, A.B., 1667, M.B., 1669, M.D., 1674, and therefore trust some of your correspondents may be able to give further information respecting him.

C. H. & Thompson Cooper.

Cambridge.

*Simonet Family.*—Perhaps some of your correspondents who are versed in, or have works treating on, foreign heraldry, may be able to give me some information concerning the family of "Simonet?"

The tradition concerning it, as held by its present representative, is that the name was formerly Simonetté, and of Italian origin; that they settled in Poitou, and finally emigrated to Jersey, *circa* 1685, shortly after the Revocation of the Edict of Nantes. Any confirmation of the above, and *their family arms*, will much oblige Δ.

Jersey.

*Bossuet.*—Can any gentleman oblige me with a list of biographies of this illustrious man, in addition to those of De Burigny, Bausset, and Le Dieu? If early notices could be referred to, as well as separate works, so much the better.

B. H. C.

"*Aquinas de Articulis et Sacramentis.*"—Perhaps some correspondent versed in bibliography can give me information about a small 4to. vol. in my possession. It is the treatise of *Thomas Aquinas de Articulis et Sacramentis.* It corresponds nearly, but not quite, with the description given in Horne's *Bibliography* (App. li.), and Dibdin's *Bibl. Spenc.*, iii. pp. 153, 154., of the edition of the treatise printed by Gutenberg about 1460. It has no printer's name, date, place, or catchword, but it has signatures, thus differing from that described in Horne, which is without them. Then, though like this it has twelve leaves, yet there are not thirty-six but thirty-two long lines in each page. Dibdin says there are thirty-four lines in a page, and gives the opening thus: "[P]ostulat a me vestra dileccio," my copy has "dilectio." The book (my copy) ends with the following note:

"Venerabilis dominus Nicolaus de Cusa presbyter, Cardinalis, apostolice sedis legatus per Alemaniam in innovatione statutorum provincialium ecclesiæ Coloniensis, eisdem statutis interseruit articulum qui sequitur.

"Item laudamus et legi mandamus in sinodo, diocesanis (*sic*) libellum Sancti Thome de Aquino, de Articulis fidei et Sacramentis ecclesiæ. Quodque precipiatur curatis ut partem que est de sacramentis habeant, et studeant diligenter."

Nicolas de Cusa died in 1464, according to Hæfer's *Biographie Universelle.* The tract is in perfect condition, as clean as if printed this year, on a stout vellum paper. What is its date and value?

Lethrediensis.

*Steele's Daughter Mary.*—In the preface to the *Correspondence of Sir Richard Steele* (p. xx.), Nichols gives what he calls a specimen of Mary Steele's "correspondence with her sister." The letter so given is dated "Aug. 7, 1730," and the writer says, "there is a great deal of company; but *tell my father* there is but few I think agreeable." Now there is no hint that this date is conjectural; and yet it must have been so, and a very foolish conjecture too; for Steele, the father, died Sept. 1, 1729, and Mary Steele, as Nichols himself tells us (p. 659.), on April 18, 1730. Is the true date known?

S. D. M.

*First Actor of Hamlet.*—Mr. J. Payne Collier, in his volume containing the corrections in the *Perkins Folio* (1852), p. 421., says that Richard Burbage was the original representative of Hamlet, and that he was succeeded in the part by Joseph Taylor.

In the *Rise and Progress of the English Theatre*, appended to Cibber's *Apology* (1750), it is stated that—

"Lowen, though somewhat later than Burbage, is said to have been the first actor of Hamlet, and also the original Henry the Eighth; from an observation of whose acting it in his later days, Sir W. D'Avenant conveyed his instructions to Mr. Betterton."

A similar account is given, if I remember rightly, in Dibdin's *History of the Stage.*

It is not unlikely that some of these instructions have descended by stage tradition. Upon the death of Betterton (1710) Wilks succeeded to the part, and retained it till his decease in 1732.

Ten years afterwards it was assumed by Garrick, from whose time it may easily be traced, through its principal representatives, to the present day. Who was the first? that is the question.

Charles Wylie.

*Wingless Bird mentioned by Strabo.*—In Strabo's description of the countries bordering on the Red Sea occurs this curious passage (b. xvi. c. iv. § 11.), which seems to refer to some species of bird resembling the dodo of the Mauritius, or the wingless birds of New Zealand, as inhabiting at that time the eastern coast of Africa. Can any of your readers inform me whether it has been identified by naturalists with any existing species, indigenous to Asia or Africa, or whether it must be classed amongst the extinct tribes scattered so widely in the geologic ages throughout the American and Asiatic continents:

"Above this nation is situated a small tribe, the Struthophagi (or bird-eaters), in whose country are birds of the size of deer, which are unable to fly, but run with the swiftness of the ostrich. Some hunt them with bows and arrows, others covered with the skins of birds. They hide the right hand in the neck of the skin, and move it as the birds move their necks. With the left hand they scatter grain from a bag suspended to the side; they thus entice the birds till they drive them into pits, where

the hunters dispatch them with cudgels. The skins are used both as clothes and as coverings for beds."

W. D. H.

*Arms.* — Will any student in heraldry, or genealogist, kindly give the name of the family to whom the following belong, believed to have formerly lived in either Dorset, Devon, Cornwall, or Somerset: the description is copied from an old paper, and possibly may be technically incorrect?

"Or, on a bend, gules, a crescent, or, a crest out of a ducal coronet, a leopard sejant, proper, charged on the shoulder with a crescent, or."

A.

*Heirs of "Wild Darell" of Littlecote.* — What became of the descendants of Edward Keate of Lockinge, co. Berks, who was forty-five in 1664, and of Sir John Elwes of Barton Court, co. Berks, who was thirty-three in 1664? Both left numerous children by their wives, the great nieces and eventual coheirs of Darell, as appears in Ashmole's *Visitation.* C. E. L.

## Minor Queries with Answers.

*George Herbert's "Elixir."*—The fourth stanza in this poem, as given in the only edition I have within reach, runs thus:

"All may of Thee partake:
Nothing can be so mean,
Which with his tincture (for Thy sake)
Will not grow bright and clean."

"His tincture" is, I conclude, a misprint for "this tincture;" but I would ask whether the words "for thy sake," here put in a parenthesis, should not rather be in square brackets or inverted commas? being, as I understand it, *the name of the tincture.* A. A. D.

[This Query has been anticipated by one lately received from the editor of the new 8vo. edition of Herbert's *Works* now preparing for our publishers, and we subjoin the information which it elicited: — Most of the numerous editions of Herbert's *Poems* have the word *his*, excepting the seventh, that of 1656, where, as we consider, it is more correctly rendered:

"Which with *this* tincture (for Thy sake)
Will not grow bright and clean."

Some editions also have the words (*for Thy sake*) in italics as well as in parenthesis, thus making the name of the elixir, or tincture, more emphatic.]

*Musical Acoustics.*—Can any correspondent inform me of a work in which I can find the sciences of Harmony and Acoustics treated of together?

T. Greenwood.

Weymouth.

[Consult the *Penny Cyclopædia*, under the articles Acoustics, Pipe, Chord, Vibration, Harmonic, Ear, Larynx, Temperament, &c., and the authorities quoted furnish the names of authors who have treated on the subject of music in connexion with the generation and ratios of measured sounds.]

*McLaurins' Works.* — There was published in 1812 at Edinburgh, in 2 vols. 12mo., *The Poetical and Dramatic Works of Colin McLaurin, Advocate, and George McLaurin, Writer, Edinburgh.* Could you give me the names of the *dramatic works* of the respective authors? X.

[George Maclaurin is the author of *Laura, or the Punishment of Perfidy*, a Tragedy in Five Acts. Colin Maclaurin that of *Hampden*, a Tragedy in Five Acts; and the Prologue to *Laura.*]

*Dr. P. Anderson.* — Can you give me any information regarding Dr. P. Anderson, author of *The Picture [Copie] of a Scottish Baron's Court*, a dramatic poem. The author probably was living about the reign of Charles I. A *reprint* of his drama was published at Edinburgh in 1821. X.

[A few brief notices of the author are prefixed to the reprint of the above work. Dr. Anderson practised as a physician in Edinburgh in 1618, and resided at Milne's Court, opposite the head of the West Bow. At what time he was appointed physician to Charles I. is uncertain. In 1618 he published a small tract, entitled *The Colde Spring of Kinghorne Craig. "The Copie of a Baron's Court,* newly translated by Whats-you-call-him, Clerk to the same, printed at Helicon, beside Parnassus, and are to be sold in Caledonia," was published after his death. Another work is attributed to him, entitled *Grana Angelica*, 8vo. Edinb. 1635, concerning the nature and use of the famous pills, now commonly known as Anderson's Pills. In the Advocates' Library is a MS. by Dr. Anderson, entitled *The Historie of Scotland*, since the Death of James I., where Boethius left off, untill the death of King James VI. of happie memory, carefully digested into six books. 2 vols.]

"*Microcosm of London.*" — In 1808 a costly work, under this title, in three volumes, was published by Ackermann, the coloured plates being the joint production of Rowlandson and Pugin; the figures being by the former, the landscape and architecture by the latter. Is this Pugin *the* Pugin? I am not able to refer to any memoir of this distinguished architect; but his name, in conjunction with that of Rowlandson, *now* sounds as strangely as would the joint production of plates by George Cruikshank and Gilbert Scott.

Cuthbert Bede.

[Rowlandson's colleague was Augustus Pugin, an architectural draughtsman, the father of the celebrated Christian architect, Augustus Northmore Welby Pugin. The elder Pugin was a native of Paris, but came to England when young. For more than twenty years he was in the office of Mr. Nash, the architect. He was one of the first members of the Society of Water Colour Painters. His principal works are *On Gothic Architecture; Specimens of Architectural Antiquities of Normandy;* and *Paris and its Environs.* He died on Dec. 18, 1832, at the age of sixty-four.]

*Sir Marmaduke Constable.* — Sir Marmaduke Constable, Knt., sometime Governor of Berwick, Knight of the Body to Henry VIII., and one of the commanders at Flodden Field, died about 1520, and is buried at Flamborough church, where is an inscription to his memory, given in

Prickett's *Bridlington*. We are desirous of ascertaining the names of his parents, and of his wife or wives and children. C. H. & Thompson Cooper.

Cambridge.

[Our correspondents will find some valuable notices of the parentage and family of Sir Marmaduke Constable in the *Gentleman's Magazine* for Feb. 1835, p. 152, &c.]

## Replies.

### PORTRAITS OF CROMWELL.

(2nd S. ii. 468.; iii. 73.)

In reply to the Query of your Manchester correspondent T. P. L. regarding a portrait of Cromwell, attributed to General Lambert, I have to state that a small painting, precisely corresponding to the description given of the portrait in question, and supposed to have been from an original painted by Lambert, exists in the possession of the Duke of Richmond, at Goodwood House. By his Grace's permission it was exhibited, with many historical reliques and examples of art from Goodwood, in the museum formed during the annual meeting of the Archæological Institute at Chichester in 1853. The portrait is noticed in the *Catalogue* of the Museum, given with the *Report of the Proceedings of the Meeting*, published for the Institute by Mr. Russell Smith, p. 96.

This curious little picture was at that time regarded as the original, but that supposition seems questionable, on reference to the description given in the *Catalogue Raisonné* of the pictures at Goodwood, by his Grace's librarian, Mr. W. Hayley Mason, in his volume descriptive of Goodwood and the objects of interest in its vicinity:

"No. 151. A portrait of Oliver Cromwell, 13 in. by 11 in. The original of this portrait, which is a small full length, has always been ascribed to the pencil of General Lambert, taken before the battle of Naseby. It represents the interior of a village ale-house; Cromwell, who appears smoking a pipe, is dressed in a buff jerkin, over which descends a steel cuirass. On his head is a broad hat turned up on one side with a feather in it." — *Goodwood*, by W. H. Mason, London, 1839, 8vo., p. 107.

General Lambert, it is well known, was a patron of art, and it has been stated that he was himself —

"a good performer in flowers; some of his works were at the Duke of Leeds' at Wimbledon, and it was supposed that he received instructions from Baptist Gaspars, whom he retained in his service. The General's son, John Lambert, painted portraits." — *Walpole's Anecdotes*, Dallaway's edit., vol. ii. p. 362.

It would appear from Mr. Hayley Mason's account of the Goodwood picture that he considered it to be a copy, and it is to be regretted that he has given no notice where the original was preserved. Your correspondent T. P. L. has likewise omitted to mention the authority on which he notices the reported existence of such a portrait. The little painting at Goodwood is a work of merit, and may be by the hand of John Lambert, the general's son. It appeared to have been executed without any studied attempt at portraiture, although a general resemblance to Cromwell might be recognised in the figure.

Albert Way.

### JAMES HOWELL.

(2nd S. iii. 167. 212. 315.)

Your correspondents, in their desire to communicate information respecting the intelligent old author, have made several mistakes which they will thank me for correcting. Mr. Wm. Sidney Gibson says: —

"Howell was employed by King James I. in a negociation at the Court of Madrid, and that he was secretary to Lord Scrope, President of the Council of the North."

This statement is correct; but the authority is Anthony Wood, and not the editor of *The British Theatre*. Wood furthermore tells us the occasion of Howell's going to Spain, which was in the year 1622, "to recover of the king of that place a rich English ship, seized on by his viceroy of Sardinia, for his master's use, upon some pretence of prohibited goods therein."

As regards his being "Clerk of the Council to Charles I.," Wood's words are a better authority than Collins. This industrious writer tells us:

"After going through several beneficial employments, particularly the assisting the clerks of the Council, (he) was at length in the beginning of the civil war made *one of these clerks*; but being prodigally inclined, and therefore running much into debt, he was seized on by order of a certain Committee (after the king was forc'd from his parliament), and committed prisoner to the Fleet."

Mr. Gibson says:

"He was Master of the Ceremonies to both those kings [*i. e.* James I. and Charles I.], and author of a little book on the precedence of foreign ambassadors, entitled *Sir John Finett's Observations*, published in 1656, which I do not find in the printed catalogue of his works."

This note is altogether wrong. Sir John Finett, who died in 1641, aged seventy, was the "Master of the Ceremonies to the two last kings," not James Howell. And the said Sir John was the author of the *Finetti Philoxenis*, as may be proved by reference to the worthy knight's MS., which is still in existence. Howell was merely the editor of the printed edition in 1656.

Mr. Gibson speaks of the "printed *Catalogue* of his [Howell's] works!" If he possesses one, it is a treasure "worth the purchase." I know of no such thing, if we except the scanty bits sometimes found at the end of Howell's various publications; Wood's enumeration of the author's

writings; and the *imperfect* catalogue given by Lowndes.

Mr. Pishey Thompson, after quoting a passage from Wood's Account of Howell (*Athenæ Oxonienses*), says he does not know the authority for the following statements: —

"At the Restoration Howell was appointed Historiographer, which post he enjoyed until 1666, when he died, and was buried in the Temple Church, where a monument is erected to his memory."

The authority for the first assertion is Wood, whose words are these: —

"After the king's return in 1660, we never heard of his [Howell's] restoration to his place of Clerk of the Council (having before flatter'd Oliver and sided with the Commonwealth's men), only that he was made the king's historiographer, being the first in England that bore that title."

The authority for the second statement is the same indefatigable historian, who says, "he [Howell] was buried on the north side of the Temple Church in London, near the round walk." Mr. Cunningham adds that his monument is still to be seen in the triforium of the church.

Mr. Thompson says, speaking of the *Epistolæ Ho-Elianæ*, "The first edition is said to have been printed in 1650." This date is not correct; the first edition appeared in 1645, quarto; again in 1647. The edition of 1650 was the third.

Howell's *Familiar Letters* are said to be "partly historical, partly political, partly philosophical." They afford a lively and graphic picture of the times in which the author flourished, and contain many curious and interesting anecdotes not to be met with elsewhere. Notwithstanding certain quaintnesses of wit and expression, they are well worthy of republication in the present day, especially if enriched with a few well-digested annotations. If any readers of "N. & Q." will undertake to bring about so desirable an object, I will willingly contribute my mite of information.

Edward F. Rimbault.

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### EARLIEST NEWSPAPER IN AMERICA.

(2nd S. iii. 107.)

In reply to your correspondent W. W., I beg to furnish you with an abstract or short summary of the contents of this first American newspaper, which he refers to as being in existence at the State Paper Office, London.

After a preamble, or introduction, pointing out the designs of this publication, which is to be monthly, or oftener, it states that —

"The Christianized Indians in some parts of Plymouth appoint a day of thanksgiving (a good example) for the mercies of God in supplying the late want of corn, and giving them the prospect of a comfortable harvest.—Notwithstanding the great drawback in the departure of forces for Canada, the favourableness of the season has prevented their feeling the lack of labouring hands.—Two children, aged 11 and 9 years, belonging to an inhabitant of Chelmsford missing, supposed to be fallen into the hands of the Indians.—At Watertown, an old man having recently buried his wife and fallen into a melancholy, hanged himself.—Prevalence of fevers and agues, in some parts a malignant fever runs through a whole family, often proving mortal. — The small-pox, which has been raging in Boston, now much abated, — more cases, altho' not so mortal, than when it visited them 12 years ago. — The number of deaths in the visitation from the complaint in Boston about 320, June, July, and August, being the most obnoxious months. Prayers oftentimes in the congregations for above 100 sick. It even infected children *in utero*. — There was a great fire a few weeks since in Boston with 20 houses near the Millcreek burned. Another fire broke out about midnight between the 16th and 17th instant, near the South Meeting-house, which consumed about 5 or 6 houses. The Meeting-house, a handsome edifice, most wonderfully preserved. In the house where the fire originated a young man lost his life. The best furnished printing press in America destroyed also, a loss not easily repaired. — Arrival at Piscataque of one Papoon, in a shallop from Penobscot, whence he had run away. He belonged to a small vessel bound from Bristol to Virginia that put in at Penobscot thro' distress, when the Indians and French seized her and butchered the master and several of the men. — Account of the Western expedition against Canada. — An army of near 2500 men and a navy of 32 sail started under the command of Sir Wm. Phipps. Meanwhile the English colonists in the West raised forces to the number of 5 or 600, with General Winthrop at their head. The Maquas join him. Other Indian nations expected, but they disappoint him. The Maquas invade the French territory with some success, but use great barbarity. Misunderstanding between the General and the Lieut.-Governor of New York on the return of the former to Albany. — Two English captives escaped from the Indians and French at Pescadamoquady came into Portsmouth on the 16th inst. and relate an account of the barbarities exercised at Port Real by Capt. Mason upon the Indians, who in revenge butchered 40 of our people who were captives. — Letter of News arrived viâ Barbadoes to Capt. H. K. of the 19th August. — Account from Plimouth of Sept. 22. Pegypscot fort surrounded on the night of the 12th inst., but not finding any Indians they marched to Amonoscoggin. There on the Lord's day they killed 15 or 16 of the enemy and recovered five English captives. — At Macquoit, young Bracket makes his escape. They land at Saco and meet with similar success, taking 9 canoes and an English captive named Thomas Baker, &c. Engagement with the Indians in Cascoe Bay, the various losses enumerated," &c. &c.

"*Boston, Printed by R. Pierce for Benjamin Harris, at the London Coffee House*, 1690."

Cl. Hopper.

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### "ESEMPLASTIC."

(2nd S. iii. 307.)

The following is Coleridge's account of the manufacture and intended meaning of this word: —

"I constructed it myself from the Greek words, εἰς ἐν πλάττειν, *i. e.* to shape into one; because, having to convey a new sense, I thought that a new term would both aid the recollection of my meaning, and prevent its being confounded with the usual import of the word imagination." — *Biographia Literaria*, 1st edit. chap. x.

This account is false; the disingenuous writer found the *German* equivalent ("in-eins-bildung"), and the neological idea, in the works of Schelling (together with the æsthetics and transcendental philosophy of the *Biographia Literaria*), and simply recast it into its original Greek, with the assertion at once true and false, "the word is not in Johnson, nor have I met with it elsewhere."

With ideas increasing in number and complicity, and the ever varying relations and combinations of objects and circumstances, arises the hourly necessity for the modification of old and the invention and composition of new words to express them. It is not amiss to trace the parentage of these, and ascertain to whom we are indebted for the machinery which at once defines and renders intelligible our own idea, and enables us to communicate it to others. I cite a passage from a paper on "The English Language" in *Blackwood's Magazine*, which may serve as a *nucleus* for similar information: —

"A few insulated words have been continually nourished by authors; that is, transferred to other uses, or formed by thoughtful composition and decomposition, or by skilful alterations of form and inflexion. Thus Mr. Coleridge introduced the fine word *ancestral*, in lieu of the lumbering word *ancestorial*, about the year 1798. Milton introduced the indispensable word *sensuous*. Daniel, the truly philosophic poet and historian, introduced the splendid *class* of words with the affix of *inter*, to denote reciprocation, *e. g. interpenetrate*, to express mutual or interchangeable penetration; a form of composition which is deeply beneficial to the language, and has been extensively adopted by Coleridge. We ourselves may boast to have introduced the word *orchestric*, which we regard with parental pride, as a word expressive of that artificial and pompous music which attends, for instance, the elaborate hexameter verse of Rome and Greece, in comparison with the simpler rhyme of the more exclusively accentual metres in modern languages; or expressive of any organized music, in opposition to the natural warbling of the words." — Vol. xlv. p. 461., *note*.

WILLIAM BATES.

Birmingham.

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Derived from εἰς ἓν πλάττειν (or πλάσσειν), that is, *formation into one*; in German, *In-Eins-Bildung*.

Coleridge claims it as his own coinage; "I constructed it myself," &c., — *Biographia Literaria*, vol. i., 1847, p. 173.

Some contend that Coleridge appropriated it from Schelling. So Thomas de Quincey, and his reviewer in *Blackwood*, to which review I cannot give the reference.

The brothers Hare, in *Guesses at Truth*, 3rd edit. 1st Series, p. 304., object to the word, as composed on a wrong analogy. It is there contended that if there had been such a word, it would have come from εἰς ἐν πλάττειν (not ἕν). Thus the Greeks had the word εἰσεμπορεύομαι (to travel as a merchant), and ἐμπλάττειν, whence ἐμπλαστός (daubed over).

C. MANSFIELD INGLEBY.

"GOD SAVE THE KING."

(2nd S. ii. 60. 96.; iii. 137.)

On July 19, 1856, A. A. D. inquires, "Who made *God save the King?*" and he is told in reply that MR. WILLIAM CHAPPELL "ascribes the music without hesitation to Henry Carey, and no subsequent researches have induced MR. WILLIAM CHAPPELL to change his views of its authorship." On August 2, I declare, "no doubt can exist that Dr. John Bull was the composer of this tune, for it stands in the volume of MS. music by Bull, formerly the property of Dr. Pepusch, now of Mr. Richard Clark." On February 14, 1857, MR. WILLIAM CHAPPELL writes thus: —

"I wish to protest against DR. GAUNTLETT's assertion that no doubt can exist that Dr. John Bull was the composer of *God save the King*. I shall have occasion to print my reasons for discrediting it, but the argument would be too long for 'N. & Q.'"

Circumstances have prevented me seeing the widow of the late Mr. Richard Clark until yesterday, and I now forward the result of my interview with her.

About the month of May, 1856, MR. WILLIAM CHAPPELL called on Mr. Clark, and for the first time he sees the MS. of Dr. John Bull, and examines the tune and hears it played. He then in the presence of Mrs. Clark says: "Well, Mr. Clark, there is not a shadow of a doubt that it is here — this is the tune." The permission to take a copy of the melody was refused. The 27th of May, 1856, he writes to Mr. Clark:

"I shall be happy to print Dr. Bull's 'God save the King' for you. If so, it would be desirable to entrust the MS. to me, that to those wishing to subscribe *I may show the air is really there*. Or I will give you 50*l.* for the book."

On June 28, 1856, he writes:

"I recommend the publication not to be expensive, otherwise people will be satisfied with knowing *the fact of the authorship to have been established*, and will not buy."

On September 4, 1856, he writes:

"You have suffered DR. GAUNTLETT to get the start of you, and to publish *the fact of its existence in your MS.* to the world in 'N. & Q.'"

On September 12, 1856:

"I do not mean that I have not wished to buy 'God save the King' from Dr. Bull's MS. I offered you 50*l.*," &c.

It now remains for MR. WILLIAM CHAPPELL to reconcile his letters to Mr. Richard Clark and his protest in disbelief of my assertion.

H. J. GAUNTLETT.

Powys Place, May 16, 1857.

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BRAOSE AND BELET FAMILIES.

(2nd S. iii. 331.)

I have endeavoured, as well as your correspondent, to trace the lineage of the family of Braose,

and I would intimate to him that, had he given their arms*, some assistance might have been afforded in the search. The name is almost as variously spelt as that of Wickliffe, Braose, Brewose, Bures, with a diphthong, Bræhus, Brouse, Brutes, Brus (*not* Bruce), Bruyes, Brewis, &c. They possessed much property in Gloucestershire, particularly at Tetbury and the neighbourhood, and had the manor of Tetbury before the Berkeley family. When the old church at that place was pulled down, between seventy and eighty years ago, there was a very dilapidated altar monument belonging to the family standing in the church, probably six centuries old, and which was perhaps in too ruinous a state to be preserved, but of which an engraving may be found in the library of the British Museum (191. f. 3. at p. 101.). Probably your correspondent's object may be promoted by referring to the *Baronage of England*, by William Dugdale, vol. i. p. 414—421., Lond. 1675, folio; the *History of the Dormant Peerages*, by Thomas C. Banks, 1826, Supplement, Appendix to vol. i. p. 15., where there is a "Table of the Descent of Braose."

I would now introduce a similar inquiry I am desirous to make, concerning the family of Belet, Bellot, or Bellet (query, French Belette, a weasel ?), which came into England with William the Conqueror, and whose name is inscribed in the Roll of Battel Abbey in 1067. They soon rose to the highest honours in the state, and were for several reigns distinguished for great probity as well as very extensive possessions. In the reign of Henry I. they had the original grant of the Manor of Syenes, or Shene, now Richmond, in Surrey: they were also noted in 1140, in the time of Stephen. In 1154, *temp.* Henry II., Robert Belet was Sheriff of Surrey, and also in the succeeding year; and in 1165 paid a fine of 100*l.* in that county. Michael Belet was cup-bearer to Henry II.; and this Michael was a judge about 1186. In *temp.* Richard I. (1190), Robert Belet paid 80*l.* to have restitution of Combe Park, Kingston, which was of his inheritance, whereof he had been dispossessed by that king. In the reign of John there is much mention of them; also in that of Henry III., when in 1236 Master Belet was "pincerna" at Henry's marriage.† Their arms‡ are, *Arg.* on a chief *gules*, two (and sometimes three) cinquefoils *or* (or *arg.*). Blomefield, in his *History of Norfolk*, in 11 vols. 8vo., Lond. 1805, has *passim* notices of the Belets, with a pedigree in vol. viii. pp. 433–4.; a pedigree is also given by Manning (*History of Surrey*, vol. i. p. 407.), but he acknowledges it is imperfect. In Hutchins's *History of Dorset*, vol. ii. p. 126., Frome-Belet, a parish and a manor in the time of Henry II., belonged to Robert Belet. Bridges and Whalley's *Hist. of Northamptonshire*, vol. ii. p. 66., says, under Thorp Underwood, *formerly Thorp Belet*, Hervey Belet possessed lands there in the 5th of King Stephen; and it is stated that in course of succession those came to Michael, usually called *Master Michael*. Not to multiply these extracts, I would refer to Dugdale's *Baronage of England*, tom. i. p. 614., Lond. 1675; *Dormant and Extinct Baronage*, by T. C. Banks, vol. i. pp. 31, 32., 1807, 4to.; Madox (Thos.), *History of the Exchequer*, 4to., 1769, *passim*; *Rotuli Litterarum Clausarum*, by T. D. Hardy, 1833; *Testa de Nevill*; *Calendarium Rotulorum Patentium*; *Liber Niger Scaccarii*, edidit Thom. Hearnius, Lond. 1771, &c. Φ.

* Sir George Nayler, the late Garter King of Arms, in *Collection of Coats of Armour of Gloucestershire*, Lond. 1792, has those of Braose or Breose of Tetbury, plate 8.: but I have not the work to refer to. The seal of Wm. de Braose, as affixed in the year 1301 to the letter from the Barons of England to Boniface VIII., will be found in *Archæologia*, vol. xxi. p. 207.

† Matthæi Paris, *Angli Historia Major*, edited by Dr. Wm. Wats, Lond. 1640, folio, vol. ii. p. 421.

‡ *Survey of Dorsetshire*, by Rev. John Coker, Lond. 1732.

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The pedigree of the Braose family, showing its extinction in the male line in 1418, on the death of George Brewes, and the descent of the property through his sister Agnes to the St. Pierres, the Cokeseys, and the Grevilles, and then the reunion in 1498 with the other Broase estates in the Howard and Berkeley families, together with the evidence supporting the pedigree, will be found in the 8th vol. of the *Sussex Arch. Coll.*, p. 97. Wm. Durrant Cooper.

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## Replies to Minor Queries.

*Autographs* (2nd S. iii. 269. 351.) — Let me remind Mr. J. Cyprian Rust that Sir John Fenn's *Paston Letters* was not, by nearly fifty years, the first publication wherein *fac-similes* of autographs appeared. Dr. Forbes's *Full View of the Public Transactions in the Reign of Q. Elizabeth*, 2 vols., folio, 1740–41, exhibits several excellent fac-similes of autographs, at the end of most of the documents and letters printed in that very useful collection; in his Preface to which the Doctor himself thus speaks of these fac-similes: "the names to all the original Pieces are so curiously imitated, as not to be distinguished from the original handwriting." Henry Campkin.

Reform Club.

*Scott dictating* (2nd S. iii. 366.) — For the sake of the *memories* (in both senses of the word) of Lockhart and Sir Walter, I beg leave to observe that Laidlaw's "*shake of his head*" does not at all impugn, but, in my mind, confirms Lockhart's statement. Laidlaw's own expressions convey the *substance* of the anecdote, but he was probably

not much delighted to read in print that Scott had mimicked his homely *broad Scotch* idiom and manner, and preferred to exhibit to his friends a *Saxon version.* Nothing more natural; and every one conversant with our fellow countrymen of either Ireland or Scotland knows how very difficult it is to persuade them that they have been guilty of any provincialism. Lord Byron relates that Curran used to mimic Grattan's "thanking God," with an accompaniment of the most grotesque action, "that he had no peculiarity of gesture or appearance." C.

*True Blue* (2nd S. iii. 329. 379.) — "True Blue" has always been the Tory colour in Suffolk. Fifty years ago, when party spirit ran high, the predominant opinion of constancy implied by it was embodied in a fugitive verse which deserves to be rescued from oblivion:

"True Blue will never stain;
Yellow will with a drop of rain!
T—— G—— for ever."

The attachment to this colour thus pervaded all ranks. A very old woman at Ipswich used to boast, "Whenever I die, I shall die 'Church and King,' 'Church and King,' wonderful!" Accordingly, when that event happened, it was found that she had directed her coffin to be lined with "true blue," which was actually done, and she was buried in her favourite colour. T. C.

Durham.

*Ring's End, Dublin* (2nd S. ii. 149. 315.) — The proper name of this place is *Rin-Ann*, i. e. *The Point of the Tide* — a term very applicable to its situation, but now corrupted into *Rings-end.* (Seward's *Topographia Hibernica.*) F.

*Riphæan Hills* (2nd S. iii. 369.) — The Riphæan Mountains are frequently mentioned by the ancient Greek and Roman writers; but their geographical knowledge of the north of Europe and Asia was so imperfect and confused, that it is very difficult to identify the mountain range which they may have thus designated. That they are the same with what are now known as the *Ural* Mountains is rendered probable by many circumstances. Sir Walter Raleigh regarded them as a mere geographical fiction. Vossius (*ad P. Melam*, p. 106.) considered them as fabulous. The difficulty is principally in these mountains being usually assigned to Sarmatia, which, if we regard it only as including Poland and European Russia, is altogether a plain country; and, therefore, the conclusion was not unnaturally deduced that, as the Riphæans did not exist within the bounds of Sarmatia, they did not exist at all. Their being placed in Scythia by V. Sequester and Justin obviates the difficulty in some degree. But consult on this subject the English translation of D'Anville's *Ancient Geography* (London, 1791, 2 vols. 8vo.), vol. i. p. 267. The passages of ancient writers will be found in the various comments on Vibius Sequester, P. Mela, &c. Compare particularly a passage of Servius on *Virg. Georgics*, lib. i. 240.; and another of Eustathius on *Dionys. Perieges.*, 211. Before blaming the ancient geographers on this matter, we should remember the uncertainty which in our own times has prevailed as to the position of many African localities, mountains, and river courses. In both the ancient and the modern instances, we perceive similar results proceeding from imperfect or erroneous information and inconsequential reasoning.

Arterus.

Dublin.

*The Word "Alve"* (2nd S. iii. 347.) — Nash, speaking of Alvechurch, Worcestershire, says:

"Doubtless the place took its name from the Saxon founder of the church here, one Ælfgyth; which, with Alfwith, Alluuith, and the like, were common appellations of our Saxon ancestors."

He says also, that —

"In the most antient writings Alvechurch was called 'Ælfgythe Circea.' In the Domesday survey, 'Alvieve Church;' and in the latter records, Alviuechurch, Alvieth-Church, Alvechurch or Allchurch, as it is at this day."

W. T.

*Tripe Turner* (2nd S. iii. 349.) — I trust T. T. will forgive me if, without replying to his Query, I make a note that *tripe* appears not always to have been associated with *penury.*

In the *Cours Gastronomique* occurs the following:

"Homère rapporte, que dans un régal magnifique preparé pour Achille, on servit des tripes de bœuf, et que cela c'était toujours observé *aux repas des Héros.*"

May I ask where "Homère" does "rapporte" this? R. W. Hackwood.

*Casa Bianca* (2nd S. iii. 248.) — Your correspondent T. F. B., who inquires about the original narrative of the story of Mrs. Hemans' poem, will find (if not the *original* account, of which I am not sure) full particulars of the heroic conduct of this boy in the *Percy Anecdotes*, volume "Heroism." The only account which can be termed *original* (if he has any reason for being particular on this point) would, I presume, be found in the original *French* Dispatches sent to Paris after the Battle of the Nile by the surviving French commanding officer. H. W. C.

*Ancient Representations of the Holy Trinity* (2nd S. iii. 378.) — In looking through the only account published of the splendid MS. *History of the Testament*, of the thirteenth century, one vol. of which is in the Bodleian, the other (Harleian, 1526.) in the British Museum, I find that the author states that the three-profiled representation of the Holy Trinity (as described by Mr. Maude),

and which so often occurs in the early printed *Horæ B. Virg.*, was a modern innovation, and so far from being used in this book as a holy symbol, that it is made to represent Antichrist. This is a mistake, and I fancy never before contradicted. The fact is that as Antichrist has always been expected to be a person who is to have a *form* of godliness, who is to be a counterfeit of the *truth*, so this ancient painter represented him with three heads in one; but this was only done as an *imitation*, for in page 125. in the Apocalypse, we find the Holy Trinity thus represented with a threefold single crown surrounding the united heads. This is the earliest example I know. I should be obliged to any one who would point out an earlier one.

There are two other pictures of this subject worth noting: both are in the Royal Library, 2 B. 15., fifteenth century.

1. The three persons are joined in one, but with three distinct heads, our Lord being painted as man, the first and third persons being in *gold*. In some instances we find scarlet.

2. The three persons coloured as in the preceding are without any dresses, but are covered with rays or plumes, at the end of which is a cherub; all the three heads, though distinct, are surrounded by one crown. J. C. J.

*Ludolph de Suchen* (2nd S. iii. 330.) — In reply to Dunelmensis I beg to say that I also have a copy of Ludolph de Suchen's work, commencing on the first leaf with the "registrum;" whether it ever had a title I know not. It has rubricated initials throughout, and is beautifully printed. In one of Lilly's interesting Catalogues a copy is described which exactly answers to mine, and which is said by him to be printed at Antwerp by Gerard de Leeu, *circa* 1484. I should be obliged, as well as Dunelmensis, for farther information.

Lethrediensis.

*Singular Imprints* (2nd S. iii. 1.) — As an addition to the curious list furnished by Dr. Rimbault may be quoted the third part of Clement Walker's *History of Independency*, the title of which runs thus:

"The High Court of Justice, or Cromwell's New Slaughter House in England, with the Authority that Constituted and ordained it, arraigned, convicted and condemned for Usurpation, Treason, Tyranny, Theft and Murther. Being the third part of the History of Independency written by the same author.

"*Printed Anno Domini* 1651. *In the Second year of the States' Liberty, and the Peoples' Slavery.*"

Lethrediensis.

*Fuchseder* (2nd S. iii. 370.) — Nagler, in his *Kunstler Lexicon*, gives —

"*Fuchseder*, draftsman and painter at Vienna, in the second half of the last century — he bore the title of Imperial Royal Cabinet painter.

"The Vignettes in the description of the Imperial Royal Cabinet of Natural History are engraved after his drawings."

This will no doubt be of assistance to Julian, who spells the name with a *g* instead of *d*.

S. T. Winstanley.

Liverpool.

*Portrait of Ascham* (2nd S. iii. 307.) — There is, I believe, no original portrait of Ascham extant. There is the whole-length print of Burghers representing Ascham reading a manuscript to Queen Elizabeth, who lends apparently a somewhat reluctant attention; but even this is marked *doubtful* in Bromley's Catalogue, and as Burghers' first specimen of engraving bears date 1676, the portrait of Ascham can have no contemporary authority. What did Burghers copy it from? A modernised impression of this engraving, published by Smith, can be obtained without much difficulty, but the original is scarce. Lethrediensis.

*Pasquinades* (2nd S. iii. 349.) — There were two very celebrated statues, *this* of Pasquin, with the inscription, "Noscens omnia, sed notus nemini," on which used to be pasted placards of any scurrilous wit, and the other of Marforio, for the replies. Thus in 1815 the one on Pasquin was "Tutti i' Francesi sono Ladroni;" next day Marforio, "*No tutti, ma Buona parte.*"

Wm. Collyns.

Dawlish.

"*Tally ho!*" (2nd S. iii. 368.) — The etymology of this word can hardly be said to be found in the verses quoted by your accomplished correspondent Cuthbert Bede. I have always understood them as being the French hunting cry "*Au Taillis!*" which, being rapidly repeated, lapses into the sound of Tally ho! and has the same meaning,—directing attention to the cover from which the animal in sight is breaking, or *to* which he is making. J. Doran.

*Italian Opera* (2nd S. iii. 230.) — The translated opera of *Arsinoe* was first performed at Drury Lane, January 16, 1705, entirely in English, the celebrated Mrs. Tofts being the principal singer. The second date, quoted from Baker's *Biographia Dramatica* (1707), refers, I apprehend, to a revival of the piece, when it was supported by several Italians who sang their parts in the original language, while the English singers, as before, made use of a translation.

It is the interval between 1707 and 1710, when *Almahide*, the first opera *entirely in Italian* was performed, that is alluded to as "about three years" in the extract given from the *Spectator*. The whole of that paper, No. 18. is very humorous, but it may fairly be supposed that Addison was not a little influenced in his opposition to the Italian opera by the ill success his *Fair Rosamond* had met with in 1706. Charles Wylie.

*Derivation of the Word "Cotton"* (2nd S. iii. 306.) — "Algodon," the Spanish name for cotton, bears every mark of derivation from the Arabic. *Al* is simply the Arabic article, leaving *godon*, which is but another form of the Arabic name for cotton, قطن. This word, in Arabic, is variously printed, and sounds, so far as our alphabet will express it, *cotnon*, *cotonon*, or *cotonnon*. (See Dictionary of the Spanish Academy, *Diccionario Español Latino-Arabigo*, and Golius.)

The vine, from the downy appearance of its leaves when they first burst forth in spring, in Arabic is said at that season to *cotton*. "قطن (*catana*) Primordia pampinorum protulit vitis; quod quasi gossipio tecta" (Golius). The quince may also have acquired its Latin name, *cotoneum*, from its downy coat.

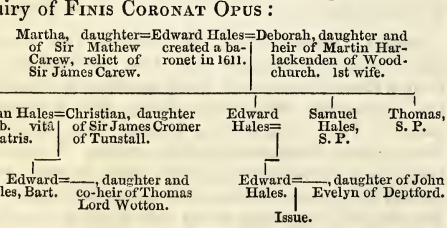
The Arabic name for cotton is connected by lexicographers with terms in the Syr., Heb., Chald., Gr., Ethiop., and Sanscr. languages.

THOMAS BOYS.

*Tale Wanted* (2nd S. ii. 11.) — In answer to the above Query, and in addition to the Tales suggested by MR. BATES (p. 75.), and by MR. DIXON (p. 218.), I beg to refer your correspondent to Wilkie Collins's tale of "The Lady of Glenwith Grange," in the 2nd vol. of *After Dark*. The scene is not laid in Germany; but Franval, with the brand upon him of "Travaux Forcés," is perhaps the character of whom α. β. had an indistinct remembrance. F. H. MAUDE.

Ipswich.

*Samuel Hales of Chatham* (2nd S. iii. 291.) — Perhaps the following extract from the pedigree of Hales of Kent, in the British Museum, Add. MS. 5520., may throw some light upon the inquiry of FINIS CORONAT OPUS:




FINIS CORONAT OPUS supposes Samuel Hales of Chatham to be the son of an Edward Hales of Chilston, whom he states was the only son of Samuel Hales, the second son of the first Sir Edward. By the above pedigree, however, it would appear that Samuel Hales was the *third* son, and not the second son, of the first Sir Edward; and I may add, that in a pedigree of Hales (Add. MS. 5480.) Samuel Hales, although entered as the second son, has a note subsequently made to his name, to the effect that he was the third son.

I would suggest that the parish registers at Boughton Malherbe should be searched for the names of the issue of Edward Hales and Elizabeth Evelyn, which are not given in any pedigree that I have seen. A. BRENT.

Perhaps the following extracts taken from the Book of Expenses kept by Geo. Glanville, Esq. (brother-in-law to the celebrated John Evelyn), who was on intimate terms with Mr. Edward Hales of Chilston*, may be of interest to your correspondent FINIS CORONAT OPUS.

| | | £ | s. | d. |
|---|---|---|---|---|
| "1691/2 April 2. | Payd for going to seeing my cousin Hales - - - - | 00 | 02 | 00 |
| 1692/3 July 4. | Frank [servant] to Chilson - | 05 | 00 | 0 |
| Aug. 14. | Spent in my Journey to Chilson - | 03 | 14 | 0 |
| " " | Given to Mary - - - - | 00 | 02 | 6 |
| " " | To James - - - - - | 00 | 01 | 0 |
| Oct. 21. | Kent's [the housekeeper] Journey to Chilson - - - - | 00 | 10 | 9 |
| Dec. 1. | Frank's charges from Chilson - | 10 | 00 | 0 |
| 1694. Nov. 9. | Sir Tho. Hale's man - - - | 00 | 02 | 6 |
| 1694/5. Jan. 3. | Betty Hale's Silk Stockins - - | 00 | 12 | 0 |
| " " | Father Hale's Tobacco - - | 00 | 04 | 0 |
| Jan. 17. | Mr. Hale's man for Venison - | 0 | 5 | 0 |
| Feb. 8. | Sir Tho. Hale's man - - - | 0 | 1 | 0 |
| Mar. 25. | Sir Tho. Hale's man - - - | 0 | 1 | 6 |
| June | Sir T. H.'s Gardiner - - - | 0 | 2 | 0" |

J. C. HOTTEN.

Piccadilly.

*Traditions through few Links* (2nd S. iii. 256.)— In *Recollections of the Table Talk of Samuel Rogers*, Moxon, 1856, at p. 188., mention is made that —

"Sir George Beaumont, when a young man, was introduced at Rome to an old painter, who in his youth had known an old painter who had seen Claude and Gaspar Poussin riding out, in a morning, on mules, and furnished with palettes, &c., to make sketches in the Campagna."

J. C. H.

Piccadilly.

*Painting on Leather* (2nd S. iii. 229.) — There is a room in the castle of Dunster, near Minehead, Somerset, the walls of which are covered with ancient paintings on leather. W. C.

* In Evelyn's *Diary* (Bray's edition, published by Hurst & Blackett, 1854) *Boughton Malherbe* is given as the residence of Mr. Ed. Hales in the Pedigree at the end of Vol. II., while at p. 4. of the same volume *Chilston* is mentioned. There are many inaccuracies in this edition. Miss Jane Evelyn is twice made to marry *William* Glanville, while in two other places she marries *George* Glanville. In the Index we are referred to p. 285. [284.] vol. i., for mention of Mr. Glanville, when nothing whatever is said of him there. Mrs. Mary Evelyn died, according to the Pedigree, in 1644; in the *Diary* we are told 1643. It is a pity that this popular edition should contain so many blunders.

*Leaning Towers and Crooked Spires* (2nd S. *passim.*) — I was at Spalding a short time since, and saw in the neighbourhood of that "Little London," as I heard it then called, a leaning tower at Weston. The tower leans very perceptibly to the west, and has done so for many, many years. It appears quite safe, and from all I could learn will doubtless, time permitting, continue as many more. There is another peculiarity I noticed in church architecture, not many miles from Spalding; at Fleet the tower is quite detached from the body of the church. I have heard this is the case with other churches in Lincolnshire, but never saw it before, or heard of it in other parts. I should be pleased to know of any other similar cases. The reason for such, I conclude, is, that from the peculiar nature of the soil in the Fen districts of Lincolnshire, it is very difficult to establish good foundations; and that, as in the case of Weston church, where the tower has the extra weight of the body of the church against it, it would be driven out of perpendicular; whereas if it is separate, it would most likely settle equally.

The ringing of bells likewise, in many cases, causes the tower or spire to rock, and on bad foundations this would not only endanger the tower itself, but, if it were united to the body of the church, would endanger that also. Any further information on this subject will oblige. The spire of Salisbury Cathedral is out of perpendicular, evidently from a settlement in the foundation, which, I believe, was principally composed of fagots, the ground where the cathedral is built having been a marsh. Two of the piers which support the arches over which the spire is built, are bent underneath the centre of the spire: on the pavement is a mark showing the proper centre, and the distance from it of the present one. It was plumbed by Sir Christopher Wren, but a year or two ago, when I visited Salisbury, there had been no visible alteration. I think the variation from the true centre is twenty-two inches, but of this I am by no means confident. Perhaps if I am in error some correspondent of "N. & Q." will kindly correct me.

Since writing the above, I have received the number of "N. & Q." for April 25, and see there are mentioned detached belfries, but none in England. HENRI.

*Paris Garden* (1st S. x. 423.; xi. 52.) —

"Paris Garden is the place on the Thames Bank Side at London, where the Bears are kept and baited; and was antiently so called from *Robert de Paris*, who had a House there in *Richard* the Second's time; who by Proclamation ordained, that the Butchers of London should have a Convenience in that place for receipt of their Garbage and Entrails of Beasts; to the end the City might not be annoyed thereby. — Claus. 16 Ric. 2. Dors. 11."

W. W.

Malta.

*The Murrain* (2nd S. iii. 327.) — With regard to this murrain of 1747, the Worcestershire bench ordered,—

"That 4*s*. per week be allowed to the several turnpikes where it shall be thought necessary, in order to have a man to sitt up every night to watch the sayd turnpikes, that no horned cattle be permitted to goe through the sayd turnpikes without propper certificates to be first showne, and surveyors of the several turnpikes to appoint propper persons to watch at the sayd turnpikes, the expense to be paid by the county."

Next year, it was ordered,—

"That Grey Devy of Kingswinford be appointed inspector for the hundred of Halfshire, in relation to infected cattle, to take care that no infected cattle be brought into any parish of the said hundred, and to persue the order of counsel made for preventing the spreading the infection amongst the horned cattle; and to be allowed 7*s*. a week till further order."

For these, and the like orders — which were continued up to July 1756 — see Noake's *Notes and Queries for Worcestershire*, pp. 103–5.

CUTHBERT BEDE.

"*The Divel's Neckerchiefe, neere Redriffe*" (2nd S. iii. 370.) — This is undoubtedly the spot still marked by the name of "The Neckinger Road," which runs in a zigzag direction from the Grange Road, near the site of Bermondsey Spa, to East Lane. It is in the parish of Bermondsey, but not far from the boundary of Rotherhithe. I have seen it written, and heard it called, "The Devil's Neckinger," or the devil's neck in danger, a name which it is said to have derived from the dangerous course of the road between two ditches, as shown in Sayer's Map of London, 1768, in which, and also in Bowles's plan (about the same date) the name is spelled "Neckincher."

In Phillips's *History and Antiquities of the Parish of Bermondsey*, 1841 (p. 104.), it is stated that the Neckinger Ditch is an ancient watercourse, and was formerly navigable to Bermondsey Abbey.

Old Gerard's name of the place suggests a derivation which is new to me. G. R. C.

*Epigram on "Who wrote Icon Basilike?"* (2nd S. iii. 301. 339.) — I believe both your correspondents M. N. S. and C. MANSFIELD INGLEBY are in error respecting the above epigram. When I was at Cambridge, it was commonly quoted as follows:

"Who wrote, 'Who wrote Icon Basilike?'
I, said the Master of Trinity,
*With my small ability*,
I wrote, 'Who wrote Icon Basilike?'"

The point lies in the third line, which is incorrectly given by both the above named gentlemen. It is most unlikely that Archbishop Whately had anything to do with the authorship of it, as he had no connexion with Cambridge. I have always heard it ascribed to Benjamin Hall Kennedy, the present Head Master of Shrewsbury School, who,

being at the time Dr. Wordsworth's book appeared a Fellow of St. John's, wrote it, and placed it on the screen at Trinity. A. T. L.

*Eating Lead* (2nd S. iii. 347.) — Forty-five years ago, in the summer of 1812, I was wrecked going to the Indian station in H. M. S. the "Old Volage." We were far to the S.W., and found shelter on a barren island. After consuming all our provisions, some marines tore up their cartridges and chewed the bullets. I cannot say they derived any benefit. Shortly after our provisions failed we were rescued by the French frigate "Merlin," 74, Captain Dupont, sent to Brest, and then liberated and sent to England. Any old messmate of the "Old Volage" can testify to the truth of this. Vice-Admiral.

N.B. Many old comrades may recognise me by this title.

Lead of course could never have been employed as an article of *food*, but the practice of *chewing* it, in order to increase the secretion of saliva, and to mitigate thereby in some degree the pangs of thirst, has been often adopted.

W. J. Bernhard Smith.

*Curious Customs in Cathedrals* (2nd S. iii. 330.) — It is the representatives of the family of Vavasour, co. York, who are said to have "the right of riding on horseback into the nave of York Cathedral," and "allowed to do so" because their ancestor granted freedom of carriage through his land for stone used in the building of that church. I am not in a position to say "if the strange privilege has been exercised latterly," or, indeed, if at all. Thoresby says somewhere in his *Ducatus* (but I cannot find the page, and the index is at fault), that the right was conferred in consideration of the *gift of the stone*, but Dr. Whitaker, in a note at p. 239., proves by documentary evidence that the stone *was not given*. R. W. Dixon.

Seaton Carew, co. Durham.

*Womanly Heels*: "*Ponerse en chapines*" (2nd S. iii. 307.) — The *chapines*, in Spanish, were a kind of clog or overshoe, supposed at one time to be more properly the dress of *married* ladies. Hence the phrase "*poner en chapines*," used actively ("to put in clogs or overshoes"), means *to espouse a woman, to marry*. The same phrase used in the middle form, but with a passive signification, "*ponerse en chapines*" ("to be put in clogs or overshoes,") applies to the woman, and means *to be married*. Usually, however, it is applied, perhaps invidiously, in cases where the bride is raised by the alliance to a higher position in society. Is not something similar meant by the not very flattering phrase in our own language, "a cat in pattens?"

"*Ponerse en chapines*" is also applied to any individual who, without merit or qualifications, is advanced or raised to honour: for instance, where, in the public service, an unworthy person is promoted through interest over the heads of the meritorious, which I suppose sometimes happens — in Spain.

The *chapines* sometimes had high heels, for the purpose of increasing the wearer's apparent stature. So that "*ponerse en chapines*" is in a measure equivalent to the English expression "to be set on stilts."

What has been offered may possibly throw some light on the phrase "womanly heels." Perhaps the querist will have the kindness to state where it occurs.

It may be allowable to add, that the Spanish idea of regarding a particular kind of clogs or overshoes as proper to married women, may throw some light upon the term "shoeing-horn," as employed in Kent. "Shoeing-horn," says Halliwell, "is anything which helps *to draw something on*, an inducement." In Kent, when a lass has a fancy for a lad, and attempts to attract his attention by encouraging another, it is said of that other, "she wants to make a *shoeing-horn* of him;" in other words, she wishes, through his instrumentality, "*ponerse en chapines*." Thomas Boys.

"*Johnny the Bear*" (2nd S. iii. 348.) — In reply to this Query I beg to say, that about a quarter of a century since an eminent physician flourished who declared ruthless war against tight lacing, &c. as regards ladies, and overfeeding, &c. as regards gentlemen. His opinions were given in a plain unmistakeable manner — the right word (although sometimes a *strong* one) in the right place. The name of this gentleman was John Abernethy, which some terrified dandy no doubt anagrammatised into "Johnny the Bear," in revenge for the fright and the dose the physician had given him. J. L.

*O seri studiorum!* John Abernethy. C.

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## Miscellaneous.

### NOTES ON BOOKS, ETC.

Had *Oliver Cromwell's Letters and Speeches, with Elucidations*, been edited by a Frenchman, he would doubtless have described the work as "Cromwell painted by himself," and there would have been considerable propriety in so designating it; for although Mr. Carlyle has mounted the picture in a goodly framework of appropriate and most characteristic illustration, the picture is by the great Master himself; and these three volumes present us with a wondrous portrait, vigorous in outline, deep and broad in its shadows, of Oliver Cromwell, His Highness the Protector. The third volume, which has just been issued, completes the new edition of this valuable contribution to our history, and which is made yet more valuable and useful by a full and well prepared Index.

The new volume just issued (the fifth) of Lord Campbell's *Lives of the Lord Chancellors and Keepers of the*

*Great Seal of England*, extends from the accession of William and Mary to the death of Lord Harcourt in 1727; and embraces biographies of Maynard, Trevor, Lord Somers, Wright, Lord Cowper, and Lord Harcourt.

Mr. Smith, having taken up the fanciful, if not ingenious, theory that the plays attributed to Shakspeare were in reality written by Bacon, not discouraged by the failure of his first attempt to establish his opinion, has issued a larger book upon the same subject, *Bacon and Shakspeare, an Inquiry touching Plays, Playhouses, and Play-writers in the Days of Elizabeth*, by W. H. Smith. Mr. Smith assumes that Shakspeare's is a negative history: "of his life all that we positively know is the period of his death." We, in our simplicity, think that the entry of his baptism in the Stratford Register is as good evidence of his birth, as that of his burial is of his death. This is one specimen of the style of argument brought forward by Mr. Smith. Another is, that "there is not, among all the records and traditions handed down to us, any statement that he was ever seen writing or producing a manuscript." Is this an argument? If it is, we can by the same process show that Chaucer did not write *The Canterbury Tales*, or Spenser *The Fairy Queen*. Again, we read if the works now attributed to Shakspeare "had descended to us without any tradition as to the name of the author, and our only information respecting them had been an exact knowledge of the period at which they were written, that we should in that case have attributed them to William Shakspeare is in the highest degree doubtful." Not at all: if they had been anonymous, and we had never heard of Shakspeare (and it is only his writings which have made Shakspeare known), it is not doubtful, but decided; we should never have attributed the plays to Shakspeare. Such being Mr. Smith's style of argument, the reader will judge how far he is likely to make out the very absurd case—for absurd we must now pronounce it—which he has undertaken to establish.

A sale of autograph letters, chiefly of foreign autographs, but including some few English celebrities, which took place at the auction-rooms of Messrs. Puttick and Simpson, in Piccadilly, on Wednesday and Thursday week, serves to show that rare autographs, not less than rare books, bear a rapidly-increasing price, many of the articles in this sale having produced three and four times the sums for which they were purchased no longer ago than last season:—Lot 11. A most charming letter from Princess Amelia, youngest daughter of George III., addressed "My poor Mary," to an orphan who had enjoyed her protection, but had been guilty of some misconduct, and filled with most touching appeals to the erring girl to retrace her steps, sold for 3*l.* 10*s.* (This letter was purchased in Mr. Ray's sale for 10*s.*)—Lot 66. Bishop Bossuet, a letter concerning the reading of mystic authors, &c., 2*l.* 4*s.*—Lot 92. Lodovico Carracci, a letter relative to some picture, 2*l.* 10*s.*—Lot 118. Pope Clement VIII., who gave absolution to Henry IV. on his abjuration of Protestantism, a letter apologising for something which had given offence to the King, 3*l.* 3*s.*—Lot 145. Richard Cromwell's signature to a lease, 3*l.*—Lot 159. Diane de Poictiers, Mistress of Francis I. and Henry II., a letter, 4*l.* 8*s.*—Lot 166. Edward IV. of England, letter to the Duke of Brittany, about some slanders which had been circulated, 10*l.* 10*s.*—Lot 216. Thomas Gray, poet, letter to the Rev. W. Robinson; commences "Dear (Reverend) Billy," 2*l.* 2*s.*—Lot 234. Henry IV. of France, a lettre d'amour to Gabrielle d'Estrées, containing some amatory and free allusions, 6*l.* 6*s.*—Lot 301. Louis XIV., letter to D'Aguesseau, on the death of his Queen, Marie Thérese d'Autriche, 3*l.* 5*s.*—Lot 332. Sign Manual of "Marye the Queen" to a Wardrobe Warrant, dated June 20, 1557, 4*l.* 6*s.*—Lot 383. Napoleon I., a scheme for the fortification of the harbour of Portovecchio, in Corsica, three pages, 3*l.*—Lot 481. A most interesting Letter from Robert Southey to R. Duppa, Nov. 22, 1805, 4*l.*; giving particulars of a recent tour in Scotland, visit to Melrose, a day's salmon-spearing ("a singular, savage sport"), visit to Sir Walter Scott ("a pleasant man, of open and friendly manners, so full of topographical anecdote, that having seen him you must be perfectly well satisfied how well history may be preserved by tradition"); his meeting with Jeffrey, &c. Relative to the review of Madoc by the latter, he says, "a man who has been reviewed about fifty times, which is my case, is hardened to such things; besides, by God's blessing, such praise or such censure as can be bespoke for five guineas a sheet can neither help nor harm me now. They who fling dirt at me will only dirt their own hands, for I am out of reach."—Lot 490. Dean Swift's letter to Mr. Philips, at Copenhagen, March 8, 1708-9; believed to be unpublished, 5*l.* 7*s.* 6*d.* In this letter he says, "Critic Dennis vows to G— these operas will be the ruin of the nation, and brings examples from antiquity to prove it. A good old lady five miles out town askt me tother day what these *uproars* were that her daughter was always going to."—Lot 494. Torquato Tasso, a Poetical Letter, entirely autograph, 13*l.*—Lot 513. Louise de la Miséricorde, the famous Duchesse de la Valliere, a letter to M. Daulier, 5*l.* 2*s.* 6*d.*—Lot 515. Paul Veronese, painter, letter to his patron, M. A. Gandini, 3*l.* 7*s.*

Books Received.—*Tobacco, its History, Cultivation, Manufacture, and Adulterations. Its Use considered with reference to its Influence on the Human Constitution.* By A. Steinmetz, Esq. A clever little book, well deserving perusal at the present time, when the Tobacco Controversy is exciting so much attention.

*A Treatise on the Cure of Stammering*, by James Hunt, Ph. D., &c. In this third edition of his Treatise, Mr. Hunt's object is for the first time to furnish a clear and comprehensive account of the numerous causes producing impediment of speech, and the various means proposed for their removal.

*The History and Description of the Walls of Colchester*, by P. M. Duncan. A reprint from the *Transactions of the Essex Archæological Society* of Dr. Duncan's learned and interesting dissertation on the walls of Colonia Camulodunum.

*Notices of the Ellises of France (from the Time of Charlemagne), and of England (from the Conquest), to the Present Time*, by W. Smith Ellis, Esq., Barrister-at-Law. No. 1. *To be continued Quarterly.* The author, obviously an enthusiast, announces that if the work is sufficiently encouraged to prevent pecuniary loss, the second Number shall contain Pedigrees of all the Ellises and Fitz-Ellises.

*River Gardens, being an Account of the Best Methods of Cultivating Fresh-water Plants in Aquaria, in such a Manner as to afford suitable Abodes to ornamental Fish and many interesting Kinds of Aquatic Animals*, by H. Noel. This is a companion volume to the *Ocean Gardens* by the same author, noticed by us some few months since.

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## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Swift's Letters. 8vo. London, 1711.
Quarterly Review. Nos. 1. to 5. 12. 13. 19. 187. 195. 197. 198. 201.
Loudon's Suburb. Horticult. Nos. 5, 6. 8, 9, 10. Published by W. Smith, Fleet Street.
Pepys' Memoirs. Last Edition. Vol. IV.
Byron's Works. 10-Vol. Edition. Vol. II. 12mo.
The Freebooter. 1823-4. A Periodical.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Messrs. Bell & Daldy, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

THE HISTORY OF LITTLE JACK. By the Author of Sandford and Merton. The unabridged Edition, with the rough woodcuts.

THE HISTORY OF THE ROBINS. A Tale.

JOHANNIS HARDUINI AD CENSURAM VETERUM SCRIPTORUM PROLEGOMENA [EDENTE OLIVETO CUM PREFATIONE GUL. BOWYERI]. Londini. 1766. 8vo.

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*Communications received (with thanks), but which have been anticipated by other Correspondents* — ZEUS; J. H. D-f-y; C. BRIGGS; J. Ss.; H. M. HERDS; J. DORAN; C. H. STEWART; ESTE; L. M. M. R.; L. J. N.; C.; JUSTITIA; E.; H.; D. D.

E. B. *It will be seen by the notices of the death of the late Mr. Coulson, that he was the author of the article in* The Quarterly *in which it was endeavoured to prove that Lord Lyttelton was Junius. Mr. Coulson is said to have left a volume ready for the press on the same subject.*

SWIFTIANA, *in our next number. We hope shortly to resume the* CURLL PAPERS.

OXONIENSIS *will find the line* —

"From grave to gay, from lively to severe"—

*in Pope's* Essay on Man.

A. A. D. *The Rev. John Davison's* Discourses on Prophecy *were first published by Murray in* 1824. *See* The Quarterly Theological Review, vol. i. p. 429., *for a critical notice of them.*

B. Regimen Sanitatis Salerni *is a common book.* Quakerism Anatomized and Confuted, *by Thomas Jenner*, 1670, *is rare. No copy of it is to be found in the British Museum or the Bodleian.*

ERRATA. — 2nd S. iii. 396. col. 2. l. 35., *for* "inbana" *read* "urbana," and l. 37., *for* "Imoque" *read* "Quoque."

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DAVID BOGUE, Fleet Street.

*LONDON, SATURDAY, MAY* 30, 1857.

## Notes.

### NOTES ON PRESCOTT'S "PHILIP II."

The great boon conferred upon the literary world by Prescott, in his *History of the Reign of Philip the Second*, is more particularly gratifying to those interested in the history of the Netherlands, and still more to those who have studied the progress of the Reformation. Under the influence of the latter impressions, the following trifling inaccuracies or exaggerations are gleaned from the mass of information with no unfriendly hand. That the author may be induced to blot these blemishes from his pages, is the only hope that prompts this effort to make the work more generally acceptable, through a more faithful adherence to reality.

On the subject of Brussels Cathedral (vol. i. p. 260.), the following extract from a private letter is appended as a note: —

"The setting sun was streaming through the rich-colored panes of the magnificent windows that '*rise from the floor*' to the ceiling of the Cathedral, '*some hundred feet in height.*'"

The Chapel of the Holy and Miraculous Sacrament was built in 1537; the Chapel of Notre Dame de Déliverance in 1649. The windows in these chapels are the most elevated in the church, and may descend to within eight feet of the floor: to say that windows rise from the pavement, is an attempt to verify an anomaly in ecclesiastical architecture. "*Some* hundred feet in height." "*Some*," in the minimum, must have reference to *two*; and we are thus called upon to imagine a vaulting, beneath which the towers at the west end of the church, or those of York Cathedral, or of Westminster Abbey, might stand erect. Vaultings are rarely elevated one hundred feet; York does exceed this by a few feet; Cologne probably by more, but both fall far short of the height proposed.

"Queen Elizabeth" (vol. i. p. 459.). "And the politic Queen assigned them (the reformers) also the '*seaport*' of Norwich as a residence." This geographical error of the sixteenth century is pardonable, but the repetition of it in the nineteenth is far better avoided. The recent attempt by means of tug-boats to float a few sea-borne vessels to Norwich, is not sufficient to warrant the revival of an evident error.

"Burning the churches" (vol. ii. p. 80.). This implies the destruction of the sacred edifices, which, if ever perpetrated, could only have been done to a limited extent. The tracery in the windows of the village churches is mostly destroyed throughout the country, but this mischief is chiefly perpetrated by modern iconoclasts. In rambling over the vast space on the right bank of the Scheldt, the scene of the irruption under Thoulouse, many very ancient churches will be found, all like our own, of mixed styles of architecture, and bearing evidence either of violence or decay; but the great probability is, that no church will be found erected in the subsequent century to these disastrous wars.

The church in the Port of Lillo is an exception, which has probably been erected as often as the place has been besieged. Eckeren, the nearest village to the encampment, possesses a remarkably fine example of ancient church architecture. Oerden has an early pile, with the exception of the east end. Austruwel itself has a modern nave attached to an ancient tower.

"Bridge over the Scheldt" (vol. ii. p. 81.). An order of the Prince of Orange to close the Ports of Antwerp continued:

"Who had moreover caused a bridge across the Scheldt to be broken down, '*to cut off*' all communications between '*the City and the Camp of Thoulouse.*'"

The mighty achievement of joining land to land by engineering was in this locality reserved to some future but not distant period. The village of Austruwel, where the battle was fought, is on the "*same bank*" of the Scheldt as Antwerp; but there are small streams tributary to that river, and others supplying the fosses; over these it is very probable bridges were thrown, particularly the Laerche, on the banks of which was the chief conflict.

Austruwel, speaking of this village (vol. ii. p. 81.), the Scheldt "which washes the base of the '*high land*' occupied by the village." This is a flagrant inaccuracy; it is well-known to all travellers that the river is far above the level of the land. The sentence is totally inapplicable to the amazing district which a rupture of the dykes might submerge in the brief space of a single night.

HENRY DAVENEY.

### MAJOR-GENERAL ROWLAND LANGHARNE.

This gallant officer, who so skilfully defended Pembroke Castle during its memorable siege by Oliver Cromwell in 1648, was a scion of an ancient family which for centuries resided in the county of Pembroke. He was the son of John Langharne, Esq., of St. Bride's, by his wife Jenet, daughter of Sir Hugh Owen, Knt., of Orielton, co. of Pembroke. Rowland Langharne was appointed by the Parliament Major-General of the counties of Pembroke, Carmarthen, and Cardigan; and, as I mentioned in a former article, was mainly instrumental in compelling the king's lieutenant, the Earl of Carbery, to abandon the county of Pembroke. For this, and other services, the Parliament, on March 4, 1645, settled the estate of Slebech, in Pembrokeshire, upon General Lang-

harne and his heirs; which grant was revoked on October 18, 1649, being the year after his gallant but unsuccessful defence of Pembroke on behalf of the king. By the last act, the estate was resettled upon Col. Thomas Horton, and the officers and men of his brigade, as a reward for the victory which they gained over the forces of General Langharne on May 8, 1648. In this engagement Langharne was wounded, and 3000 prisoners were taken. After the surrender of Pembroke Castle, General Langharne, Col. Poyer, and another, were given up to the tender mercies of the Parliament; and although the Prince of Wales wrote to Fairfax on their behalf, threatening retaliation in case of extreme measures being carried out against them, they were condemned to death in April, 1649, by a council of war; and Cromwell sent an order to them to draw lots to determine which of them should die. In two of these lots were written the words, "Life given by God;" the third was a blank. The prisoners not choosing to be the instruments of their own destiny, a child drew the lots; and the lot fell on Poyer to die, who was shot in Covent Garden, April 25, 1649. (Fenton's *Pembrokeshire*.) Gen. Langharne married Ann, daughter of Sir Thomas Button, Knt., a distinguished Arctic voyager, by whom he had issue a son and daughter. His grandson, John Langharne, Esq., of Saint Bride's, in the county of Pembroke, was married, December 26, 1698, to Anne, daughter and heiress of Lewis Wogan, Esq., of Boulston, in the same county, and grand-daughter of Mrs. Katherine Phillips, "the matchless Orinda." The line is now extinct. I have before me a commission granted by General Langharne to his nephew Vaughan Langharne of Pont-faen, in the county of Pembroke, Esq., as cornet in a troop of horse. It is written on vellum, and sealed with the Langharne crest, a lion's head, erased, or; motto, "Ostentare jugulum pro capite alterius." Both seal and parchment are in excellent preservation. The commission is to this effect: —

"Rowland Langharne, Esqre, nominated and apointed Serjeant-Major Generall of ye fforces Raised, or to be Raised, wthin ye severall Counties of Pembrock, Carmarthen and Cardigan for ye Seruice of Kinge, Parliament and Kingdome,

"To Vaughan Langharne, Cornett.

"Whereas ye place of Cornt to ye troope of horse under ye comaunde of Captn Thomas Evans, is at this time voide and att my dispose, These are therefore to recquire and Authorize you to make your Repaire to ye said Troope, and take ye same into your charge as Cornett for ye Seruice of King, Parliamt, and Kingdome; Willinge and Comaunding all inferior Officers and Souldiers of ye saide Troope to obey you as their Cornett for ye service above mencoed accordinge to this Comission giuen you. And you likewise to obey and ffollowe such orders and Direcions as you shall Receiue from myselfe or the superior officers of ye Armie accordinge to ye Discipline of Warre. Giuen under my hande and seale this ffirst daie of October, 1644.

"Rowland Langharne."

John Pavin Phillips.

Haverfordwest.

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SWIFTIANA.

*Swift and Stella.* — Happening to open Dr. Wilde's interesting volume, *The Closing Years of Dean Swift's Life* (1849), I lighted upon the passage in which he hints that Stella was the daughter of Sir William Temple, and Swift his son, consequently Stella's half-brother. This would account, as Dr. Wilde remarks, for many hitherto inexplicable portions of Swift's conduct relative to both Stella and Vanessa. Why should Swift's mother have sent him to solicit the patronage of Temple? There was no relationship, though this has been asserted. And why should Temple have interested himself so warmly in the young and unprepossessing Swift? The circumstances are related by Wilde; but Sir Walter Scott seems to dispose of this theory by the statement that Swift's parents resided in Ireland from before 1665 until his birth in November, 1667, and that Temple was residing as ambassador, in Holland, from April, 1666, until January, 1668. We have also Temple's own statement (*Essay upon the Advancement of Trade in Ireland*), that he was absent from Ireland from 1663 to 1673. Is it certain that Temple did not pay a visit to his father and friends in Dublin in February, 1667? I see from Burke's *Peerage* that he was created a baronet, and sworn of the Privy Council, January 31, 1665 — meaning, I suppose, 1665–6. Writing at present in the country away from books, I cannot decide the point, but it should be definitively set at rest, and hence I invoke the friendly aid of "N. & Q." Establish the same paternity for Swift and Stella (Temple's gallantries are admitted), and the whole mystery of Swift's conduct vanishes — without it all is cold, heartless, and apparently inscrutable.

A. B.

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"*Gulliver*," *as used by Swift: its Meaning* (2nd S. iii. 229.) — The names of Gulliver and Gulliford are quite common in parts of Somerset, viz. about Kilmington, Stourton, and Brewham; and I have frequently seen them spelt both ways (I believe them originally to have been the same) on carts, and over the doors of public houses, in the latter instance once only. Many years ago I remember passing a cart in that neighbourhood, with the name Gulliver on it, and remarked to my father, with whom I was walking, that it was the same name as the hero of Swift's book: upon which my father told me Swift had met with the name precisely in the same manner; that he was,

when contemplating his intended work, much in want of a name, and that when out walking or riding one day, I know not where, a cart passed him with "Gulliver" on it, which he at once decided should be the name of his hero, as it was quite uncommon. For the same reason my father also informed me he chose Lemuel. I do not at all know my father's authority for this little history, but I well remember his giving it me. Mr. Riley's suggestion as to the probable meaning of the word is certainly very ingenious; but from the name being an old one in the county mentioned (and it may be in others), I am inclined to believe Swift himself saw it during one of his journeys, and that he did not invent it. Henri.

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*Swift, Portrait of* (2nd S. ii. 21. 96. 158. 199. 509.) — I do not observe that any of your correspondents have made reference to Swift's *Miscellanies* (published by H. Curll, 1727, during his father's disgrace), "with his effigies curiously engraven by Mr. Vertue." The work is advertised in a voluminous catalogue of Curll's publications, appended to *Memoirs of the late Bishop Atterbury*, by Thomas Stackhouse, and published by Curll. It would be worth inquiry whether this "effigies" really was by Vertue, and whether it is not the earliest mentioned portrait of Swift.

Henry T. Riley.

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### WILKIE'S "RENT DAY."

The principal group of figures in Wilkie's "Rent Day," is accurately explained in the letterpress description of his published works. When the picture first appeared, I was told by an intimate friend of Wilkie what the painter intended to represent.

It will be remembered that the most prominent figure is an old man, in a light-coloured greatcoat, standing at the steward's table. The key to the explanation is, that this old man is supposed to be completely deaf. He has paid his money, as he supposes correctly. But the steward, whose countenance expresses craft and rapacity, imagines there is some mistake. He grasps with one hand the bank notes, and is endeavouring to understand the explanation which a friend of the deaf man, leaning behind him, is attempting to give, with the help of money, spread upon the table, as counters. This perplexity is shared by two men standing farther back; one of them puzzling himself by endeavouring to do the sum upon paper, and the other, not more successful, in reckoning the account on his fingers.

Meanwhile, the deaf man, the occasion of all this difficulty, stands entirely unmoved, his countenance expressing only stolid indifference.

It is remarkable that in this picture, and in his "Blind Fiddler," Wilkie should have concentrated so much interest about two men suffering under the infirmities of want of sight and hearing.

In the "Rent Day," there is a triumph of art in the representation of a familiar and almost instantaneous effect, in the man coughing in the centre of the picture.

Did any painter ever represent a sneeze?

T. C.

Durham.

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### THEOSOPHY.

The word *theosophy* answers to the Hebrew *Al-hakameh*, or divine wisdom; being immediately derived from the Greek *Theos*, god, and *Sophia*, wisdom*, divine understanding. We are aware that this wisdom of God is extolled in the Old and New Testaments in many texts, and pre-eminently in the Book of Ecclesiasticus in the *Apocrypha*. The word *theosophy* occurs in the writings of the Christian Fathers, especially in the writings of Dionysius the *Areopagite*, quoted by Stephenus in his *Thesaurus*. Dionysius defines theosophy to be "the divine or central apprehension of things;" and says it is essentially connected with Christianity†, as affording the means of its intellectual demonstration, and final universal establishment. He speaks of theosophers as regenerated souls, and accordingly inhabited by the Divine light. Clemens Alexandrinus, and other fathers also, extol theosophy under this name. In the Middle Ages, theosophy was the sublime study of the Schoolmen; was recommended by Scotus Erigene, and by the Mystics, as involving the purification of the soul, and, by consequence, the knowledge of the best means and instrumental *media* thereunto. Theosophy is, in fact, the fundamental science of the religious philosophy of *Buddhism*, which, as most readers are aware, has become during the last few weeks, a topic of great interest in the columns of the daily journals. The theological difference between the religious philosophy of Buddhism‡, and that of "Evangelical

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* Theosophy, in conjunction with the sublime practice of animal magnetism, is what is understood by the "divine art of Alchemy."

† Richard Greaves interprets theosophy, "such a knowledge of God as a believer enjoys, from the triple testimony of the Spirit, the Scriptures, and the Book of Nature."

‡ In reference to this subject, it may be further observed, that *Buddhism* may be considered as the Reformed Religion of the ancient corrupted and effete "patriarchal Christianity," Druidism or Brahmism of the East, descended to them in a direct line from Shem, the son of Noah; out of which "Covenant line," Abram, who was now to be the head of the "Covenant line" of the promised "seed of the woman" to all people, branched out, and took with him both its theology and philosophy; which Moses afterwards acquired in the original schools of the same in Egypt. Whence, indeed, could the true

Christianity," consists in the knowledge — which we possess, and the Buddhists have not — of the *person and process of Jesus Christ*, as the actual Redeemer promised to Adam and Eve (and their posterity) on the Fall; and of that system of theology, which makes up the *doctrine of Christ and his Apostles*, flowing entirely from the paternal relationship of Christ to men, and the efficacy of all the parts of his process to effectuate the entire restoration of the human nature, to its original glory, or perfect oneness of union with God, (v. *Introduction to Theosophy*, book iv. pp. 407–412., &c.). To return. — About the period of the Reformation, theosophy was generally adopted by the Rosicrusians as a name of their favourite science, they being also deeply versed in the clairvoyant and other initiations of animal magnetism, as well as by Paracelsus, Van Helmont, and others. Among the distinguished English theosophers were the students of Jacob Böhme's writings when they first appeared in English, the members of the so-called Philadelphian Society, Francis Lee (who edited, among numerous recondite and practical religious works, a periodical called *Theosophical Transactions*), one R. Roach, and others. Nor must I omit to mention P. Poiret of Holland. But it was owing to the classic productions of the matured and exalted mind of William Law, that theosophy became accessible and acceptable to the simple evangelical piety of England, being therein purified from all mere empty mystic and alchemic jargon, and so finally established in its true character as the undoubted higher branch of the Christian mathematics. For practical purposes of common life, the first elements of arithmetic are indeed all that are *essential;* but are the sublime studies of the higher portions thereof, whereby to estimate the powers and forces of universal nature, therefore not to be pursued by such as have mastered the former, and feel themselves at liberty and qualified for such further researches; and is not in effect such science as *essential* to the refinement and true enjoyment of life, as the vulgar art of the simple combinations of numbers? In 1847 was published an ingenious theosophical tract, entitled *The Present, Past, and Future with regard to the Creation;* and in the year 1850, the second edition of the *Spiritual Education*, by J. P. Greaves, under the title of *Theosophic Essays*. A valuable work, entitled *An Introduction to Theosophy* *, was published in London in 1855, being the first of a proposed large series, to embrace the entire demonstration and elucidation both of the philosophy and practice of Christian truth; which volume, it appears, was put forth as a kind of transition treatise from the popular theology into the higher sphere of recondite knowledge, embracing the nature and exalted application of the science of animal magnetism. In conclusion, between the years 1845 and 1855, Mr. Francis Barham published several Essays on theosophy as connected with initiations. The subject has since been noticed in the popular periodicals of the day. In the *Monthly Magazine*, 1840, appeared some "Sketches of Theosophy," in which the author speaks to this effect: —

"Theosophy is not precisely the same as theology. No, it is rather the same as theologic, or divine philosophy, properly so called. It is the most inclusive, universal, and generic term which we can apply to the deep learning comprehended in the initiations of all ages and countries. As the central knowledge of things, it comprehends within the ample sphere of its clairvoyant contemplation, Magic and Magnetism, Alchemy, Theurgy, Oracleism, Cabalism, Mythology, Astrology, Freemasonry, Rosicrusianism, Hieroglyphics, and a variety of other corrupted branches and doctrines of fundamental science. Brucker, in his *History of Philosophy*, very justly observes that many traces of the spirit of theosophy may be found in the whole history of philosophy."

ALIST.

religion and philosophy of the entire East come, but from their patriarchal ancestors?

* This author considers theosophy as the science of the "mystery of Christ" as expressed by St. Paul, or as by the sublime wisdom of the ancient philosophers, of Man, as the compendium of all things, of God, Nature and Creature, or the visible figure of all that ever has been, can be, or shall be.

## Minor Notes.

*Inscriptions in Old Books.* — It would form an interesting series, and in many instances contribute valuable information, in all the departments of biography, genealogy, and bibliography, if the correspondents of "N. & Q.," possessors of old books, would send copies of the inscriptions made in them by their early owners. The following occur in a copy now before me of the *Thesaurus Linguæ Romanæ et Britannicæ*, by Thomas Cooper: impressum Londini, 1573, folio. On the dedication page, "Gedeon Cam huius libri possessor." At the foot of the dedication: —

"Gedeo Cam. huius libri possessor, bought at London by Robert Edynhton (?), Sr William Kingsmel's man, for the said Gedeon Cam, and paid for the same prec' xxvs."

This was probably the price of the volume at, or soon after, the time of its publication.

If I find my suggestion approved and adopted by other correspondents, I engage myself to keep its performance in mind. J. G. N.

*Wafer-Bread.* — The use of wafer-bread was retained long after the Reformation; Bishop Cosins says, in reference to the Rubric touching the quality of the bread for the Holy Communion, —

"It is questioned here whether by virtue of this order any church may be restrained from the custom of using wafers at the Sacrament, as *in Westminster and many other places* they have always been wont to do."

MACKENZIE WALCOTT, M.A.

*Fly-leaf Scribblings.*—On a MS. by an English scribe, fifteenth century:

"Jesus that made bothe sea and lande
Sende me grace to amend my hande."

Giving the reason for our finding so much scribbling on the old books; the margins were, in fact, the copybooks of the rising generation, paper and vellum being scarce.

"William Holker is my name,
I pray God sende me a good fame. Amen."

"Ut pelicanus fit matris sanguine sanus,
Sic genus humanum fit Xpi sanguine sanum."

"Sunt secuta Deo tria soli cognita summo,
Mens, et mors hominis, judiciique dies."

"Hii sunt articuli, quod sit Deus ternus et unus,
Xps homo factus, natus, passusque, sepultus,
Descendens, surgens, scandens, judexque futurus."

In a beautiful Psalter in the Museum (Arundel):

"I beshrewe the false fox that made many false martyrs and did steale this goose [viz. the book] without leave, that he neither bred nor yet paid for."

J. C. J.

*Inscription in a Register of Baptisms.*—On the cover of *A Booke of Register for Christenings made the viii daie of Aprill Anno Dom.* 1607, are the following lines. They may interest some of the readers of "N. & Q.":—

"Lo heare thou maiest with mortall eie beholde
Thy name recorded by a mortall righte;
But if thou canste looke but spiritualie
Unto that God which giues such heaunly sighte,
Thou maiest beholde wth comfort to thy Soule
Thy name recorded in the heauenly Roule;
And therefore praie the Register of heauen
To write thy name within the booke of Life.
And also praie thy sinns maie be forgiuen,
And that thou maiest flee all sinn and strife,
That when thy mortall bodie shall haue ende,
Thy soule maie to the Imortal Lord assende."

There is a name affixed, but being written with a paler ink, I cannot decipher it. The date in the corner is 1609.

The register books of this parish are most of them in excellent preservation, and some of very early date. Wm. Francis Tregarthen.

The Abbey, Tewkesbury.

*Lord Nelson and Jack Rider the Loblolly Boy.*—"Jack was what they call loblolly boy on board the 'Victory.' It was his duty to do anything and everything that was required—from sweeping and washing the deck, and saying 'Amen' to the chaplain, down to cleaning the guns, and helping the doctor to make pills and plasters, and mix medicines. Four days before the battle that was so glorious to England, but so fatal to its greatest hero, Jack was ordered by the doctor to fetch a bottle that was standing in a particular place. Jack ran off, post haste, to the spot, where he found what appeared to be an empty bottle. Curiosity was uppermost; 'What,' thought Jack, 'can there be about this empty bottle?' He examined it carefully, but couldn't comprehend the mystery, so he thought that he would call in the aid of a candle, to throw light on the subject. The bottle contained *ether*, and the result of the examination was that the vapour ignited, and the flames extended to some of the sails, and also to a part of the ship. There was a general confusion—running with buckets and what not—and, to make matters worse, the fire was rapidly extending to the powder magazine. During the hubbub, *Lord Nelson* was in the chief cabin writing dispatches. His lordship heard the noise—he couldn't do otherwise—and so, in a loud voice, he called out, 'What's all that d—d noise about?' The boatswain answered, 'My Lord, the loblolly boy's set fire to an empty bottle, and it's set fire to the ship.' 'Oh!' said Nelson, 'that's all, is it? I thought the enemy had boarded us and taken us all prisoners—you and loblolly must put it out, and take care we're not blown up! but pray make as little noise about it as you can, or I can't go on with my dispatches,' and with these words *Nelson* went to his desk, and continued his writing with the greatest coolness."—Dixon's *Stories of the Craven Dales.*

This anecdote is *true*, and Captain Carslake of Sidmouth permits me to use his name in corroboration. He was an officer of "The Victory" at the time, and heard Nelson use the above words.

J. H. D.

## Queries.

### ARCHBISHOP LAUD'S WORKS.

The Editor of Archbishop Laud's *Works* in the Anglo-Catholic library is preparing an additional volume for the press. It will contain a large amount of matter hitherto unpublished, consisting, besides other documents, of speeches prepared for King Charles and the Duke of Buckingham, still preserved in the State Paper Office, in Laud's handwriting; and 140 letters, chiefly from the same quarter, addressed by Laud to King Charles, the Queen of Bohemia, the Prince, her son, Sir Thomas Rowe, Sir John Lambe, Lord Conway, the Secretary of State, and his son, Abp. Ussher, and other persons.

The editor will gladly receive any information respecting such letters or papers of the Abp. as may be remaining in private hands, or in any public institutions, except the Bodleian Library, the British Museum, Lambeth Library, and the State Paper Office, in which repositories a careful search has already been made.

Communications will be kindly received and forwarded to him by the Editor of "N. & Q."

## Minor Queries.

*Christopher Smart's Lilliputian Magazine.*—The query of a late correspondent respecting Smart's *Song of David* has reminded me of an inquiry I am desirous of making, namely, Where can I see a copy of *The Lilliputian Magazine* which Smart edited? I know the work is of extreme rarity, for the late Mr. Thomas Rodd, who men-

tioned it to me, told me that the only copy he had ever seen was a German reprint of it.

How uncertain is the fate of periodicals! How difficult to meet with are copies of the older ones! Here is a magazine which was thought worthy of being reprinted in Germany; and yet one of our best English bibliographers and most intelligent and extensive dealers in old books, declares that his only knowledge of it was gathered from such German reprint. WILLIAM J. THOMS.

*Whitgift's Answer to Cartwright.*—It is generally asserted that Abp. Whitgift disclaimed for Episcopacy any claim to a divine authority; but Sir Francis Knollys writing on this subject to the Lord Treasurer (1592), says: —

"If this were true, then it were requisite and necessary that the Lord Abp. of Canterbury should recant his saying in his book of the great volume against Cartwright, where he said in plain words, by the name of Dr Whitgift, that 'the superiority of Bishops was by God's own institution.'"

Can any of your contributors—an easier reader of "black letter"—give me a precise reference to the passage "of the great volume" alluded to by Mr. Treasurer? M. W. J. A.

*Shakspeare's Sonnets, &c.* — May I trouble you with a question which I asked about two months since, but which I dare say in the mass of your correspondence has been accidentally overlooked? To whom is the sonnet commencing,

"If music and sweet poetry agree,"

ascribed? as I see it is omitted in all the recent editions of *The Passionate Pilgrim*, although M. François Hugo gives it a place in his late volume of *Shakspeare's Sonnets.*

Can you also inform me how many editions of *Shakspeare's Sonnets* were originally published, with their respective booksellers' names? IGNOTO.

"*Every-Day Characters.*" — Who is the author of *Every-Day Characters*, a Satirical Comedy, in five acts, 8vo., 1805–6? X.

*Outbreak at Boston in* 1770.—Can any of your correspondents in England or America explain the allusions in the following extract from a letter written on August 29, 1770? The sinking of the tea in Boston Harbour did not take place till more than three years after this.

"For a protection almost miraculous, afforded to our dear Connections at Boston in hour of the greatest danger, we have great reason to pay the most grateful acknowledgments. How are poor Capt. Preston's friends? How my heart bleeds for them! But I hope yet he will be delivered from the Hands of his merciless Enemies. Mr H[ulton] and family, your dear Brother, with the rest of the Government's Servants, were all got safe to Castle William, on the Island which was their Asylum before, on the 1st July last, and were well; but I should not think them safe anywhere, but for a trust in that power and goodness which has defended them from the attempts of those that came with a design to destroy them."

Henry Hulton, Esq., Commissioner of Customs in New England, was nephew to the writer of the letter; and her son held a subordinate situation in his department. The sources of her information were, therefore, of the best description. Mr. Hulton had married a Miss Preston; and the Capt. Preston who is mentioned was probably a relative of hers. It appears from the letter that the party had taken refuge on the Castle Island on a former occasion as well as on this. E. H. D. D.

*Emblem of the Lamb and Cross.* — I see in a recent Number of "N. & Q." reference to a work on the subject of the emblems of saints. It reminds me of a singular circumstance which I noticed when in Egypt last winter. I was very much surprised to see sculptured on one of the old temples (I think at Thebes) the emblem of St. John, viz. *a lamb bearing a cross.* Query, Did the Christians borrow it from the Egyptians? The Christian cross was very common, and is to be found on many of the temples; I believe it was the emblem of life. All these temples date many centuries before the Christian era. R. G.

Glasgow.

*Prideaux, Bishop of Worcester.* — In my researches respecting the bishops of the Church of England who were natives of Devonshire and Cornwall, I find it stated in Prince's *Worthies of Devon* that John Prideaux, Bishop of Worcester, married for his first wife the *daughter* of Dr. Taylor, the martyr of Queen Mary's days. Should it not be granddaughter? I should also be glad of further information respecting his parents than that given in Prince; also if there are any descendants of his daughters now living, as they both married, but whether they had any children I have been unable to learn.

Were either of his sons married and had children? AN ECCLESIASTIC.

*Templar Lands.* — Some time ago I saw an auctioneer's advertisement offering for sale a property near Hitchin, in Hertfordshire, one of the recommendations of which he stated to be, that "the lands being what are termed Templar lands have the peculiar advantages of being tithe-free when occupied by a resident owner."

It is not uncommon that lands should be tithe-free, and I can readily conceive that the lands of the Templars should enjoy that exemption; but I cannot understand why it should be limited to an occupier who is also the resident owner. This surely is not the ordinary condition of tithe-free estates. I would therefore ask your correspondents, conversant in such matters, first, whether the Templar lands are generally held under that

peculiar tenure? And next, whether they know of any other tithe-free estates similarly circumstanced? Or lastly, whether the auctioneer's representation is not mistaken in limiting the exemption from the tithes to an occupier who is also owner of the lands?

I am not aware that the subject is noticed in Mr. Larking's *Knights Hospitallers in England*, lately published by the Camden Society, or in the historical introduction to the work by the late J. M. Kemble, Esq. S. I. W.

*Edmund Ironside: the Place of his Death.* — There are three accounts of the death of Edmund Ironside, by the agency of Edric Streona. One statement is, that he was killed at London, another at Oxford, and a third at Brentford in Middlesex. I believe that Henry of Huntingdon gives the last named place. Is there any other authority for the assertion? or is it not very possible that *Brenteforde* may have been a misreading of the MSS. for *Oxeneforde?* Henry T. Riley.

*Passage from Bishop Berkeley.* — Bishop Berkeley says:

"The continual decrease of fluids, the sinking of hills, and the diminution of planetary motions, afford so many natural proofs which show this world had a beginning." — *Minute Philosopher*, Dialogue vi. s. 23.

What does this mean? Does it refer to some theory now exploded?

With regard to the supposed diminution of planetary motions, I am aware of the hypothesis of an ethereal resisting medium pervading space; but that of course cannot be alluded to, for it is an inference drawn from comparatively recent observations. J. W. Phillips.

Haverfordwest.

*America and Caricatures.* — The Americans do not enjoy caricatures: they cannot relish their point, or enter into their spirit. No publication like the *English Punch*, or started with a view of rivalling it, has succeeded! And yet they show considerable humour at times, and give evidence of much originality. The holding up their public men to ridicule, as is done in *Punch*, would not be tolerated in New York or Washington.

It is a national singularity. Is this aversion from satires of this character a matter of *idiosyncracy* with republics, or is it first shown by America? C. Roberts.

New York, April 24, 1857.

*The Winter Family.* — Information is desired respecting the Winters, a Warwickshire family concerned in the Gunpowder Plot. Where are they settled? R. E. Rann.

*Ministers' Annuity Tax.* — I observe, from the newspapers, that Mr. Black, one of the respected members for this city, in his place in Parliament, when referring to the ministers' money in Ireland, stated, that *in no other part of the United Kingdom, except in Edinburgh and Montrose* (in each of which towns there is an annuity tax, as it is called), was any similar tax known. Lord Palmerston is reported to have said in reply, that the ministers' money in Ireland, and the annuity tax in Edinburgh, stood on a perfectly different footing; and I apprehend Mr. Black was misinformed when he stated that no similar tax to that in Edinburgh, for the support of the clergy, existed anywhere else, except in Montrose, *in any part of Great Britain.* A similar tax of 2*s.* 9*d.* in the pound upon all houses and other buildings has existed in the city of London (and now exists) since the reign of Henry VIII. And I observe, from a pamphlet of Dean Prideaux, published at London in 1707, entitled *Vindication of King Charles's Award of* 2*s. in the Pound out of the Rents of the Houses in Norwich, for the Support of the Clergy*, that a similar tax existed in that city. Now I wish to know whether such tax still exists in Norwich, and whether any of your correspondents can inform me whether a similar tax exists *in any other town of England or Wales?* In Edinburgh the annuity tax is six per cent. on the rental. S. M.

Edinburgh.

*Gallon of Bread.* — Is this measure for bread common throughout England? It prevails in Wiltshire, but I do not remember to have heard it used elsewhere. A. A. D.

*Kirkham Families.* — Information is desired respecting the Kirkham families of Yorkshire and of Lancashire, their arms, and if any earlier memento of them is extant than the inscription in Howden Church to the memory of Kirkham, Bishop of Durham, who died August 4, 1260. To what branch did this personage belong, and is any history of them to be found? A. K. M.

*Charles II.'s Knights and Baronets.* — Where can I find a list, with some account, of the naval and military officers upon whom the honour of knighthood, or a baronetcy, was conferred by King Charles II.? Mercator, A.B.

## Minor Queries with Answers.

"*Life of Molière.*" — Wanted the titles of any editions of the *Life of Molière* that may have been published, either in French or English. H. I. M.

[A Life of Molière will be found prefixed to the following French editions of his *Works*: 6 vols. 4to., Paris, 1734, par M. de la Serre; 7 vols. 12mo., Londres, 1784, par Voltaire; 8 vols. 12mo., Paris, 1799, par Voltaire; 6 vols. 8vo., Paris, 1813; 2 vols. imp. 8vo., Paris, par M.

Sainte Beuve; 3 vols. imp. 12mo., Paris, 1852, par C. Louandre. See also *Histoire de sa Vie et de ses Ouvrages*, par Taschereau, 8vo. Paris, 1828; *Notice sur la Vie et les Ouvrages*, Paris, 12mo., 1844; *Select Comedies*, with a life in French and English, 8 vols. 12mo., Lond., 1732-52. *His Works*, French and English, with life by M. de la Serre, 10 vols. 12mo., 1755.]

*Mary Tofts, the Rabbit Woman.*—What was the character of the rabbit-imposture by which Miss Tofts deluded Whiston and St. André in 1726? Where may I find the fullest narrative? QUINTIN.

[A complete list of the works, tracts, squibs, plates, and plays, connected with this curious imposture of rabbit-breeding by the heroine of Godalming in Surrey, would fill about two pages of our work. Some collector at the time has filled a thick octavo volume of these fugitive tracts and plates, which is now in the British Museum, press mark 1178, h. 4. But for more accessible works consult Mackay's *Memoirs of Popular Delusions*, 8vo., 1841; *The English Rogue, or the Life of Jeremy Sharpe*, vol. iii. 1776; Hogarth's *Works*, by Nichols and Steevens, vol. ii. pp. 49—60; and *Reliquiæ Hearnianæ*, ii. 614.]

*Tisdale's Press.*—Can you furnish me with a copy of the title-page and date of a 12mo. black-letter book, and its probable value and scarcity? It is somewhat of a concordance: the first chapter is "Of Miracles showed by the Divine Power of God;" next, "Of Goddes Prouidence and Secreat Iudgementes;" then, "Of the Benignitie of God to hys Seruauntes;" in all, there are 134 chapters. The imprint at the end of the work is as follows: "Imprinted at London by Jhon Tisdale, dwelling in Knyght Riders Streat,—'Cum priuilegio ad imprimendum Solum.'" T. B.

[This work is entitled *The Ensamples of Vertue and Vice, gathered oute of holye Scripture.* By Nicolas Hanape, patriarch of Jerusalem. Very necessarye for all Christen men and women to loke upon. ¶ And Englyshed by Thomas Paynell. Anno 1561." Then follows the Epistle Dedicatory: "To the moste noble, most excellent, and mooste vertuous Lady Elizabeth, Quene of Englande, Fraunce, and Irelande, defender of the faith, &c. Thomas Paynell wisheth all felicity;" and "An Exhortation to the study of holy scripture." See Ames's *Typog. Antiq.*, by Herbert, ii. 767. Lowndes states that it sold for 12*s.* at Inglis's sale.]

*Rev. W. Adams.*—Where can I find an account of the Rev. W. Adams, M.A., author of *The Old Man's Home*, *The Shadow of the Cross* (1842), and other *Sacred Allegories?* ROVILLUS.

Norwich.

[A Memoir of this accomplished author is prefixed to the collected edition of his *Sacred Allegories*, London, 1849; but the most interesting sketch of him, accompanied with a portrait, will be found in *Bonchurch, Isle of Wight*, 8vo., 1849. Mr. Adams died on January 17, 1848, at the age of thirty-three, and reposes in the churchyard he has so beautifully described in *The Old Man's Home.* See also "N. & Q.," 1st S. iii. 135. 140. 249.]

"*Pennynged.*"—A paragraph has gone the rounds of the High Church papers, in which a certain letter is said to have been written by the bishop, by whom the twenty-eighth article was "pennynged." This strange word is placed between inverted commas, as if it were a quotation; but is it really so? Is it not an absurd blunder of the writer of the paragraph? The bishop speaks of the twenty-eighth article as being of his "pennynge;" but the past participle corresponding to this gerund would be "penned," not "pennynged." E. H. D. D.

[The blunder is that of the newspapers. The original letter, in the State Paper Office, has no heading; but is endorsed on the back, "From Geste, Bishop of Rochester, to Sir Willm Cecill, Knight, Principall Secretaire to ye Queens Matie." We believe the discovery of this remarkable letter was owing to the publication of Mr. Lemon's *Calendar of State Papers*, noticed in our present volume, p. 80.; and is only one of many similar cases. We look forward with great anxiety to the other Calendars, some of which, we hear, are rapidly approaching completion.]

*German Periodicals.*—Is any periodical similar to "N. & Q.," or the *Gentleman's Magazine*, published in Germany? If so, what is the price, &c.? ROVILLUS.

[There is no work published in Germany similar to "N. & Q." There are periodicals published in Germany and Switzerland termed *Jahrbücher*, such as those of Sinsheim, Grand Duchy of Baden, which treat of mediæval and earlier Antiquities in a learned but unpopular form; but do not embrace the general scope of subjects comprehended in the *Gentleman's Magazine.* The titles and prices of these German periodicals will be found in the Catalogues of Books which are published from time to time at Leipzig, and by the principal German publishers. A new German periodical will shortly appear, similar in its literary character to the London *Athenæum.*]

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## Replies.

### "GOD SAVE THE KING."

(2nd S. iii. 137. 412.)

The reasons why I protested against the assertion that "*no doubt can exist*" of Dr. John Bull's having been the composer of "God save the King," are as follows. In the first place I am of opinion that the manuscript of Dr. Bull's compositions has been tampered with, and the resemblance of the "ayre" to the national anthem thereby so increased, that, whereas now essentially the same (although not the exact notes), I think it very questionable whether the similarity would have been half so striking, or indeed more so than to several other airs, in its original state. When Mr. Clark played it over to me, with the book before him, I thought it really to be the original of the national anthem; but, on examining the manuscript, the sharps appeared to be in ink of a very much darker colour, and I consider the difference as very perceptible, in spite of Mr. Clark's having covered the face of those portions of the manuscript with varnish. These alterations did not seem to me of so much importance in changing

the character of the air, as I have since thought them, and I was pleased to believe that "God save the King" had been composed by so thoroughly national a person as John Bull.

Let the reader try the notes at the commencement of the "ayre." For want of music type, it must be expressed thus: Suppose two bars of music, three notes in a bar, and neither sharp nor flat at the signature. Instead of A, the key-note, sounded thrice, as in the oldest printed copies of "God save the King," it begins on the fourth below —E, A, A, and then G, A, B. The G being natural, the resemblance to "God save the King" is slight, but by making the G sharp, and (to speak in modern terms) changing the whole from the key of A minor into A major (three sharps), the tune will be essentially like "God save the King."

There are three different arrangements of Dr. Bull's tune in the manuscript, and the remaining two are *still* unvarnished, and in what may be called minor keys. The resemblance to "God save the King" should therefore be decided by those copies, and not by the "ayre." It was Dr. Bull's habit to arrange the same subject in two or three ways, at different periods, and I may mention his "Jewel" as an instance.

Mr. Clark seeing, by a letter in the *Gentleman's Magazine*, that Ward's *Lives of the Gresham Professors* contained a list of some compositions by Dr. Bull, and that among them was one entitled "God save the King," printed a book to prove him the author of the national anthem, although he had not then seen the manuscript. This was in the year 1822. In 1841 Mr. Clark, in an address to the masters and wardens of City companies, writes thus:

"Determined, if possible, to set the matter still further at rest, I continued my inquiries until eventually I was enabled to obtain a sight of, and finally to purchase (in the handwriting of the composer Dr. John Bull), this long-lost manuscript."

The manuscript is certainly not the autograph of the composer, but a Dutch transcript of some of his compositions, throughout which he is styled Dr. *Jan.* Bull. It bears a date of 1619.

Dr. Kitchener set one question at rest, viz. as to the piece called "God save the King" in the manuscript, by publishing it in his *Loyal and National Songs of England.* It is a composition on four notes (C, G, F, E), with twenty-six different basses. These four notes were probably intended to represent the *cry* of "God save the King," which is as old as the time of the Kings of the Jews. That piece occurs at folio 56. of the manuscript, and at the end of it another specimen of garbling is now visible through the varnish. It is an attempt to make the figures "98" out of the scroll which concludes the composition. The object is to refer to the page where the "ayre" (that *does* resemble "God save the King") is written, and so to connect the two. This would have escaped my observation, had not Mr. Clark drawn my attention to it, and used it as an argument that the one was only a prelude to the other.

If Mrs. Clark will now submit the manuscript to any competent judges of writing, and they shall decide that it has not been tampered with, as I have described, I hereby engage to give 10*l.* to a charity to be agreed upon.

The last point I have to adduce about the manuscript is, that it was in the library of Dr. Pepusch until his death in 1752; and the National Anthem was performed at both the great theatres in 1745. Although some may possess rare books, and not acquaint themselves with their contents, I do not think Dr. Pepusch ought to be classed among the number; indeed, he must have given Ward the catalogue of contents for his *Lives of the Gresham Professors.* Had the resemblance of Dr. Bull's "ayre" been *then* as great to "God save the King" as it now is, I can scarcely imagine it would have escaped his observation. Again, while in Dr. Kitchener's possession, the manuscript was submitted to the scrutiny of Edward Jones, the Welsh Bard, who wrote out one of the pieces for Dr. Kitchener in modern notation. Finally, in 1840, I looked through it to find any popular tunes, when asked by Mr. Edward Walsh to estimate its value. This was prior to its passing into the hands of Mr. Clark.

I repeatedly urged the late Mr. Clark to print Dr. Bull's "God save the King," and to show the manuscript, in order to set the question at rest; indeed, the whole of my correspondence with him was to endeavour to clear up the matter before I had occasion to write about it. Finding his publication still delayed, I offered 50*l.* for the manuscript, in order to submit it to proper scrutiny; and to print the air as it should be, in my *Popular Music of the Olden Time.* In the mean time, I wrote to Antwerp, where Dr. Bull was organist at the date of the manuscript, in the hope of hearing of some other copy in the library of the cathedral, but without success. I learnt, however, the curious fact, that there were eight Englishmen and one Scotchman among the *Prêtres Chapelains* of that cathedral in Dr. Bull's time.

In the second place: having within the last few months made considerable researches to ascertain whether any trace could be found of "God save the King" as a National Anthem in the time of the Stuarts, I have come to the following conclusions:—Firstly, that there is not a particle of evidence to connect it (as Mr. Clark does) with the Gunpowder Plot; and secondly, that we have no proof of any such National Anthem in the reigns of Charles I., Charles II., or James II.; but that, in the last three reigns, even the *cry* of "God save the King" was in a great measure superseded by that of "Vive le Roy!" It often

puzzled me to find such passages, as in Pepys's *Diary*, where, on May 4, 1660, "The loud *Vive le Roys* were echoed from *one ship's company* to another." I could not understand the sailors crying out in French; nor why, as on March 28, 1660, before Charles II. was proclaimed, "a gentleman named Banes was brought as a prisoner, because he called out of the vessel that he went in *Vive le Roy!*" I have now traced it to an *English national song*, with *Vive le Roy* as a burden; and have printed both words and music in my *Popular Music of the Olden Time* (Part IX. p. 429.), adding thereto the proofs of its general use. Among the songs which were sung to the tune of *Vive le Roy*, one on the restoration of Charles II. has the following chorus to each verse: —

"Then let us sing, boyes, God save the King, boyes,
Drink a good health, and sing *Vive le Roy*."

Here then is "God save the King" sung to the tune of *Vive le Roy*.

I have trespassed largely upon the space of your readers; but before concluding, I would beg Dr. Gauntlett to be careful in the use of inverted commas. By altering the editorial "we have no reason to believe," into direct assertion, he has given the impression that I was referred to on this subject by the Editor of "N. & Q." in July last, which is not the fact. Dr. Gauntlett is also mistaken as to my not having seen the manuscript before it passed into the late Mr. Clark's hands. He has explained the origin of that mistake to me: there are two manuscripts of Dr. Bull's compositions, and he supposed the only one I had seen to be that still in my possession. The minor point, of some misquotation in my letter of Sept. 12, will be of no interest to your readers. Wm. Chappell.

3. Harley Place, N. W.

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### ITALIAN CITY MENTIONED BY THEMISTOCLES.

(2nd S. iii. 328.)

In Xerxes' invasion of Greece, Attica was overrun and Athens destroyed. Athens had been previously deserted by its inhabitants, who retired to their fleet and some friendly cities. The Grecian fleet was stationed in the Gulf of Salamis; but on hearing the destruction of Athens, alarm seized several of the leaders, and the commander, the Lacedæmonian Eurybiades proposed to retire to the Isthmus of Corinth. Themistocles urged him to await the approach of the Persian fleet in the narrow gulf, which would deprive them of the advantage to be derived from their superior force, besides preventing the possible separation of the Grecian fleet. In the course of his argument Themistocles threatened, if his advice were not acceded to, that the Athenians would embark their families in their ships, and remove with them to Siris in Italy; which from remote times had been considered as belonging to the Athenians, and where, if the oracle might be credited, they should found a city. The result, and the glorious battle of Salamis, every one knows.

Siris in Lucania, the modern Basilicata in the kingdom of Naples, situated at the mouth on the left bank of a river of the same name (now Sinno), which falls into the Gulf of Tarentum, was said to have been founded by a Trojan colony, afterwards expelled by Ionians from Colophon in the time of Alyattes king of Lydia. It rivalled Sybaris in riches and luxury, and reached its height of prosperity about 540 B.C. Shortly after, it was nearly destroyed in a war with the neighbouring cities Metapontum and Sybaris. At the date of the battle of Salamis, 480 B.C., it would appear, from the expression of Themistocles in his remonstrance with Eurybiades, to have been deserted; and when the Tarentines settled at Heraclea, founded after its ruin, they removed the Sirites to the new town. Of its present state and the *cadavera oppidûm*, Swinburne tells us in his *Travels through the Two Sicilies* (section 37., vol. i. p. 279., 4to.):

"At the wood, near the banks of the Agri, and about three miles from the sea, are some heaps of rubbish that fix the situation of Heraclea. And, according to the most probable conjecture, near the mouth of the Sinno was Siris, the port of that city. At present there is only an open road."

No vestige of Siris is said to exist. Vide Herodotus, book viii. c. 62.; Cramer's *Description of Ancient Italy*, vol. i. p. 350., and ancient authors quoted in it. Micali says of the origin of Siris:

"It is said farther, that in the time of Alyattes and Crœsus, Ionian fugitives of Colophon landed at the mouth of the river Siris, and founded there a city of the same name." — *Antiche Popoli d' Italia*, tom. i. p. 324.

I have not found any farther trace of the connexion of the Athenians with Siris. W. H. F.

Kirkwall.

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### RHOSWITHA.

(2nd S. iii. 368.)

The name of this learned lady is variously written, Roswida, Rosvitis, Roswitha, Hroswitha, Hroswita, Rhosovita, Rhosoita, Hrotsuitha, and Hrosvita. She was a nun of the great abbey of Gandersheim, in Wolfenbuttel, and flourished about the year of our Lord, 980. Lilius Gyraldus (*Hist. Poet.* Dial. V. *prope finem*) describes her as having been learned both in Greek and Latin; and he states her to have written a Historical Panegyric on the Emperor Otho; also Six Comedies; the Praises of the B. V. M. in elegiac verse; and the Life of St. Dionysius, in the same measure. Cave (*Hist. Liter.*, p. 588.) is somewhat

more particular. He says that by command of the Abbess Gerberga she wrote in heroic [Latin] verse, the *History or Panegyric of the Acts of the Emperor Otho I.*; that she also wrote in verse, Eight Sacred Narratives, — the Passion of St. Dionysius Martyr, the Passion of St. Pelagius Martyr, &c. — and that in [Latin] prose she wrote Six Sacred Dramas, on divers subjects, but chiefly on the praises of the Saints. These pieces were collected and edited by the German poet laureat Conrade Celtes, at Nuremburgh, in 1501, and again by Henr. Leonh. Schurtzfleisch at Wittenberg in 1707. The Panegyric on the Emperor Otho is also printed among the ancient German historians published by Reuberus (Francof. 1584), and in other collections. Of these the best is probably that of the *Monumenta Germaniæ Historica*, published by the German Historical Society, in the fourth volume of which are included the historical poems of this celebrated recluse.

She dexterously avoids the perplexing topic of the Emperor causing the deposition of Pope John XII.; to which she thus alludes near the conclusion of her Panegyric:

"Hactenus Oddonis famosi denique regis
Gesta, licet tenui Musa, cecini modulando.
Nunc scribenda quidem constant quæ fecerat idem
Augustus solium retinens in vertice rerum:
Tangere quæ vereor, quia fœmineo prohibebor
Sexu: nec vili debent sermone revolvi.

. . . . . .

Qualiter et recti compunctus acumine zeli
*Summum Pontificem quædam perversa patrantem*
Ejus nec monitis dignantem cedere crebris
Sedis Apostolicæ fraudari fecit honore."

Warton (*Hist. of Engl. Poetry*, vol. ii. 376. additional note) by an extraordinary inadvertency attributes Hhroswitha's Dramas to Celtes, who was only their editor. This was perceived and remarked by Hayley (*Essay on Old Maids*, vol. iii. p. 52. of the third edition, Lond. 1793), who styles her "the literary Phœnix of the cloister," and says, "She wrote six dramatic compositions in imitation of Terence; but on subjects very different from those of the Roman dramatist, as the plays of the virgin author were chiefly intended to "animate her sister nuns" to perseverance in the monastic life. Besides these she also wrote an historical poem on the early history of her monastery. This has been published by Leibnitz, in 1707 (*Script. Rerum Brunsvicensium*, tom. ii.)

The printed editions are excessively rare, and even Hayley's book, in which some considerable extracts from her sacred dramas are given, is far from being common. I may therefore be excused for transcribing from it the arguments of two of the dramas; the *Dulcicius* and the *Callimachus*:

1. "*Argumentum in Dulcicium.* Passio Sanctarum Virginum Agapis, Chioniæ, et Hyrenæ; quas sub nocturno silentio Dulcicius præses clam adiit, cupiens earum amplexibus saturari: sed mox ut intravit, mente captus, ollas et sartagines pro virginibus amplectendo osculabatur, donec facies et vestis horribili nigredine inficiebantur. Deinde Sisinnio comiti jussu per puniendas virgines cessit, qui etiam miris modis illusus tandem Agapen et Chioniam concremari, et Hyrenem jussit perfodi."

2. "——— *in Callimachum.* Resuscitatio Drusianæ et Callimachi, qui eam non solum vivam, sed etiam præ tristitia atque excœcatione illiciti amoris, in Domino mortuam, plus justo amavit; unde morsu serpentis male periit. Sed precibus S. Joannis apostoli una cum Drusiana resuscitatus, in Christo est renatus."

Hayley (*ut supra*, Appendix) has given an engraved figure of this learned nun.

Vossius (*de Hist. Lat.* lib. ii. cap. 41.) points out the great error committed by the learned [Laur.] Humfredus, in making Roswida the same with the English abbess St. Hilda, who died A.D. 680, while Egfrid reigned in Northumberland, as appears from V. Beda's *Ecclesiastical History*, iv. 23.

The history of the Gandersheim monastery is very interesting. Founded A.D. 842 by Ludolph, Duke of Saxony, amply endowed, and numbering many princes among its vassals, it flourished till the Lutheran Reformation had altered the condition of Germany. It was not then totally destroyed, but on account of its political signification as a state of the empire was continued, though but as a shadow of its former self, with an abbess and four canonesses of the newly established creed. It thus subsisted under the protection of the Dukes of Brunswick until the final period of the Germanic Roman Empire, in the first years of the nineteenth century. J. G. Leuckfeld's *History of the Monastery of Gandersheim* (in German) was published at Wolfenbuttel in 1709, 4to. It is mentioned by Alphonsus Lasor a Varea, in his *Auctorum Elenchus*, Patav. 1713, tom. i. p. 429.

Arterus.

Dublin.

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Particulars respecting this remarkable woman and extraordinary scholar of the tenth century, with a list of authorities concerning her and her works, will be found in the introductory chapter of a book recently published by Mr. Dolman, of Bond Street, and entitled *Adelaide, Queen of Italy, or the Iron Crown.* Hawkhurst.

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### LONDON DIRECTORIES.

(2nd S. iii. 270. 342.)

Perhaps the best and most voluminous collection of these useful and valuable publications is to be seen and examined at Mr. Maclaurin's, No. 83. Lombard Street, who is always happy to show them to any gentleman requiring information which they contain.

It seems to me astonishing that greater store is not set by these registers of names, residences, and callings, which afford materials for genealogi-

cal and statistical purposes, and supply clues where other sources fail. I have often had occasion to avail myself of Mr. Maclaurin's collection, and have found it very useful.

The earliest volume is entitled —

"A complete Guide to all Persons who have any Trade or Concern with the City of London and Parts adjacent, containing:

1. Names of Streets, &c.
2. Names and Situation of Churches and Public Buildings.
3. An account of Stage Coaches, &c.
4. The Rates of Watermen and Hackney Coachmen, and Post Office Intelligence.
5. The Names and Places of Abode of the most eminent Merchants and Traders in and about London.
6. Useful Tables of the Value of Goods.
7. Tables of Interest, being the exactest piece of the kind hitherto published, and designed for the Use of Persons of all Degrees, Natives or Foreigners.

"The Second Edition, with large Additions and Alterations. London, printed for J. Osborn, at the Golden Ball, in Paternoster Row. 1740."

Small octavo, 180 pages.

The next volume is the third edition of the same publication, date 1744. After which period the collection is nearly consecutive. Among them are —

"A List of the Livery of London, with their Places of Abode and Businesses; by Thomas Tomlins, Clerk to the Worshipful Company of Painters." Date about 1750.

Kent's *Directory*, 1754, and a

"Directory to the Nobility, Gentry, and Families of Distinction in London and Westminster, being a Supplement to the British Directory of Trade, Commerce, and Manufactures." 1793.

It contains also a list of the Livery of London at that period.

There is also a collection of London Directories at the Guildhall Library, which ought to possess the most complete collection of these registers of trade and commerce, for there is the place where they would be expected to be found; but it is only of late years that that library has received much attention. Any person possessed of old directories could not do better than send them there. G. R. C.

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PHOTOGRAPHIC CORRESPONDENCE.

*Stereoscopic Angles.* — Some three years ago, when photographers were all at sea on the subject of stereoscopic angles, I stated in "N. & Q." that the correct span between the cameras was 2½ inches. To this Mr. G. Shadbolt raised some objections, which led to several Notes between us about the matter; and which he closed by saying he supposed he must be classed amongst the incorrigibles, as he entirely differed from me. Now, I perceive that at the last meeting of the London Photographic Society, he gave to the members, *just as if it were his own*, precisely *my* method; which I think was a disingenuous mode of expressing his conviction, for he could not have forgotten all that passed between us before. It was, in fact, appropriating to himself the publicly expressed opinions of another, whom he had opposed. As what was said by myself and Mr. Shadbolt appeared in "N. & Q.," I think it would not be out of place, if I may, through the same medium, offer my congratulations to that gentleman on this thorough change in his opinion; as my only object was to prove the correctness of my views, and I am glad to find a convert in one so incorrigible. T. L. Merritt.

Star Hill, Rochester, May 24, 1857.

*Hardwick's "Photographic Chemistry."* — The fourth edition of this most useful volume has just been issued. The author keeps pace with the improvements which are daily being introduced into the science of photography. Among these are the experiments on the manufacture of collodion, throwing further light on the conditions which affect the sensitiveness of the excited film; the introduction of glycyrrhizine, the dry collodion, oxymel preservative, and albumenised collodion processes; so that the amateur and professional photographer finds in Mr. Hardwick's indispensable companion, not only the most important facts connected with the science, but the very latest discoveries carefully and clearly recorded.

*Optical Queries.* — In Sir David Brewster's *Treatise on Optics*, the radii ("computed by Sir J. Herschel") of two combinations of lenses free from spherical aberration are given (p. 58.) In both, the radii of the bi-convex lenses are those of the best form of bi-convex, viz. 1 to 6. The radii of the meniscus in the first combination are as 17 to 29 (this ratio is correct to three places of decimals); in the second as 1027 to 4064. I am anxious to know: —

1. Are these the *only* ratios the radii of the meniscus may have?
2. Is it immaterial which of the ratios be adopted?
3. Will a formula, deduced from either of the examples given, produce a combination free from spherical aberrations?
4. If so, why is not a combination of the kind adopted in the lenses used for photography?

Perhaps some of your scientific correspondents, or Sir David Brewster himself, will obligingly give me information on these points? Bloke.

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## Replies to Minor Queries.

*Bishop Philip Ellis, O.S.B.* (2nd S. iii. 406.)— A full account of this prelate has lately been published by Rev. George Oliver, D.D., of Exeter, in his *Collections illustrating the History of the Catholic Religion in the Counties of Cornwall, Devon, Dorset, Somerset, Wilts, and Gloucester* (Dolman, London). If J. W. H. will refer to this valuable compilation (pp. 294. 511.), he will find probably all that is known of the life, death, and works, chiefly Sermons, of this prelate, Bishop of Aureliopolis *in partibus*, and Vicar Apostolic of the Western District in England, and subsequently Bishop of Segni in the Campagna di Roma.

F. C. H.

*Porson Fund* (2nd S. iii. 368.) — The Editor is authorised to state, in answer to Q. 1., that, after the endowment of the "Porson Prize," the residue of the fund raised for the benefit of Professor Porson, with its accumulations, was invested "in the names of the Chancellor, Masters, and Scholars of the University of Cambridge, upon certain trusts, for the purpose of founding a scholarship, to

be called the 'Porson Scholarship,'" which would be adjudged, as soon as the interest of the money invested, and of its successive accumulations, should produce the annual sum of 65*l.*

The capital endowment, in 1854, amounted to 2250*l.* 3 per cent. consols; and on March 24, 1855, Mr. Herbert Snow, of St. John's College, was elected as the first Porson Scholar.

*A "Song to David," by C. Smart* (2nd S. iii. 367.) — The *Quarterly*, when reviewing *The British Poets* many years ago, then emitted a like observation about the extraordinary origin of this poem, upon the authority of Anderson and Chalmers, who indulge in some extravagant encomiums upon the merits of the piece, and some unwarrantable remarks touching the difficulty of procuring it. These exciting public curiosity, a reprint of *The Song to David* was put forth in a small octavo, pp. 55., by Rodwell, in 1829; and not doubting that I should find therein sufficient vouchers for the story of its having been written in a madhouse, *partly with charcoal on the walls*, or, *indented with a key on the panels of his cell*, I looked up the book, but was disappointed, finding nothing more than the assertion of the reviewers, with the unvouched paragraphs of the aforesaid editors.

The story seems to me an exaggeration, resting upon no better foundation than many more such to be found in the confabulations between Johnson and Boswell.

With respect to the rarity of the poem, there is sufficient evidence that the author printed it in 1763; it is also found in a *Metrical Version of the Psalms*, by Smart, 4to., 1765, now before me; and there being nearly nine hundred copies of this subscribed for, *The Song to David* ought not to have been inaccessible to the editors of *The British Poets.* J. O.

*Outinian Lectures* (2nd S. iii. 291.) — For particulars concerning these and their origin, vide *Records of the Origin and Proceedings of the Outinian Society*, 4to. (pp. 61.), London, Printed by Bulwer & Co., 1818. From which it seems that the society and lectures "owed their existence" to a poem called "Marriage," which first appeared in the *New Monthly Magazine*, June, July, 1815, and was republished by Sherwood, Neely, and Jones, in 1816 and 1817. The society was first called the "Matrimonial Society," under which title a prospectus was issued in 1818. The society met at 190. Piccadilly, and the first lecture was announced to be delivered in Saville House, Leicester Square, by Rev. Dr. Rivers, on Feb. 18, but was postponed to March 9. In May the title of the society and lectures was changed to Utinian, or Outinian, taking for their motto, "Ουτις εμοῖγ ονομ εσθ," &c. — Odyssey.

The lectures were afterwards delivered at Mr. Penn's, 10. New Street, Spring Gardens, and appear from reports given in the papers of the day, as quoted in the *Records*, to have been well and fashionably attended. The 16th and 17th lectures were delivered at Mr. Penn's mansion at Stoke Park. The 4th and subsequent lectures were delivered by Mr. Richardson. The 19th and 20th at Leamington; some afterwards at Cheltenham, and the 26th, with a valedictory address, at Stoke Park, on December 31, 1818. From this address it appears that John Penn, Esq. (probably author of the poem) was the founder of the society. The address was repeated in London on Jan. 9, 1819; but I have no record of further proceedings, excepting a card of notice of "the 4th lecture on the Marriage State, to be delivered for the 4th time at Mr. Penn's, New Street, July 3, 1819," by Mr. Richardson. W. C. Trevelyan.

Wallington.

"*To knock under*," "*Knocking under the Table*," (2nd S. iii. 369.) — I think it more than probable that the origin of "knocking under the table," as signifying submission, or that the person who was "knocked under the table," was conquered, was this: — It is pretty well known by all, too well by those who have unfortunately inherited that painful heir-loom the gout, that our ancestors used frequently to indulge in long "drinking bouts" after dinner; and it was considered, to their shame be it said, a triumph by him who maintained his head the longest; and rather a disgrace attached to him who was first "knocked under the table." Henri.

Cicero makes use of the phrase "manum de tabulâ" (*Fam.* 7. 25. 1.), *i.e.* "I remove my hand from off the table," meaning, "I withdraw from the discussion," "I submit."

Now what a Roman did by taking his hand off the table, and uttering three words — an Englishman does by taking his hand in like manner off the table, and (ἀντὶ φωνῆς καρβάνῳ χερί) giving a knock underneath. T. H. Plowman.

Mumby, Alford.

Seeing an inquiry regarding the term "knocking under," I am anxious to give you what I think must be the origin of the expression: in Devon, it is a term used in *sawing*, and applicable to the *under* one of the two; inasmuch as it is his duty to knock off the handle, in order to withdraw the saw when the work is completed; the epithet "top-sawyer" is also used as opposed to the "knocker under," — the one meaning a person of first-rate abilities or means, and the other one who yields and submits to his better, — this meaning arising from the fact that the "top-sawyer" has more work of importance, and judgment too, than the one who "*knocks under*." J. B. S.

Collumpton.

"*Young Orpheus tickled his harp so well*" (2nd S. iii. 250. 320.) — I have two copies of the above named song: the one on a broadside, printed with music, and entitled "The Devill charm'd with Twinkum Twankum, and Uridice releas'd out of Hell for an Old Song;" the second contained in *A Complete Collection of Old and New English and Scotch Songs, with their respective Tunes prefixed* (vol. ii. p. 139.), 8vo., London, 1735. The name of the author is not given in either copy, but the words agree very nearly with those supplied by Mr. De Morgan. Wm. Chappell.

*Ghost Stories Wanted* (2nd S. iii. 389.) —

"The Appearance of an Apparition to James Sympson of Huddersfield in Yorkshire, an elderly Broad-cloth Weaver, commanding him to do strange things in Pall Mall, and what he did. A wonderful Narrative in Two Parts."

The above is the heading of a broad-sheet published by Hone, without date, but probably about forty years ago, as James Sympson saw in the Regent's closet "a pair of stays, and a bottle of noyeau, dragons with tails, and the heads of a divorce, a French clock, and some Roman fiddle-strings." The narrative is a clever political squib, and perhaps a parody on some more serious story of a ghost which expounded the spots on the sun, for the apparition says:

"Observe what I say, James, and register it in your memory; for you will have to repeat it in high places. There are seventeen flea-bites between your wrist and your elbow, and *there are an equal number of spots on the sun, and the bites and the spots have an equal effect on the state of the weather.*"

"Personal Recollections of the Little Jew Ghost, reviewed in connection with the Lancashire Bogie and the Table Talking and Spirit Rapping. By Edgar Hewlett, Minister of the Gospel, Wigan, Lancashire. London, 1854."

A very ordinary case of rapping and talking.

Hopkins, Jun.

Garrick Club.

*Parish Registers* (2nd S. iii. 321.) — The parish of St. Mary Magdalene, Oxford (of which I am curate), affords an instance where the loss of a register may be possibly accounted for, by the supposition of its having been carried off by some one of the too often dangerous race of antiquarian collectors, for the sake of the transcriber's autograph. Our earliest register at present in existence commences at the year 1602; but extracts, extending from 1574 to 1589, from a preceding register are preserved by Antony Wood in a MS. in the Ashmolean Museum (D. 5. pp. 21–2.), where the Oxford historiographer adds the following note:

"Note that this register, which is in paper and much decayed, I transcribed into Dutch paper, and bound it up at mine owne charg, and gave it to the parish, 1667."

The parish seem unfortunately to have proved but careless trustees of the careful transcriber's gift. Another instance of a loss which is much to be regretted is that of several rolls of churchwardens' accounts prior to the Reformation (quoted in Wood's account of the parish as published in Peshall's *Oxford*), which appear from a reference in a parish-book to have been in safe preservation so lately as the year 1817, but which have now disappeared. The oldest roll at present in existence is dated 1561. W. D. Macray.

"*Wooden Walls*" *applied to Ships* (2nd S. iii. 368.) — The first mention of wooden walls in this sense is to be found in Herodotus, vii. 141., in the second reply of the Pythian oracle to the Athenians, B.C. 480:

τεῖχος Τριτογενεῖ ξύλινον διδοῖ εὐρύοπα Ζεύς,

which Themistocles interpreted as referring to their ships: consequently the Athenians built war ships in addition to the two hundred built by the advice of Themistocles before this oracle was uttered. It must be mentioned that their intention was to desert Athens by embarking in ships (Herod. vii. 140.); and Themistocles threatens to sail to Siris, in Italy, which was their ancient possession, and which the oracles said they were destined to occupy. (Herod. viii. 62.) Siris was at the mouth of the present river Agri, in the Gulf of Tarentum. This is an answer to the question what city of Italy was mentioned by Themistocles. ("N. & Q.," 2nd S. iii. 328.)

T. J. Buckton.

Lichfield.

W. W. (Malta) will find in Timbs's *Curiosities of History*, p. 18., the following passage, showing the above term to have been derived from Grecian history; the authority, though not here named, is Grote's *History of Greece*:

"When the Athenian envoys consulted the Delphian oracle as to their hopes at Salamis, the priestess assured them that '"the wooden wall" alone should remain unconquered.' The people inquired what was meant by 'the wooden wall.' Some supposed that the Acropolis itself, which had been originally surrounded with a wooden palisade, was the refuge pointed out; but the greater number, and among them most of those who were by profession expositors of prophecy, maintained that the wooden wall indicated the fleet, as it does at this day in our national boast of 'the wooden walls of Old England.'"

Philo.

*The Old Hundredth Tune* (2nd S. iii. 58. 234. 295. 352.) — Mr. George Offor establishes that the Genevan copy of 1561 is not the earliest, for he possesses an edition of 1543. Is there not a rare edition of 1542? The earliest copy in Sternhold and Hopkins is 1565, but John Day has it in his Four-part Psalms of 1563. His edition of the Dutch Psalms in 1561, and of Sternhold and Hopkins, 1562–3, have it not. It was never printed by Luther, never ascribed to him in any

early German Hymnal, and never popular in Germany. The rhythm is French, not German, nor Anglican, nor Gregorian, nor Latin. Our English books in the first instance call it a French tune. An attempt has been made to consider it Latin or Gregorian. Old Latin or Gregorian it cannot be, for the Hexachord is against this conjecture; and the rhythm decisive. Modern Gregorian is undeserving a thought. H. J. Gauntlett.

"*A sorrow's crown of sorrow*" (2nd S. iii. 369.) — A similar thought is found in Dante's *Inferno*, canto 5. v. 121.:

"* * * nessun maggior dolore
Che ricordarsi del tempo felice
Nella miseria," * * *.

Also Chaucer:

"For of Fortune's sharp adversite
The worst kind of infortune is this,
A man to have been in prosperite,
And it remember when it passid is."
*Troilus and Cresseide*, b. iii.

And Marino:

"Che non ha doglia il misero maggiore
Che ricordar la gioia entro il dolore."
*Adone*, c. XIV. st. 100.

So also Fortinguerra:

"Rimembrare il ben perduto
Fa più meschino lo presente stato."
*Ricciardetto*, c. xi. st. 83.

The original thought perhaps was in Boetius, *de Consol. Philosoph.*:

"In omni adversitate fortunæ infelicissimum genus est infortunii fuisse felicem et non esse." — L. ii. pr. 4.

Petrarch also has a line, canzone 46.:

"Con dolor rimembrando il tempo lieto."

Louisa Julia Norman.

*University Hoods* (2nd S. iii. 308. 356.) — There are at least two inaccuracies in Mr. Walcott's statement, as the following extract from the *Cambridge Calendar* will prove:

"Masters of Arts of less than five years' standing, and Doctors of less than two, compose the Regent or Upper House, or White Hood House, from its members wearing their hoods lined with white *silk*. [Not *satin*, as Mr. W. says.] All the rest constitute the *Non*-Regent, or lower house, otherwise called the Black Hood House, from its members wearing *black* silk hoods."

Mr. W. says the *Regent* M.A. hood is black.

The Regent M.A.'s are those who are eligible to certain University offices, which those of five years' standing are exempt from, and so *non*-Regent. J. Eastwood, M.A., Cant.

The hoods worn by Bachelors of Arts at Oxford, Cambridge, and Durham, are alike; all are fringed with a white fur. I believe that the B.A. Dublin hood is the same. not in chapel

The M.A. Oxford hood is lined with red. At Cambridge a M.A. of less than five years' standing wears a hood lined with white silk; whence the Regent, or Upper, House of Convocation, to which those Masters of Arts belong, is called the "White Hood House." The M.A. of higher standing wears a black hood, and votes in the Non-Regent, or "Black Hood House."

At Dublin the M.A. hood is lined with blue. At Durham the M.A. hood is lined with silk of a peculiar colour, called "Palatinate Purple." It is the colour which the Bishops of Durham, as Counts Palatine, were entitled to wear, and differs not from the purple worn by other bishops. At the death of Bishop Van Mildert, in 1836, the Palatinate was separated from the See of Durham, and the peculiar colour, no longer required for the purpose for which it had hitherto been used, was adopted as a distinguishing characteristic of the University, of which Bishop Van Mildert, the last Bishop Count Palatine, was one of the munificent founders.

At Oxford and Cambridge, and I suppose at all Universities, every person to be admitted to a degree is presented wearing the hood of that degree; but there is no ceremony or form of words used in receiving the hood.

M.A. of Oxford, Cambridge, and Durham.

*Pupilla Oculi* (2nd S. iii. 389.) — It is probable that the MS. which J. C. J. possesses formerly belonged to Bangor Cathedral, that church being dedicated to S. Daniel or Deiniol, first bishop of the see, by whom the monastery was founded in A.D. 516, and whose death is recorded in the *Welsh Annals* under the year 584, a date for which 554 might perhaps, with more probability, be substituted. Several other churches in the diocese are dedicated in his name; *e. g.* Llan-Deiniolen in Carnarvonshire, and Llanddeiniol-Fab in Anglesey. Manuscripts of the *Pupilla Oculi* are by no means uncommon.

W. D. Macray.

Bangor Cathedral is dedicated to St. Daniel, who was consecrated Bishop of Bangor by Dubricius. It is probable that your correspondent's copy of John de Burgh's book may have belonged to the library of that cathedral. J. Sansom.

*Ludlow the Regicide* (2nd S. iii. 236.) — Want of opportunity alone prevents my replying in full to J. G. N.'s desire for further information as to the "slabs" of the Ludlow family in Maiden Bradley church. I am not sure whether there are more slabs than one; but one I am positive of, for two Sundays ago I walked over it. That Sunday was the only whole day I have been at Maiden Bradley since my Note appeared in print, and as I was only aware of J. G. N.'s desire the evening before, I had no fit opportunity of copying the inscription. However, on my return I will do so, and forward it to the editor of "N. & Q." Henri.

*Tall Men and Women* (2nd S. iii. 347.) — The following tall men and women have not "come within the range of my observation;" but I believe that their extraordinary stature is well authenticated, if that will answer H. S.'s purpose equally well: —

News from Vienna, of May 9, 1857, stated that Mr. Murphy, the Irish giant, born in Down county, and standing 7 feet 10½ in. in his stockings, "had the honour of being admitted to the presence of the Emperor and Empress of Austria;" and that "the latter conversed in English with Murphy, and acted as interpreter for the Emperor."

Derham, in his *Psycho-Theology*, says: —

"In 1684, I myself measured an Irish youth, said to be not 19 years old, who was seven feet near eight inches; and in 1697 a woman, who was seven feet three inches high."

In an article on "The Human Stature," in *Chambers's Journal*, the following instances are given as well authenticated: —

| | Feet. | in. |
|---|---|---|
| "Duke John Frederick of Brunswick - - | 8 | 6 |
| One of the King of Prussia's guards - - | 8 | 6 |
| Gilly, a Swede (exhibited as a show) - - | 8 | 0 |
| Reichardt of Frielberg, near Frankfort - - | 8 | 3 |
| An Irishman (skeleton in the London College), [*Query, O'Brien*] - - - | 8 | 4 |
| Martin Salmeron, a Mexican - - - | 7 | 3½ |
| A Danish female named La Pierre - - | 7 | 0" |

The stature of the Patagonians, formerly so much spoken of, "was measured with great accuracy by the Spanish officers in 1785-6, when they found the common height to be six and a half to seven feet, and the highest was seven feet one inch and a quarter."

The *Heimskringla* states that the stature of Harold Hardrada, King of Norway, was "five ells," or more than eight English feet.

Rollo, or "Rolf the Ganger" (walker), leader of the Northmen in the ninth century, and who married the daughter of Charles the Simple, "is said to have been too tall and too heavy for any horse to carry, and so was obliged to journey on foot; whence his name." (*Annals of England*, vol. i.)

R. W. Hackwood.

In reply to the inquiry of H. S., I remember the Irish giant, Patrick Cotter, who assumed the name of O'Brien after the death of the well-known giant of that name. Patrick Cotter was a native of Kinsale, and of humble parentage. His stature was most extraordinary, exceeding eight feet, three inches. After exhibiting himself for some years about the country, he retired upon the fortune thus acquired, and ended his days at the Hotwells at Bristol, about the year 1806. He was well made, and large in proportion to his height, but never strong. His voice was weak, and his manners gentle and inoffensive. After his death his friends eagerly purchased relics of him. One friend of mine and his obtained his enormous stockings, another his shoes, and I possess his large gold repeater, a chronometer, made by Jameson purposely for the giant. It is a remarkably strong watch, and keeps time as well now as ever. It was purchased at the sale of the giant's effects for seventy guineas, and with its chain and seals weighed exactly one pound. It bears the inscription inside, *Patrick Cotter*.

F. C. H.

*Butterflies in Gloucestershire called "Souls"* (2nd S. iii. 307.) — The Greeks, it seems, with an accentual distinction (ψυχὴ, ψύχη), called butterflies "souls." Plutarch, speaking of the chrysalis as producing the butterfly, says, ἕτερον πτερωθὲν . . . . τῆν καλουμένην ψυχὴν μεθίησι (*Symp.* lib. ii. prob. 3.). This passage, which appears to have been deemed corrupt on no sufficient grounds, plainly implies that ψυχή was a common Greek term for a butterfly. So Aristotle, writing long before: γίνονται δ' αἱ μὲν καλούμεναι ψυχαὶ ἐκ τῶν καμπῶν (*Hist. Anim.* lib. v. cap. xix.); and in the same chapter, γένος τι ψυχῶν.

In the *Encyc. Methodique* (Department of Natural History, vol. ix., Paris, 1819), in the long list of butterflies of the class "Satyr," No. 95. is the *Papilio Psyche* of Hubner. Of this "soul butterfly" we are informed "on le trouve dans le midi de la France, en Portugal, etc., *et non en Angleterre*, comme l'a cru Engramelle." (p. 509.) Nevertheless, as the particular butterfly called in Gloucestershire a *soul*, if not the same, may possibly be similar, I annex the scientific description of the *Papilio Psyche* for the purpose of comparison, if not of identification:

"Sat. alis denticulatis, albis, basi suprà immaculatâ, apice nigro maculis albis et ocellis nigris: posticis subtùs venis, ocellisque duobus et tribus, brunneis." — P. 508.

Probably, however, the term "soul" primarily appertains to the chrysalis while yet lying enclosed in the cocoon, rather than to the butterfly itself. The kernel of a nut is in Italian called its *soul*: "Anime di pesche," *the souls* (kernels) *of peaches*. Two very intimate friends are "due anime in un nocciolo," *two souls* (kernels) *in one nut*, or fruitstone. "L' anime delle mandorle," *the souls*, or kernels, *of almonds*. Now, every one who has examined an aurelia knows very well that the chrysalis lies in the cocoon very much as an almond lies in its shell; so that the term "soul" is as applicable in one case as in the other.

In French, *the soul of a statue* (of plaster) is the form, or *noyau*, over which is applied the *stuc*. *The soul of a fiddle* is the little upright peg placed within, "sous la chevalet." *The soul of a faggot* is the small wood packed in the centre: "allumer le feu avec l'âme d'un fagot."

Plautus: "Ni ego illi puteo, si occepso, animam omnem intertraxero." (*Amph.* II. ii. 41.) "Anima putei," *the water*.

In Portuguese, "a alma do botão" (*the soul of the button*) is the button-mould.

Sometimes the soul is the cavity, not that which it contains. *The soul of a cannon*, in German, Portuguese, and French, is the bore, not the charge. So also in Spanish: "Es lo interior y hueco." In Portuguese, the hollow sometimes found in a loaf is the "alma da padeira," *the soul of the baker's wife*. THOMAS BOYS.

*Spider-eating* (2nd S. iii. 206.) — I remember when a boy reading of spider-eating; but I was too young then to take any further notice of such a practice, other than that of being disgusted, particularly as I have an unconquerable antipathy to the whole genus *Arachnida*. If I remember rightly, the book in which I read of it was called *The Romance of History*. There are two, three, or more, series of this work, and amongst them that of France, in which I believe I read it. The person mentioned as eating the spider was a girl; and if my memory does not play me false, there was either a foot note, or one at the end of the chapter, mentioning spider-eating as practised in the south of France; and I think it went so far as to describe the mode of preparing the creature by tearing off its legs, and likewise comparing the taste to that of a nut. It is so long since I read it that my recollection as to the book may not be quite correct; but the impression made on my mind was too deep to be forgotten, and the idea has frequently occurred to me since. Probably MR. RILEY, or some other correspondent of "N. & Q." may have the means of referring to the *Romance of History*; and should they, perhaps they will kindly, through this same medium, give the quotation in full.

This leads me to mention another curious fact relating to spiders and their uses, or supposed uses. An uncle of mine, when a child, suffered from an attack of ague, and one of the medicines or antidotes prescribed for him, probably by an old nurse, was that he should wear in a bag round his neck a large live spider. He did so; but with the natural curiosity of a child, the bag was opened, and upon the spider being discovered it was immediately killed. I believe the effect expected from this singular treatment was, that from the creeping of the spider in the bag, which was next the skin, a horror or disgust would be created, which would give a turn to the blood and system of the patient. Never having heard of a similar case, I have thought perhaps it might interest some of the readers of "N. & Q." HENRI.

*The Sword and Pen* (2nd S. ii. 463.) — Φ. asks if any of your readers can furnish him with the names of any literary men who have become *gens de l'épée*. During the reign of George III., when the French invasion was threatened, and revolution expected, Mr. Pitt's master-stroke of policy caused the Volunteer force to be embodied; at that time the citizens of Exeter (*semper fideles*), raised a volunteer corps from among the ancient gentry, to defend the city walls only, in case of siege, and they were jocosely called the "*Terrors of Europe*." Among these were Dr. Bartholomew Parr, of literary fame, and author of the improved *London Medical Dictionary*, 3 vols., 4to.; Dr. Hugh Downman, author of *Poems to Thespia*, &c. W. COLLYNS.

"*A Pappe with an Hatchet*," alias "*A Figge for my God Sonne*," (2nd S. iii. 331.) — In reference to this book and its author, the following passage in Izaak Walton's *Life of Mr. Richard Hooker*, appears to me to give precisely the information sought for by DUNELMENSIS: —

> "There was not only one *Martin Marprelate*, but other venemous books daily printed and dispersed; books that were so absurd and scurrilous, that the graver divines disdained them an answer. And yet these were grown into high esteem with the common people, till *Tom Nash* appeared against them all; who was a man of a sharp wit, and the master of a scoffing satirical merry pen, which he employed to discover the absurdities of those blind, malicious, senseless pamphlets, and sermons as senseless as they. *Nash* his answers being like his books, which bore these titles, *An Almond for a Parrot; A Fig for my God-son; Come crack me this Nut*, and the like: so that his merry wit made some sport, and such a discovery of their absurdities, as (which is strange) he put a greater stop to these malicious pamphlets, than a much wiser man had been able."

W. PURTON.

Bridgnorth.

*Cordon Bleu* (2nd S. iii. 348.) — A strange Query! A "cordon bleu" is a Knight of the *Garter* in England, or of the *St. Esprit* in France, —*grand seigneurs*, who are supposed to have the best cooks. So that a "*cuisinier cordon bleu*," is only a cook of first-rate skill, a *grand seigneur* amongst the cooks. C.

*Arsenal* (2nd S. iii. 348.) — Both of the suggested derivations are somewhat ingenious. The word, however, is neither from *arx navalis*, nor *arx senatus*, nor, as some assert, from Barb. Greek; nor from the Low Latin; nor from the Old French *arsenac*; nor, as MR. FORD states, from the Span. *alazaranas*; but from quite a different source. Trench says *arsenal* is an Arabic word, but does not give the radicals; and the word is certainly not found either in Golius, Meninski, Richardson, or in the very learned work of Canes (*Dicc. Esp.-Lat.-Arab.*, Madrid, 1787.). At Genoa the dockyard is called *Darsena*, and we read "that at Malaga the old Moorish *Darsena*, or dockyard, is used as a store-house." As neither the Spanish nor the Italian word would appear to be a native compound, they are both doubtless from the Turcic *Tarsanāh*, a maritime arsenal. *Tarsānah* not being compounded of two native words, I should have been inclined to derive it from the

Arabic *Turs*, a shield, target, buckler, and *mahānal*, a place (*i. e.* a place where the bucklers, &c., *i. e.* the arms, are kept); but inasmuch as it is also found written *Tarskhānah*, and *Khānah* (which signifies a house, maison, lieu propre a contenir les choses) is from the Persic *Khānah*, a house, receptacle, compartment, department, the root of *Tarsānah* and of *Arsenal*, will be found in the Arabic *Turs* and the Persic *Khānah*. The word may have come thus, *Turs Khānah*, *Tarskhānah*, *Tarsānah*, *Tarsana*, *Darsana*, *Darsena*, *Arsena*, *Arsenale*, *Arsenal*. R. S. Charnock.

Gray's Inn.

*Derivation of Ravensdale, &c.* (2nd S. iii. 346.)—I read the other day, in Knight's *Journey Book of England* (Kent), the following, which may serve P. R. as a clue to the derivation of other words beginning with the same syllable: —

"The history or tradition of the origin of the Ravensbourne is thus described by Hone: — 'When Cæsar was encamped here, his troops were in great need of water, and none could be found in the vicinity. Observing, however, that a raven frequently alighted near the camp, and conjecturing that it was for the purpose of quenching its thirst, he ordered the coming of the bird to be watched for, and the spot to be particularly noted. This was done, and the result was as he anticipated. The object of the raven's resort was this little spring; from thence Cæsar derived a supply of water for the Roman legions, and from the circumstance of its discovery, the spring was called the Raven's bourne or brook.'"

W. T.

*The Blessed Eucharist mingled with Ink* (2nd S. iii. 370.) — The church historian Fleury has the following on this subject, speaking of the subscriptions to the acts of the eighth General Council held at Constantinople in 870:

"Nicetas, auteur du tems, dans la vie du patriarche Ignace, parlant de ces souscriptions, dit: Ils souscrivirent, non avec de l'encre simple; mais, ce qui me fait trembler, comme je l'ai ouï assurer a ceux qui le sçavoient, trempant le roseau dont ils écrivoient dans le sang du Sauveur. Les Actes n'en disent rien, mais la chose n'étoit pas sans exemple; l'historien Theophane dit du pape Théodore, qu'il mela du sang de Jesus Christ a l'encre dont il écrivoit la déposition de Pyrrhus." — *Hist. Eccl.*, Liv. 51. § 46.

It is also said that the same profane use of the B. Eucharist was made in signing the false peace between Charles the Bald and Bernard, Count of Toulouse, in the ninth century. F. C. H.

"*Veak*" (2nd S. iii. 240.) — In connexion with this word, as it is applied in Cornwall to a *bad whitlow*, we may notice in Halliwell the provincial term "*veak*, a gathering, an ulcer." The proper English word, however, is *whelk* (a pustule), which, supposing the *w* to become *v* by a provincialism, and the *l* to be mute, as in *walk*, would give us something very like *veak*.

In recording the departure of John Size from Sir William's household, "upon I wot not what *veake* or unkindnesse," Carew may possibly have used the word *veake* in a secondary sense for *soreness*. "Veaking," in Devon, says Halliwell, signifies "fretful, peevish." Conf. the Latin *vexo*.

I am almost inclined, however, to view the word "veake," *as here used by Carew*, in connexion with "fege," which in vernacular German signifies *blame* or *reproof*. In this sense of the word, the expression would imply that John Size took his departure "upon I know not what *rebuke* or unkindness." See also in Halliwell, "*feage*, to whip or beat;" and conf. *whack*. Thomas Boys.

*De la Marcke Family* (2nd S. iii. 368.) — Is the family about which A. H. M. inquires, De la Marck, or De la Marche? If the former, he will find the genealogy traced by Moreri, in his *Dictionnaire Historique*, article *March*. If the latter, I should probably be able to give him some little information. Meletes.

*Quotation Wanted* (2nd S. iii. 290. 356.) —

"A mighty pain to love it is,
And 'tis a pain that pain to miss;
But of all pains the greatest pain
It is to love, and love in vain."

These lines are by Cowley. They form part of a translation of one of the Odes usually called Anacreon's, though most scholars, I believe, deny that Anacreon was their author.

Mercator, A. B.

*Females at Vestries* (2nd S. iii. 48.) — I have seen females at vestries attending as overseers of the poor; and for voting, they having a legal vote in all parish matters, if rated to the poor.

It will probably be found that in recent unhappy church-rate contests, many such have exercised their right; and I know an instance of one attending in her carriage, and no doubt there are many more. H. T. Ellacombe.

*Dreadful Visitation* (2nd S. iii. 367.) — The communication between this island (Guernsey) and the neighbouring port of Cherbourg is far from infrequent, and I cannot but think that if the event your correspondent K. P. D. E. inquires about had really occurred, the fame of it would have reached this place. I am much inclined to suppose that it is merely a new version of an old tradition current in that part of Normandy, and which appears in various forms in other countries also. The *Journal de Coutances*, in describing the discovery of a tomb containing three skeletons in the parish church of Créances, near Coutances, thus relates the tale: —

"Trois seigneurs de Créances, les trois frères Dugas, renommés dans le pays pour la depravation de leurs mœurs et leur irréligion, chassaient à cheval, un dimanche de Pâques, dans cette partie de la lande de Lessay qu'on appelle *le Ferrage*. Au moment où le sacrement de la messe sonnait à l'église de Créance, un squelette se dressa miraculeusement devant eux, et après

leur avoir dit d'une voix sépulchrale: 'J'ai été comme vous, vous serez bientôt comme moi,' disparût comme il avait surgi, sans laisser de traces . . . . A la vue de cette apparition, les trois chevaux s'agenouillèrent et démontèrent leurs cavaliers, qui, saisis de frayeur, firent vœu de se convertir, et de fonder une chapelle à l'église de Créances, s'ils peuvent retourner sains et saufs à leur château."

The clergy of France have of late years, much to their credit, attempted to introduce a more religious observance of the Sunday; and currency may have been given to the Cherbourg story, with a view to the enforcement of their exhortations by so dreadful an example.

Honoré de Mareville.

*Petition introduced into the Litany* (2nd S. iii. 230.) — Seeing Mr. Gatty's Query and the Editor's reply on this subject, I am reminded of having heard that in Cornwall it was once the custom to pray in church for plenty of wrecks: and a story is told, that on one occasion intelligence was brought to the church of a wreck being off the coast, and the congregation were at once leaving the church to proceed to the shore, when they were checked by the clergyman, who told them he had a few more words to say. They paused, and kept their seats; upon which the clergyman is said to have walked himself to the church door, and to have exclaimed, "Now brethren we will all start fair." Now if we consider that a large portion of the inhabitants of Cornwall are fishermen by trade, who have to depend upon the sea for their livelihood, I think it not improbable that they may have prayed, like the Manxmen, for a *continuance of the blessings of the sea*, as meaning its fish, and not, as some have thought, as asking the Almighty to send wrecks to their coasts. Can any of the correspondents of "N. & Q." throw more light on this interesting subject? I am not acquainted with any form of prayer said to have been used, nor can I assert that the practice of praying (supposed, as related to me) for wrecks, is other than a myth; as I believe the story I have related is a Joe Miller. Any information will be thankfully received by Henri.

*Tread-wheel* (2nd S. iii. 336.) — For the want of a word or two to Mr. Ellacombe's remarks on the tread-wheel, the friends of a man of merit may be unnecessarily agitated, and the dwellers in No. 19. Great George Street, Westminster, astonished even to consternation. I would therefore suggest that after "the late Mr. Cubitt" be added "*now Sir William*," since the present name extinguishes the late or last, and the ends of justice will be answered. Tread-well.

*Ehrenbreitstein* (2nd S. iii. 388.) — In Tombleson's *Views of the Rhine* it is stated, and the statement agrees with the old German works on the Rhine, that this famous fortress was once named *Irmstein;* then it was called *Hermannstein*, after the Archbishop of Treves, Hermann Hillin, who rebuilt it in 1153. But "in 1160, the works being completed on a more extensive scale, the Archbishop, on account of their noble breadth and spaciousness, gave them the name of '*Ehrenbreitstein*,' or the 'Broad Stone of Honour.'" The *Rheinischer Antiquarius*, however, gives an account somewhat different, stating that Archbishop Hillin called it at first *Ehrenbreitstein*, but afterwards from his own first name, *Hermannstein:*

"Anfanglich nante dieser Erzbischof solches Schloss, wegen seines breiten und geräumlichen Umfangs, *Ehrenbreitstein*, hernach aber nach seinem Vornamen, *Hermannstein.*"

There still seems some doubt about the name, for the same old authority states that the castle was also called *Erenberti Saxum*, which he gives as the Latin for *Ehrenbreitstein*. But who this *Erenbert* was he omits to inform his readers. F. C. H.

*Letter and Verses by Garrick* (2nd S. iii. 383.) — It is a mistake to call this letter, and its accompanying verses, "inedited." Both are printed in Richard Ryan's *Dramatic Table Talk*, vol. i. p. 248. (1825.) Robert S. Salmon.

Newcastle-on-Tyne.

*Curse in Westminster Hall* (2nd S. iii. 370.) — The Primate and thirteen bishops were present —

"revested and apparelled in Pontificalibus, with tapers according to the manner; the sentence of Excommunication was pronounced against all transgressors of the liberties of the Church and of the ancient liberties and customs of the realm. . . . . In the end they threw away their extinct and smoking tapers, saying, 'So let them be extinguished and sink into the pit of hell which run into the dangers of this Sentence.'" — Holinshed, ii. pp. 428-9.

Mackenzie Walcott, M.A.

*Macaulay's Ruins of London* (2nd S. iii. 397.) — Dr. Doran has certainly proved, from a letter dated Nov. 5, 1774, that to Walpole belongs the credit of having first sketched the ruins of London, and, consequently, that Macaulay cannot claim the idea as his own. The historian Gibbon, in the 25th chapter of his celebrated history, has also imagined the civilised New Zealander, and as this portion of the *Decline and Fall* was published in 1781, sixteen years before Walpole died, *he* can surely claim the idea as his own.

"If in the neighbourhood of the commercial and literary town of Glasgow a race of cannibals has really existed, we may contemplate in the period of the Scottish history the opposite extremes of savage and civilised life. Such reflections tend to enlarge the circle of our ideas, and to encourage *the pleasing hope that New Zealand may produce in some future age the Hume of the Southern Hemisphere.*"

P. S.

Partick.

"*Thatch, as wet as*" (2nd S. iii. 383.) — Thatch is always thoroughly soaked before it is applied to a building or rick. Hence the phrase. P. R.

*Forms of Prayer* (2nd S. iii. 393.) — I think with others of your contributors on this subject, that it would be a very desirable thing that a list of "these pious effusions" (to use Dr. Niblock's expression in his letter to the *Gent's. Mag.* on the same subject) "of the Parkers, Grindalls, Whitgifts, Tillotsons, and Seckers, of our Church, which, there is no doubt, have wafted a praying Nation's petitions and thanksgivings to the Throne of Grace, and brought down blessings on our heads," should, while we have the opportunity, be enrolled in the pages of "N. & Q.," for although originally issued to every parish in the kingdom, they are continually vanishing from observation. I trust, therefore, notices on the subject will not fall off: a large number have already been noticed; but beyond a doubt there are many more which are not contained in the lists already given. Dr. Niblock mentions many in the *Gent's. Mag.*; but as he only mentions the years in which they were published, it only makes us wish that more detailed notice of them was attainable. Nowhere does there appear to be a perfect collection, not even at Lambeth. From 1690 to 1740, very few have been enumerated in "N. & Q.;" and yet, according to Dr. N., those fifty years were quite as prolific in them as any others. Another large hiatus is from 1740 to 1746, and again the earlier years of Geo. III.'s reign. Can any correspondent inform me of the possessor of Dr. Niblock's collection, mentioned as sold by Straker, in 1st S. ix. 405.?

H. T.

*Ancient Tenure* (2nd S. iii. 388.) — The *Bracelettus* is, according to Cowel, "a hound or beagle of the smaller and slower kind." (Pat. 1 Ric. 2. p. 2. m. 21.) The word is evidently a diminutive of *Bracetus*, and this of *Braco*. Our old word *Brach* preserves the root. *Deymerettus* is perhaps another form of *Deynectus*, of which Beckwith, in his edition of Blount, p. 114., says:

"The monstrous word *Deynectox* [unam mensam Deynectorum canum] is the creation of Blount's scribe either for Harectorum, and then means Harriers, or Heymectorum, Terriers."

I am disposed to think that *Deymerettus* is a misprinted diminutive of *Damarius*, a buckhound, which is a word of probably common occurrence, though I am just now unprovided with an authority for its use.

H. G. H.

Gray's Inn.

*The Rainbow* (2nd S. iii. 226. 279.) — I used to be told when a child, that if I could reach the spot where the limb of the rainbow touched the earth, upon digging there I should find a pot of money.

John Pavin Phillips.

Haverfordwest.

*Raining Cats and Dogs* (2nd S. iii. 328.) — This saying is derived, not from willow catkins, but from the French word *catadoupe*, a waterfall; cats and dogs being the nearest approach which John Bull can find for the expression.

T. W. Rs., M.A.

## Miscellaneous.

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## Notices to Correspondents.

*Owing to the number of* Replies to Minor Queries *waiting for insertion, and our desire to include them in the present volume, which is now approaching completion, we are compelled to postpone until next week several valuable articles which are in type, and our usual* Notes on Books.

*We propose next week to report the prices produced by the more interesting articles in the great sale of Shakspearian books at Messrs. Sotheby & Wilkinson's, and also of the copyrights of the late Mr. Colburn, sold by Southgate & Barrett.*

John Leigh. *May*, "1657," *should be* "1857."

Inquirer. *For some account of the* Martello, *or more correctly* Mortella Towers, *see our* 1st S. ii. 110. 173. *Consult also the* Penny Cyclo., *art.* Martello, *and Hassell's* Journey round the Coast of Kent, 8vo., 1818.

A Young Bookworm. *No more than* Vol. I. of *Duke's* Essays, Prolusiones Historicæ, *was ever published. The price of Milton's* History of Britain, small 4to., *depends upon its condition.*

T. B. De Hibernia et Antiquitatibus ejus Disquisitiones, 1654, *by Sir James Ware, is rare; but from the sale catalogues consulted by Lowndes, it appears not to have fetched a high price.*

*Queries as to the* value of books *are very difficult to answer; so much depends upon the edition and condition of the works inquired after.*

W. L. Clay. *Huntingdonshire has not yet found an historian.*

J. P. P. *will find numerous records of the existence of the Curfew by a reference to the* General Index *to our* 1st Series.

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## Notes.

### INEDITED LETTER OF THE LATE B. R. HAYDON.

I hand you herewith copy of a letter from the late B. R. Haydon to his friend Edward Dubois, Esq., which I think throws considerable light on his quarrels with the Royal Academy. The interest attaching to it is undoubted, and you may perhaps deem it worthy a place in "N. & Q.," the only objection being its extreme length; but I was loth to disturb its character by omitting any portion. It is unpublished (I believe) by Mr. Tom Taylor, in his Life of Haydon; and this is an additional reason why I think it should see the light through your columns, throwing as it does so much light on the character of its author. The original is in my collection of autographs, and I have taken some trouble to send you a correct copy — no easy matter with Haydon's imperfect style of penmanship. EDWARD Y. LOWNE.

13. New Broad Street.

"My dear Sir,

"Many thanks for your notice, it is just as it ought to be — no more allusion to me and the Royal Academy — the sooner (with *one* exception) such allusions are dropped, the better for me, the Art, and everybody; now, my dear Sir, I am going to confess my convictions, not my crimes — receive my convictions (Haydon's convictions), with all due allowance for human vanity, fallibility, and so forth, &c. &c. &c. Be assured the moment I appeared in the Art, a student of the Royal Academy (1805), there was amongst my fellow students a sort of instinctive reference to me in all matters — they made me their arbiter, their adviser, in many cases their instructor; and Fuzeli pointed me out to them for their example. I got the Students to let me apply to Fuzeli to extend their hours of study from 9 to 5, instead of from 11 to 3, as so short a time cut up the day: when Fuzeli had a vase presented value 50 Guineas, I was elected to present it; and the impression I made in so doing, to Flaxman and others, excited jealous apprehensions in the R. A. of my taking the lead — they passed a law directly after, that in future no students should express their approbation of the Keeper, and that it belonged to the R. A. By this time I got into High Life, and my dissections having given me the start in drawing beyond all my cotemporaries, people of Fashion crowded to my Rooms to see the young Genius who was to *restore the art* and rescue the Country from the stigma of incapacity in Historical Painting!!! My rooms have been often so full of Men of Rank and fashion and Talent, I could not paint. True or no true, this was the impression — and when Dentatus was sent to the Royal Academy, the Council also could not conceal their spite and irritability, when I met them in company; tacitly seemed to be determined to give a Youth who had been so successful, and had advanced so rapidly, a checkmate. Dentatus was hung by vote in the Great Room, and then taken down contrary to all honor, and put in the Dark — the Council well knew the people on whom this disgrace would have most effect, it hit exactly as they anticipated: I was deserted entirely a whole year, I lost Commissions I was engaged to paint, and was brought to the Brink of Ruin without having ever given one cause of offence, for at that time, so help me God, I did not know I could write. Was this a reward for my industry, my devotion, my love of the Art? Was this a just recompense for my sacrifice of all emolument, for my disinterested refusal of Portraits without number? No! it was not, it was a mean, dirty exercise of power to check the advance of a Young Man who had offended no one; whose only object, the advance of a style of Art, the Academy was founded to advance, and which had been perverted from its destination by a majority of mediocre people, who had crept in to fill vacancies from the want of Artists of Genius. The injustice was so great to a picture of promise (for I was only 22) that their conduct was censured by the press, and I myself having a thorough belief I should have been hailed for having given up all profit, became so severely wounded and depressed, that the most gloomy, fierce, and bitter feelings of revenge took possession of my nature. The more I came in Contact, the more I persevered, I was dreaded — there seemed a feeling as if, should I be encouraged, my claims in the Academy when admitted to the Head of it, would have set at defiance all others; being in that style which ought to be the style to entitle any Man who displays talents in it, to take the lead; and I am perfectly convinced that my general knowledge (imperfect as it may be), my literary habits, my influence at that time in High Life where Art was relished, my reputation among the Students, and the hopes everywhere expressed that I was at last *the Man*; so far from helping me on, were first the great causes of envy, and then of apprehension among the good old Established body of Academicians. I applied for admission (before, recollect, I had written a line) 1810, and was refused. I finished Macbeth and then attacked 1812. Fuzeli said Dentatus was the best picture ever painted up to that time by an Englishman — my own conviction is, it is the best *up to this*. Well! what could the Academicians now say — they had no excuse (for I had not written) why they denied my talents, said, I was overrated. I then absented myself from the Academy for six years, they said I was *afraid* to exhibit by *their* works — in short, first I had no talents, then, I was afraid, then I was irritable — and lastly when I tried them after years of absence, and they again refused, the excuse was, *nobody denies* his talents, but his moral character! Knowing that my misfortunes brought on by their cruelty had in a commercial country like England, rendered of course my moral faith, a matter of suspicion. Let any Academician come forth, and state one fact in public against my Moral Character; and I will refute him — he dare not — Is this not quite worthy of all their treatment of me? to whisper what they can't confirm; to ruin in character when they have been beaten in talent. Pray who was President in the Collection of the best British Works 1825? The Painter of * or Lady Louisa Lambton! Suppose I had been guilty of asking People to sit, and then reminding them they had not paid half-price, and the moment I get it, keeping them without their pictures for Ever! Suppose the Duke had advanced me 2000 guis. for a work which I never begun till it was impossible to paint it! Supposing I had taken advantage of writs of error to keep poor tradesmen out of their money from mere spite, and then pay 50 or 60 or 30 for the mere purpose of gratifying my spite! Suppose a Lady of Fashion had lent me a Bandeau of Jewels to paint in her portrait, and to suit, and help my necessities, I had pawned it for a few days, and when suddenly asked for it, was obliged to tell truth, and beg mercy. Suppose I had gone to a Sheriff's Officer who had executions in my House, cried like an Infant, and begged a week, and suppose Sheriff's Officer had had so little reliance on my word, as to plant his man night and

* This word illegible.

day to see I did not move any goods, notwithstanding I had given my *Honor:* Suppose these things — then indeed my Moral Character might be impeached, then indeed I had no right of admission, then indeed I was justly kept out and ought always to be so. But my dear friend, as I will defy any Man to say he advanced me a sixpence on a picture, who did not get it: I will defy any man, Woman, or Child, to bring forward an Act of dishonor, fraud, injustice, or cruelty. Let every Academician come forward, and undergo, as I did, his trial before 150 Creditors as a Jury, and see if he come off as I did, without one daring to say a syllable. Did I receive thousands a year? I was 16 years without a commission! my debts were not debts of luxury or debauchery, I sent the first Elgin Casts to Rome, I sent the first to Russia — I educated Pupils, helped them with money, and am this moment liable to pay 100*l.* for Bewick to his Landlord for which I gave my name to enable him to finish his Picture! I got into debt from grand notions of my duty to Art — from splendid promises of support from the Nobility — I did my duty. I was not supported, and I fall simply because I had no income, no support, no encouragement — and this makes an immoral Character, unfit to be one of a Body, one of whom has rewarded his Patron by seducing his Wife, and whose President was notorious for being indifferent to most of the Moral obligations of Man, in money matters. Dirty, mean, unworthy excuse, for fear, envy, and base hatred of superiority — this is the Truth. However, I leave my Character, my Talents (such as they are) to a generation who will judge without personal spite and personal Enmity. I can't be forgotten. Wordsworth's sonnet will save my name if my pencil has not the power. And what will be the Judgment? Why *this!* that the painter of the figure of Dentatus — the sleeping Duncan — the good and wicked Mothers in Solomon — The Penitent Girl — the dead Boy in Pharaoh — the Satanic power of the Abandoned Hero of the Mock Election — the Humour of High Sheriff in the Chairing — the Bucephalus in Alexander — the Sleeping Girl in Punch — Ariadne's smile in Silenus, and the *whole* of Euclis was Entitled to the Honors of His Country, and that he was deprived of them because he saw further and knew more than those who had the power to bestow them; and because he had not patience to bear their kicks when he was entitled to their Kindness; and because he told Nobility and Painters what should be the objects of both if they wanted to make their respective Institutions answer the ends for which they were both exclusively founded. These are my convictions, and Time will prove their truth. Keep this letter for my sake — judge it mercifully, and believe me Ever to be

"Faithfully your obt.,
(Sd.) "B. R. Haydon.

"E. Dubois, Esq., January 21, 1830.
Peele's Coffee House."

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### THE FORGED SHAKSPEARE VORTIGERN.

I was present at the representation of *Vortigern and Rowena* at Drury Lane Theatre. A seat in the boxes was out of the question, and I took my stand, several hours before the doors opened, for the pit. Upon the opening the first rush was tremendous, and the immediate cry was "full." The pit was filled by private admission. I rushed off for the two shilling gallery, and ran up stairs, and to my surprise obtained a sitting on the second row; but the rush, roar, and confusion behind me was astounding, and by the time I had settled myself the whole gallery was filled, and I felt convinced that few indeed had paid for admission. The representation at first went on calmly; but upon the recital of some passage in the play, a critic in the pit muttered rather loudly, "Henry the VIth;" at which a slight titter arose, and it seemed the signal for repetition, for continually afterwards supposed imitated passages were referred to in the same manner, and with like laughter; and it appeared clearly that the critics had condemned the play. At last John Kemble (who, I understood, always denied the originality) brought the question to its climax; for in a passage which (as I best recollect) described the progress of death upon the human frame, he exclaimed, "then catch him by the throat," and grasping his own throat with a rather ludicrous action, and pausing, a slight laugh arose, and he himself appeared to be struggling with convulsive laughter, and then burst out a roar of genuine mirth from the pit, which was taken up by the whole house. From that moment the condemnation was complete, and the termination was accompanied by the same roars of laughter as attend the broadest farce ever exhibited upon the English stage. Fr. Wh——h.

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### DESTRUCTION OF PERSONAL PROPERTY ON THE DEATH OF A GYPSY.

I send the following particulars relative to the death and burial of a gypsy, which were communicated to me by a trustworthy informant, who had been an eye-witness of some of the incidents. The man, who was an ordinary member of the tribe, was ill of pleurisy. A surgeon was called in from the nearest town, who bled him, after much persuasion, the gypsies being much averse to blood-letting (so said my informant). The man became worse, and the surgeon's assistant came to see him, and proposed to bleed him again; upon which the assistant was forthwith sent about his business, and the surgeon's bill was paid, his further attendance being dispensed with. The man then died. He had expressed a wish to be buried in his best clothes, viz. a velveteen coat, with *half-crowns* shanked for buttons; together with a waistcoat, with *shillings* similarly prepared for buttons; but a woman who had lived with him ran off with these garments; so he was buried in "his second best, without a shroud, and in the very best of coffins." He was buried in the churchyard of the nearest town. "They had a hearse and ostrich plumes; and about fifty gypsies, men and women, followed him; and when the church service was over, and the clergyman had gone, the gypsies stayed in the churchyard and had a service of their own." What follows is (to

me at least) very curious. According to my informant, when a gypsy dies everything belonging to him (with the exception, I suppose, of coin or jewels) is destroyed. At any rate, thus it was in the case now mentioned, as my informant was a witness of the destruction. "First, they burnt his fiddle — a right down good fiddler he was, and many's the time I've danced to him at our wake; and then they burnt a lot of beautiful Witney blankets, as were as good as new; and then they burnt a sight of books — for he was quite a scholar — very big books they was, too — I specially minds one of 'em, the biggest o' the hull lot — a book o' jawgraphy, as 'd tell you the history o' all the world, you understand, Sir — and was chock full o' queer, outlandish pictures; and then there was his grindstun, that he used to go about the country with, a grindin' scissors, and razors, and sich like — they couldn't burn *him!* so they carried him two miles, and then hove him right into Siv'un [*i. e.* the river Severn]; that's true, you may take my word for it, Sir; for I was one as help'd 'em to carry it."

Is this destruction of his personal property usual on the death of a gypsy?

Cuthbert Bede, B.A.

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MORE NOTES ON TOBACCO.

(2nd S. iii. 384.)

As the value of these "Notes" depends upon their accuracy, I beg to correct some errors into which Mr. Challsteth has fallen.

The person whom he calls M. *Nicotin* is the well-known Jean Nicot — a name Latinised into Nicotius — ambassador at the Court of Lisbon from Francis II., who sent or carried the seeds of the tobacco-plant to Catherine de Medicis soon after 1559, at which period it seems settled that the first plant was sent into Spain and Portugal, from Yucatan, according to numerous statements, confirmed by the opinion of Humboldt. By the time when Dr. Everhard published his treatise *De Herbâ Panaceâ*, in 1587, it had acquired, amongst its very numerous names, that of *Nicotiana*, from *Nicot*, the Frenchman. Nicot's book is entitled *Trésor de la Langue Française*, 1606, in fol.

The Cardinal Santa Croce did not return into Italy, carrying tobacco with him, until 1589 — about thirty years after the plant was introduced into France.

"When Nicot*ian*" (*sic*), says Mr. Challsteth, "was introduced into France in 1560, it may be inferred that other kinds of tobacco were known and used in that country, and that the practice of smoking was of some years' standing in Portugal." This is the oddest piece of reasoning — not professedly burlesque — which I have ever perused; but the writer goes on still further floundering in his conjectures: "If such were the case, I think it can hardly have been unknown in England soon after 1560, or even before, though not generally used for a score of years afterwards." Is it worth while to waste time in even laughing at such wild assertions and vague surmises?

Now it is well known to every one who has read any work on tobacco, written in the seventeenth century and the latter part of the sixteenth, that the first use of the plant in Europe was entirely for medical purposes — and Nicot was the first, it seems, to direct attention to the subject. This was the only object of its cultivation at that early period, namely between 1559 to about 1586, when old Harriot, of Raleigh's Colony in Virginia, described the uppowoc or tobacco of the Indians:

"When we ourselves during the time we were there, used to suck it after theyr manner, as also *since our returne*, and have found many rare and wonderfull experiments of the vertues thereof: of which the relation would require a volume by itselfe: the use of it by so many *of late*, men and women of great calling, as else and some learned physicians also, is sufficient witnesse."—Harriot's *Rep. Hakl.*, iii. 271.

Of course this passage may favour the surmise that Harriot was the first of England's tobacco smokers; but I have every reason as yet to believe that it was Raleigh who "brought it into fashion," and that before the foundation of the colony of Virginia no tobacco was smoked in England. The following passage in the *Counterblast of King James* may refer to Ralph Lane, the governor of the colony; who, in 1586, deserted under the pressure of its difficulties, and returned with Sir Francis Drake (who had touched at the colony), bringing with him three Indians, (Hakluyt's *Voy.*, iii.); but it may also refer to Raleigh, at the very time (1616) in prison, and certainly detested by the royal author: —

"Now to the corrupted baseness of the first use of this Tobacco, doth very well agree the foolish and groundless first Entry thereof into this Kingdom. It is not so long since the first entry of this abuse amongst us here, as this present age can yet very well remember, both the first Author, and the form of the first Introduction of it against us. It was neither brought in by King, great Conqueror, nor learned Doctor of Physick. With the Report of a great Discovery for a Conquest, some two or three Savage men were brought in together with this savage custome. But the pity is, the poor, wild, barbarous men died; but that vile barbarous Custome is yet alive, yea in fresh vigour; so as it seems a miracle to me, how a Custome springing from so vile a ground, and brought in by a Father so *generally hated*, should be welcomed upon so slender a warrant."

Certainly opinion from the earliest times, as I have shown in my previous note, was fixed on Raleigh in this matter of tobacco; and Dr. Short, in 1750, says that —

"King James's violent prejudices against all use of tobacco arose from his aversion to Sir Walter Raleigh, its first importer into England, whom he intended a sacrifice

to the gratification of the King of Spain" [by betraying him].—*Disc.*, p. 253.

And how sublime the death of this primitive smoker! —

"He was very cheerful the morning he died, ate his breakfast, and *took tobacco*, and made no more of death than if he had been to take a journey; and he left a great impression on the minds of those that beheld him."—Caley.

After its introduction, in Portugal, Spain, Italy, and elsewhere, its use was entirely for medical purposes — applied chiefly in the green state; — or merely for the purpose of ornament to the garden, as appears from Monardes, and the treatise by Dr. Everhard, before mentioned. Nay, even in 1565, Gesner, the Pliny of Germany, states that he only then learnt for the first time, from Thevet, the Frenchman, that tobacco was used for smoking in America (*Epist. Med.*). It was not before 1580 that smoking of tobacco became a fashion — and then "a foppery," stigmatised by Ben Jonson and others, whose works are too easy of access to need quotation in "N. & Q."

The English evidently took the lead in the adoption of the practice, under the auspices of Raleigh. The Spaniards and Portuguese were comparatively late in courting the weed; indeed Oviedo states that from the first they were averse to it. In France it was first used in the shape of snuff, to cure Charles IX. of some ophthalmic disease; but it was not before the reign of Louis XIII. that tobacco as a luxury became in vogue — and then chiefly in the shape of snuff, and confined to the "petit peuple." (Volt. *Dict. Phil.*) Smoking was introduced much later in France; and at first it was through long straws, terminated by a little chafing-dish of silver. It is easy to show that long after the introduction of the plant, the chief supplies were obtained from Virginia — as at the present time — for the consumption of Europe and Asia.

Lobel, in his *Hort. Kewensis*, states that it was grown in England in 1570; and this is probable, for I have seen an English treatise on the subject published in 1565; but there is no evidence that it was used for any purpose but ornament or medicine.

By all accounts the introduction of the practice of smoking was not only attended with vast expense, literally costing its weight in *silver* (Alfred Crowquill says it is worth its weight in *gold*), but was accounted a "foppery" which the mob could not excuse. Smokers were "bull-ragged" with the following choice epithets: "tippling Tobacconist," "swaggering swill-smoke," "soddenheaded Asse," "fantasticall fool," "a proper tall strippling to play at *Poope-Noddie*," *i.e.* a losing game, one who can convert "a shilling into ten pence." (*Tobacco Tortured*, A.D. 1616.) The *Tobacco Battered*, by Joshua Sylvester, was published about two years before. I have a copy of the *Editio princeps:* it abounds with similar "abuse" of the weed.

All this shows that the smoking of tobacco began with the wealthy, and was ridiculed by the mob; and was at length adopted by the mob — the usual process in all fashions. Such being the case, what are we to think of the following *tradition* in the county of Herefordshire, as given by Sir John Hawkins, in his notes to *The Complete Angler*"?

"In that county to signify the last or concluding pipe that any one means to smoke at a sitting, they use the term a Kemble-pipe, alluding to a man of the name of Kemble, who, in the cruel persecution under the merciless bigot Queen Mary, being condemned for heresy to the stake, amidst a crowd of weeping friends, with the tranquillity and fortitude of a primitive martyr, *smoked a pipe of tobacco*."—P. 254.

Now, whence could this admirable martyr have got *tobacco* in England, before the plant was even seen in Portugal* — and the very existence of which was only known to the learned readers of Columbus, the Monk Pane, or Oviedo? The plant was introduced into Portugal in 1559 — the persecution of Queen Mary was from 1555 to 1558 — and it could not have been even British-grown tobacco. What solution can we find for this problem? Must it be in the words of Paley, in the face of other assertions: "Solution? Sir, — the solution is that it's a lie" — of Tradition. Of course, if true, it upsets all our dates as to the introduction and "early mention" of tobacco. I am told that not long ago a tobacco-pipe was found imbedded in a brick which was taken from a house built in the time of our Henry VIII.; and Ewlia Effendi, in his curious Travels, tells us that in cutting through the wall of a Grecian building at Constantinople, built before the birth of Mohammed, a *tobacco-pipe* was found between the stones — nay more, it still retained the smell of the smoke! And in the Effendi's opinion it incontestably proved the antiquity of the practice! These assertions cannot be reconciled with the known facts of the subject; and I will not trouble my readers with the vain conjectures put forth before ascertaining the facts themselves. Reverting, however, to our smoking martyr (in whom I feel much interest), did our ancestors, like the Indians and other ancient nations, delight in the inspiration of fume or smoke of some kind or another, according to their capabilities? Indeed, Hollinshed expressly says, —

"For as the smoke [of the wood-fire, without a chimney] in those days, was supposed to be a sufficient hardening for the timber of the house, so it was reputed a *far better medicine to keep the good man and his family from the*

[* This anachronism is elucidated in our 1st S. iii. 502. Kemble was implicated in Titus Oates's plot, and was hanged, not burnt.]

*quack and pose* [catarrh], wherewith, as then, very few were acquainted." — *Desc. of Brit.*, c. xvi.

If they thus believed in the efficacy of wood-smoke, did our ancestors, in some parts of the country, really resort to the smoking of herbs in general, and of the dock in particular, as mentioned sarcastically by Buttes, in my former article? (*antè*, p. 363.)

"Dock-tobacco, friendly foe *to rume*."

I confess that much as I could wish to believe that our interesting martyr went to the stake with a pipe in his "smokie fist," the fact is beyond my comprehension. Perhaps some of your antiquaries may be able to give some light to this smoke.

Of course there is mention in the books of *English* tobacco; but this is only its name by naturalisation. It is the *Nicotiana rustica*, and, according to Parkinson, came originally from Brazil, probably the very species sent by Nicot into France —

"Because the Portugalls and not the Spaniards were masters of Brasile at that time: the Indian names of Picielt and Perebecenue are more proper, as I take it, to the other Indian kinds. Wee doe usually call it in England, English Tobacco; not that it is natural of England, but because it is more commonly grown in every countrey-garden almost, and better endureth than the other. This kind of Tobacco . . . . is not thought so strong or so sweet for such as take it by the pipe, and yet I have known Sir Walter Raleigh, when he was prisoner in the Tower, make choice of this sort to make good tobacco of, which he knew so rightly to cure, as they call it, that it was held almost as good as that which came from the Indies, and fully as good as any other made in England." — *Theatr. Bot.*, p. 712. ed. 1640.

But the species taken to Italy by Santa Croce, as the original fathered by Nicot, and first introduced into Portugal, is figured in the *Herbario* of Castore Durante, and it resembles the other varieties of the Weed, and not the *N. rustica*. It is at the head of his article on "Tobacco" that Durante gives the short poem enumerating the supposed virtues of the plant, concluding with the compliment to Santa Croce, as quoted by Mr. Challsteth. The description of each plant in his book is headed by a poetic summary of its respective virtues. (*Herb.*, p. 227. ed. 1585.)

Andrew Steinmetz.

## Minor Notes.

*Chelsea Old Church.* — I note, for the information of our metropolitan antiquaries, and the lovers of our national shrines, that this most interesting parish church is about to be "enlarged." It is said that nothing shall be done to interfere with its "integrity." I hope the result may prove so: but, thinking some may like to see the church in its present state, I ask the insertion of this, and trust our antiquaries will keep an eye on the progress made.

H. G. D.

*Herschel.* — The following anecdote appears sufficiently interesting to be recorded in "N. & Q.:"

"About the year 1760, as Miller (the organist, and afterwards historian, of Doncaster) was dining at Pontefract with the officers of the Durham militia, one of them, knowing his love of music, told him they had a young German in their band, as a performer on the hautboy, who had only been a few months in England, and yet spoke English almost as well as a native, and who was also an excellent performer on the violin; the officer added, that if Miller would come into another room this German should entertain him with a solo. This invitation was gladly accepted, and Miller heard a solo of Giardini's executed in a manner that surprised him. He afterwards took the opportunity of having some private conversation with the young musician, and asked him whether he had engaged himself for any long period to the Durham militia. The answer was, 'Only from month to month.' 'Leave them then,' said the organist, 'and come and live with me. I am a single man, and think we shall be happy together, and doubtless your merit will soon entitle you to a more eligible situation.'

"The offer was accepted as frankly as it was made, and the reader may imagine with what satisfaction Dr. Miller must have remembered this act of generous feeling when he hears that this young German was Herschel the astronomer." — *The Doctor*, ch. lxvi.

An account of men of genius who have changed their original pursuits, and shown that not always "one science for one genius is fit," would be an interesting contribution.

Charles Wylie.

*To Slang: Origin of the Term.* — The noun substantive — *slang*, means "cant language:" as a verb, however, it signifies "to abuse" or "use insulting language to." I would suggest that, in the latter sense, it may have been first used by our military men in the time of Queen Anne, and that it not improbably was derived from the name of the Dutch General, Slangenberg, who was notorious for his vituperative language and abuse, of Marlborough in particular; the consequence of which was, that he was ultimately removed from the command of the Dutch forces.

Henry T. Riley.

*The Old Pine Trees of Westmoreland.* — The following is an extract from a private letter by the poet Wordsworth: —

"It is my opinion that these mountains were formerly covered in some places to their very summits with pines of that species [the Highland pine]; and when I was a boy, descendants of those aboriginals survived in several places near the yeomen's cottages and substantial country-houses and halls; nor are they yet entirely extinct. The trees which I take to be the original pine in this country discharge turpentine in greater quantities, and are much redder in the bark than the others. The old pines which I have mentioned, as standing near houses, almost always grew in the shape of a tall — very tall — ship's mast, with boughs only near the top, making a fine round head."

Cs.

*Early Mention of Laudanum.* —

"There is a certaine kinde of compound called Laudanū wch may be had at Dr. Turner's appothecary in Bishop-

gate streate; the virtue of it is verry soverraigne to mitigate anie payne; yt will for a tyme lay a man in a sweete trans, as Dr. Parry told me he tryed in a fever and his sister Mrs. Turner in her childbirth." — *MS. Diary*, Octob. 1601.

Cl. Hopper.

*Curious Label Termination.* — The label of one of the windows of High Wycombe Church is terminated, on either side, by rough carvings of workmen, their tools (as far as I could identify them), the mallet and chisel in their hands, and, in the grasp of one figure, the material on which he is employed.

We have heard often of so-called "Apprentices' Columns:" can these roughly-carved, but extremely expressive, faces be portraits of two of the carvers engaged on the church, to which, after the fashion of benefactors, they thus presented, and through which they immortalised, their own features? The church seems to have been erected in two distinct periods, the first Pointed, and Perpendicular, and in neither period was the edifice finished: the blocks, for the label termination and other ornamentations, were in many cases left in rough, and so remain to this day. The characteristic pride of the good knight of those parts has, as in many other instances, considerably injured the beauty of the interior, by erecting a grand pew, raised on columns, and forcibly reminding one of the "royal box" at a theatre; which glorious example of the early "churchwarden" period of architecture hangs between chancel and nave, totally regardless of the "vulgar herd," who, sitting afar off, have of course no care to see what goes on in the chancel.

It is to be hoped, however, that the better taste of our century will ere long vote it away.

T. Harwood Pattison.

## Queries.

### THE SALAMANDER.

Has the belief which formerly prevailed respecting the incombustibility of this creature any foundation in fact? I have always looked upon the statement as a myth, and should not have thought of propounding a Query on the subject, had I not found, in turning over the pages of that charming book, *The Autobiography of Benvenuto Cellini*, the following extraordinary passage. The old metallurgist says:

"When I was about five years of age, my father happened to be in a little room in which they had been washing, and where there was a good fire burning: with a fiddle in his hand he sang and played near the fire, the weather being exceedingly cold. Looking into the fire, he saw a little animal resembling a lizard, which lived and enjoyed itself in the hottest flames. Instantly perceiving what it was, he called for my sister, and after he had shown us the creature, he gave me a box on the ear: I fell a-crying, while he, soothing me with his caresses, said, 'My dear child, I don't give you that blow for any fault you have committed, but that you may remember that the little lizard which you see in the fire is a salamander; a creature which no one that I have heard of ever beheld before.' So saying, he embraced me, and gave me some money."

In that erudite and entertaining work, *The Academy of Armory and Blazon*, by Randle Holme, we have the following statement respecting the salamander:

"The salamander is a creature with four short feet like the lizard, without ears, with a pale white belly, one part of their skin exceeding black, the other yellowish green, both very splendent and glittering; with a black line going all along the back, having upon it little spots like eyes; (and from hence it cometh to be called a stellion, a creature full of stars,) the skin is rough and bald; they are said to be so cold that they can go through the fire, nay, abide in it, and extinguish it, rather than burn. I have some of the hair, or down, of the salamander, which I have several times put in the fire, and made it red-hot, and after taken it out, which being cold, yet remained perfect wool, or fine downy hair."

Unfortunately for the marvellous statement of Randle Holme, modern chemistry tells us that the terms "salamander's hair" and "salamander's wool" were applied to *fibrous asbestus*, from its incombustibility.

John Pavin Phillips.

Haverfordwest.

## Minor Queries.

*Burton's "Philosophaster."* — In a Note to the *Anat. Mel.* part i. s. 2. m. 3. s. 15., Burton, while attacking (in Latin) many of the blemishes which in his day disfigured the system of education at Oxford, refers to a Latin Comedy written by him, under this name, and exhibited at Christchurch, Feb. 16, 1617. Has this play ever been printed; and if not, is the MS. known to be still in existence?

Henry T. Riley.

*Porpoises.* — That porpoises were caught in numbers for the table in this country is clear. What plan was followed by the fishermen? Sir Amyas Poulett, Governor of Jersey, refers in a letter to a glorious catch of porpoises, but does not state the means used.

G. R. L.

*Packyngton Tomkyns, Esq.* — Died at Buckenhill Park, co. Hereford, Packyngton Tomkyns, Esq., J. P. for the county of Hereford. Can any of your west-country correspondents inform me of the position of the said park? and also whether the family of Tomkyns still exists in the county?

F. P.

"*The Etymologist.*" — Who is the author of the following:

"The Etymologist, a Comedy, in Three Acts, 8vo., 1785. Most humbly dedicated to the late Dr. Samuel Johnson's negro servant; to the august and learned body

of reviewers; to all the commentators that ever wrote, are writing, or will write on Shakspeare; and particularly to that commentator of commentators, the conjectural, inventive, and collatitious G. S., Esq." [George Steevens.]

X.

*H. Jesten, M.A.* — Can any of your readers give me any account of H. Jesten, M.A., Master of the Royal Grammar School, Henley-on-Thames. He was author of a volume of *Poems*, published at Reading in 1790. X.

*Charles Davenant, LL.D.* — I should like to be informed by you, or one of your correspondents, whether the book bearing the following title was the veritable production of Dr. Davenant, the celebrated author of the *Essay on Ways and Means*, or was intended as a satire upon his publications. It is not to be found under Dr. Davenant's name in Watt's *Bibliotheca*, or in the Bodleian *Catalogue;* nor is it contained in Sir Charles Whitworth's collection of his political and commercial works.

"New Dialogues upon the Present Posture of Affairs, the Species of Mony, national Debts, publick Revenues, Bank and East-India Company, and the Trade now Carried on between France and Holland. Vol. II. By the Author of the Essay on Ways and Means. Lond., 1710. 8vo."

The interlocutors in the *Dialogues* are Sir Thomas Double, Sir Richard Comover, and Mr. Trueman. Ἁλιεύς.

Dublin.

*Quotation.* — Can you oblige me by informing me whence the following quotation is taken:

"The wisest man in a comedy is he that plays the fool, for a man must be no fool to give a diverting representation of folly."

I have long believed that I met with it in Bacon, but was surprised not to find it upon searching his *Essays*. E. D.

*Portrait of George III.* — I shall be glad of any particulars enabling me to trace the history of a print I have lately met with. It is a finely-executed engraving, in mezzotint, of King George III., from some portrait painted, it would appear, during the latter period of that monarch's life. His majesty is represented in a sitting posture, the chair surmounted by an ornamental crown. He is dressed in a loose robe and velvet cap, and has a beard of considerable growth. There are other peculiarities which I need not indicate.

Who painted this portrait, and by whom was it subsequently engraved? The copy before me has no margin. W. W. W.

Tiverton.

*William Cruden.* — We shall be glad of any information respecting the Rev. William Cruden, who was appointed minister of the Presbyterian Church in Crown Court, Drury Lane, in the year 1774. He died Nov. 5, 1785, being sixty years of age, and was buried in Bunhill Fields. Was he the author of the following work, which is mentioned in Horne's *Introduction to the Scriptures*, vol. ii. Appendix, p. 240.?

"The Complete Family Bible; or a Spiritual Exposition of the Old and New Testament; wherein each chapter is summed up in its context, and the sacred text inserted at large, with Notes, spiritual, practical and explanatory. By the Rev. Mr. Cruden. London: 1770. 2 vols., folio."

Was he of the same family as Alexander Cruden, the author of the *Concordance?* C. & R.

*Brandon of Luchon: St. Viar.* — May I make both a Note and a Query out of the following extract from *The Saturday Review* of May 23, in a review of *Les Eaux des Pyrénées*, par H., Saine, Paris: —

"We regret to find no description of the very remarkable ceremony of the *Brandon* at Luchon, which takes place at Midsummer. It is evidently a relic of that primæval worship of the sun of which a remembrance is preserved in the Scotch word 'Beltane,' and in those fires which burn on the eve of the festival of St. John along the Bohemian hills. There may be, among the population of the Pyrenees and the Cantabrian Sierras, many curious customs of this kind which are not at all generally known. The Spanish Basques call Sunday 'Astartea,' a word in which it is easy to recognise the name of the Syrian Venus. We dare say that a jealous investigator in those regions might find some amusing parallels to the story of St. Viar."

My Queries are: — 1. Can any one furnish this information about the Brandon of Luchon? 2. Who was St. Viar, and what his story?

Cantabrigiensis.

Trin. Coll., Cambridge.

*Joan of Arc.* —

"We are positively told that Joan of Arc was burnt by the English at Rouen in 1431, when it has been incontrovertibly established, by ancient archives of that city, that on the 1st August, 1439, the council of the city of Rouen made her a gift of 210 livres, 'for services rendered by her at the siege of the said city.' So that the burning of Joan is a myth, invented by the French to blacken the English character, and transferred to our history as a fact by those authors who too credulously relied on French chroniclers." — *London Journal*, March 14.

In a note in the *Annals of England* (vol. ii. p. 48.), it is stated that Joan, having been taken by the Burgundians, then engaged in the siege of Compiegne (May 26, 1430), was by them "surrendered for a sum of money to the Duke of Bedford, by (whose) direction she was, after a long and rigorous imprisonment, brought before an ecclesiastical tribunal, at which the Bishop of Beauvais presided, and was condemned to death as a sorceress. In consequence, she was burnt alive at Rouen, May 30, 1431."

How is it possible to reconcile these conflicting

statements? Can any of your readers refer me to the document spoken of as existing in the Rouen archives? ROBERT J. ALLEN.

Croydon.

*Portraits of Mary Queen of Scots.* — Can any of your readers versed in art afford me information where the full-length portrait of Mary, engraved for Pinkerton's *Scottish Portraits*, after the plate in Montfaucon's *Monarchie Française*, may now be seen? The queen is represented in a black slashed dress, leaning with her left hand on a chair. I have been informed that the original passed into the possession of an English collector. An extensive series of painted and engraved portraits of Mary Stuart has been collected, and will soon be ready for inspection at the rooms of the Archæological Institute, 26. Suffolk Street, Pall Mall. The Prince Albert, and many distinguished possessors of portraits, have enriched the collection, which promises to be even more interesting than the Stuart gallery formed last year at Edinburgh at the meeting of the Institute. Any information regarding portraits or miniatures, &c. of Mary will be thankfully acknowledged.

ALBERT WAY.

Reigate.

*Trailing Pikes.* — What is the meaning of trailing pikes? M. A. BALL.

*Lords Spiritual.* — Bishop Jewel (Jelf's edition, vi. 216.) states that the consent of the Lords Spiritual is not required in Parliament, even for laws affecting religion; and that they were in fact excluded from a Parliament of Edward I.

Have they ever been excluded under the reign of any later sovereign? T. H. P——N.

Mumby, Alford.

*Quotations Wanted: "The great Corrector," &c.* — From whence is the following quotation taken, referring to war:

"The great Corrector of Enormous times,
Shaker of o'er-rank states, that heals with blood
The Earth, when it is sick."

F. M. H.

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Where shall I find the little poem commencing

"When in Golconda's mine I lay."

T. C.

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Can you tell me who is the author of some lines beginning

"I live for those who love me,
Whose hearts are kind and true;
For the Heaven that smiles above me,
And awaits my spirits too."

MARIE STUART.

*Coal used by the Romans.* — Did the Romans discover and make use of coal prior to their invasion of Britain? W. WILKINS.

*Field Marshal Robertson of the House of Strowan, and Sackville Duchess of Dorset.* — Sir Alexander Robertson, a *Cadet* of the House of Strowan, was created a baronet Feb. 26, 1676, Lord Portmore in 1699, and in 1703 elevated to the Earldom of Portmore. He is represented as a man "of rare military genius."

He settled somewhere in the province of Holland, and assumed the name of *Colyear*, whilst his brother, *Walter Philip*, retained his patronymic of *Robertson*, and was known as *Field Marshal Robertson*, and his daughter became the wife of Lionel Sackville, first Duke of Dorset; she was one of the Maids of Honour to Queen Anne, and first Lady of the Bedchamber, and Lady of the Robes, to Queen Caroline when Princess of Wales, and in 1727 Groom of the Stole to Her Majesty. It does not appear from any of the printed accounts I can find of the families of Robertson or Sackville who the Field Marshal Robertson *married.*

If any of your readers should happen to know who was the mother of the Duchess of Dorset, and how, and from what branch of the *Robertsons* of *Strowan* the Earls of Portmore descended, they will oblige by communicating it. S. E. G.

*Parapyclites.*—In a letter from Chester, in 1731, I find the following: "We breakfast together on coffee and *parapyclites.*" Are these what are now known under the name of *pikelets?* ISCA.

*Lord Chief Justice Coke.* — Arthur Coke, 2nd surviving son of the Lord Chief Justice, married Elizabeth, daughter and heir of Sir George Waldegrave, and left issue two daughters and co-heirs.

Can any of your correspondents give any information as to the residence or time of death of *Arthur Coke and his wife*, or the same particulars respecting his co-heirs? S. E. G.

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## Minor Queries with Answers.

*"Lathe" or "Leth, and "Rape," their Size and Meaning?* — In the *Theatre of the Empire of Great Britain*, by John Speed, published in 1611, and in the map of Kent only, I see used *lathe*, instead of the more general division *hundred.* From its size on the map it appears to embrace many hundreds. Can any correspondent to "N. & Q." inform me of its real size? Also the meaning of *rape*, as signifying a measurement, or portion of a county? *Lathe* or *leth*, and *rape*, are both Saxon terms. HENRI.

[The five laths into which Kent is divided vary much in extent and in the number of hundreds respectively included in them. The term is peculiar to Kent, as "Rape" is to Sussex. It signifies an assembly. Lambard derives it from gelaȝian, to assemble together. Spelman defines *Lathe*, "est portio comitatus plures continens

hundredos, seu wapentachia, suoquo olim subaudiens magistratui quem Ledgrevium appellabant." — *V. etiam* Sandys, *Cons. Kanciæ*, p. 56.]

*John Sobieski and Charles Edward Stuart.* — Who are the "John Sobieski" and "Charles Edward" Stuart, authors of *Lays of the Deer Forest*, published by Blackwood in 1848? What is their history, and what foundations are there for the claims they seem to set up to be the descendants and representatives (?) of the "Chevalier?" Are they, or the "Louisa Sobieska" and the "Charles," to whom the volumes of the "Lays" are respectively dedicated, still living, and where?

Rhos Gwyn.

[We had always been led to believe that the celebrated inscription on the tomb of Cardinal York in St. Peter's at Rome, announced an historical fact, "Here lies the last of the Stuarts." But in 1842 a mysterious personage in the Highlands came forward to instruct his less learned countrymen in the mysteries of plaids and badges in a work entitled *Vestiarium Scoticum*, by John Sobieski Stuart. About thirty years ago, a description of the MS. of this work, with a transcript of a portion of it, was sent to the Society of Scottish Antiquaries, with a request that they would patronise its publication; and by their Secretary the specimen was placed in the hands of Sir Walter Scott. Sir Walter assured the Society that the style and dialect of the specimen shown him were a most feeble and clumsy imitation of the genuine writing of the period, and indignantly declared his conviction that the MS. itself must be an absolute fabrication. But it was not till the year 1847, that a more bold attempt was made to persuade the world that Charles Edward Stuart had left a legitimate male progeny. This was done in a work entitled *Tales of the Century; or Sketches of the Romance of History between the Years* 1746 *and* 1846. By John Sobieski and Charles Edward Stuart. This led a writer in *The Quarterly Review* to investigate the claims of these two brothers to the illustrious pedigree they had concocted, and by exposing their genealogical fiction, has clearly shown that these modern *Pretenders* are no other individuals than John Hay Allan and Charles Stuart Hay Allan. As the reviewer justly remarks: "Now this is a serious matter. We are far from wishing to curb in any way the fancy of our historical novelists, or to examine too closely the actual existence of every knight or noble whom a writer of that class may present to us as achieving mighty deeds in the train of Philip Augustus or of Pedro the Cruel; but when we are told that a legitimate son of Charles Edward Stuart was alive as late as 1831, and that two of his sons are writing or editing books in 1846, the truth or falsehood of such a statement concerns the history of our own time and country much too nearly to be so lightly disposed of."—*Quarterly Review*, vol. lxxxi. p. 57. See also Burke's *Romance of the Aristocracy*, vol. ii. p. 245.]

*The Hymn of Roland.* — Hume, in his *History of Harold, temp.* 1088, says:

"He (Duke of Normandy) ordered the signal of battle to be given; and the whole army, moving at once, and singing the hymn or song of Roland, the famous peer of Charlemagne," &c.

Where could I lay my hands on a copy of this "hymn or song"?

George Lloyd.

[Dr. Crotch printed a tune in the 3rd edition of his *Specimen of Various Styles of Music*, vol. i. p. 133., as the "Chanson Roland, sung by the Normans as they advanced to the battle of Hastings," which Mr. Chappell has reproduced in the 2nd vol. (p. 7.) of his *Popular Music of the Olden Time*; to which we beg to refer our correspondent for much curious information upon this point. The *Chanson de Roland*, edited by M. Francisque Michel, in 1837-8, from the original MS. in the Bodleian Library, is a metrical romance in praise of the hero of Boiardo Berni and Ariosto, and though it probably originated in the popular estimation in which the earlier song was held — from its length, about 4000 verses — to say nothing of its being a more recent composition, could not have been the song chanted by Taillefer. See also the Chanson de Roland printed in *Histoire de la Poésie Scandinave*, par M. Edélesland Du Méril. Paris, 8vo. 1839. p. 484.]

*Quotation Wanted: "Warms in the Sun," &c.* — Can any of your readers inform me where the following lines are to be found? I heard or read them when a child; and from their peculiar rhythm they have fixed themselves in my memory: —

"Warms in the sun, refreshes in the breeze,
Glows in the stars, and blossoms in the trees;
Lives through all life, extends through all extent,
Spreads undivided, operates unspent."

J. I.

[These lines, corrected as we have printed them, will be found in Pope's *Essay on Man*, bk. i. l. 271-4.]

*Captain Ously.* — Was the bold Capt. Ously, who tossed the Tory mayor of Scarborough in a blanket, fortunate in having a local historian to record the deed which Narcissus Luttrell reports? Some write that he threatened only. G. R. L.

[Thomas Aislabie, Esq., was appointed Mayor of Scarborough by "the Regulators" sent by James II. to remodel corporations. He was the last mayor under this charter, and ended his career by the ceremony of being tossed in a blanket, on August 13, 1688. (MS. note in Hinderley's *Scarborough*, p. 136., edit. 1811.) See two satirical songs on this memorable transaction in *The Muses' Farewell to Popery and Slavery*, 8vo., 1690, entitled "A New Song of the Mayor being tossed in a Blanket, in the North," p. 57., and "Fumbumbis: or the North-Country Mayor," p. 140.]

*Sir Francis Knollys.* — Can you favour me with information relative to the parentage, birth-place, &c., of Sir Francis Knollys, Treasurer of Queen Elizabeth's Household, &c.? A. W. D.

[Sir Francis Knollys was son and heir of Robert Knollys, gentleman of the privy chamber to Henry VIII. Sir Francis was born at the family seat, Rotherfield Gray, near Henley in Oxfordshire, and educated at Magdalen College, Oxford. His first entrance at court was as gentleman-pensioner to Henry VIII. Under Edward VI. he distinguished himself so much by his zeal for the Reformation, that he found it prudent to retire into Germany on the accession of Queen Mary; but upon her death he returned into England, and was sworn of the privy council to Queen Elizabeth, who afterwards made him her Vice-Chamberlain, Treasurer of her Household, and Knight of the Garter. He was nearly allied to Her Majesty by marrying her cousin-german, Catherine, daughter of William Carey, by Lady Mary Boleyne, sister of Queen Anne Boleyne. Ob. March 22, 1595-6.

Consult Birch's *Memoirs of Queen Elizabeth*, i. 7.; Wood's *Athenæ Oxon.*, i. 653.; and Burke's *Extinct Baronetage.*]

*Charles I.'s Vow to restore Church Lands.* — The late William Upcott, in his privately printed catalogue of his valuable MS. collections, gives the title of a remarkable paper written by Charles I., of which he had a transcript, but does not mention the source from whence he derived it. It consists of a vow made by that monarch at Oxford in 1646, to the effect that, if God restored him to his throne, he would restore all impropriations to the church, and give back to every see and capitular body the rents which had been unjustly transferred from them to the crown.

In Upcott's sale catalogue, June 22, 1846, I find no entry of this document. Can anyone inform me into whose hands it passed, or from what source Upcott originally obtained his transcript?

A. Taylor, M.A.

[This important document is printed in the Appendix to Robert Nelson's *Address to Persons of Quality and Estate*, 1715, and in Spelman's *History of Sacrilege*, p. 170., edit. 1846. It is omitted in the first edition of the latter work, 1698.]

*Bucellas Wine.* — A Reader will feel obliged if any one will inform him whence this wine derives its name?

[Bucellas is the name of a vineyard in the neighbourhood of Lisbon.]

*Lights offered after Childbirth.* — Hume, A.D. 1087, speaking of the misunderstanding between William the Conqueror and Philip of France, says:

"William, who was become corpulent, had been detained in bed some time by sickness; upon which Philip expressed his surprise that his brother of England should be so long in being delivered of his big belly. The king sent him word that, as soon as he was up, he would present so many lights at Notre Dame, as would, perhaps, give little pleasure to the King of France; alluding to the usual practice at that time of women after childbirth."

What practice is here alluded to by the historian?

George Lloyd.

[It was formerly a general custom for women in England to bear lights when they were churched: a custom which probably originated in the offerings of candles always made on the festival of the Purification, which was commonly called *Candlemas Day* from the lights which were then distributed and carried about in procession. See Brand's *Popular Antiquities*, ii. 43. et seq. ed. 1849.]

## Replies.

### GOOD FRIDAY BUNS.

(2nd S. iii. 286. 397.)

Receiving the "N. & Q." of April 11 only now, and *The Athenæum* referred to unseen, this answer to Dr. Gauntlett may be imperfect; and the more from my having nothing at hand to consult.

The five (barley-loaves) is a mystical number, of Pagan origin and Christian continuance. The circular form, and the cross, are phonetic of that Pagan race with whom the cross was a sign; from Asia, to Egypt, and Mexico. The word Pagan means anterior, foreign, and inhabitant.

The offering, like the word, is of Central Asia; addressed there to Ashtoreth, corrupted by the migrant Phœnician to Astarte; and elevated into the Queen of Heaven, as far as China on the one hand, and to Yucatan on the other: thus,

"Ashtoreth, whom the Phœnicians called
Astarte, Queen of Heaven, with crescent horns,"

bore these from Turan, the land of the Bull, with equal appropriateness to Phœnicia. The horns are, as a symbol, partly equivalent to the cross; but have their own peculiar sense, of wandering or wanderer (thus Horn-Fair; mercantile-sale). Astarte came from Açtara, the Titanic Heaven of Hesiod and the Greeks; a fact which in modern times has so distressed Erskine and his followers, who abjure the Desatir on this ground. Hence came the Heifer Io, and the Ethiopians, to Africa; and the respectable Apis to Egypt, when once we give up the nonsense of its Autochthonic claims.

"*Bous*, oblique *boun*" is both Greek and Tartar; in one dialect at least of Tongusian, Buriat, &c. Thence the direct form Bull; for how else supply the terminal *ll?* Greek and Latin have it not, and are but collateral derivations. I may add, that a scholar, to whom I showed some texts and translations of rock-inscriptions, at once remarked, he "now saw the origin of the Greek," *i.e.* in the Tartar.

The cross, thoth, of the mystics is found in Egypt and Yucatan, &c. This round cake, with a cross on it, was most certainly an offering in Mexico, though I cannot here refer to any authority. The linguistic phonetical system,—which alone and invariably solves every difficulty of all our unexplained derivatives and customs, — shows the bun and cross in the above two words as, ABANDONING SIN. These Tartar forms, Yukajjir or Calmouk, might well coexist in America with the other Asiatic tongues — Toltek, Aztek, Iroquois, &c.; and the seven sacred alphabets of Asia, apparent in Stephens's daguerreotypes of Yucatan. This thoth was the mystical dark-blue, symbol of fidelity, and Chaldaic.

But is not the *wine*, strictly speaking, an assumption? Astarte probably might prefer this, with Dr. Gauntlett, if offered the choice; but Jeremiah, in ch. vii., speaks simply of "drink-offerings" "poured out" "to other gods;" twice the phonetic word or symbol, *boun*, as libations; *boon*, as companion.

Further: we can no more have "cakes and wine" with Cain the sinner, than "cakes and ale" with the virtuous of Shakspeare. The word must be פרי, *piri;* "fruit of the ground," as our translation gives it, and nothing more. We know no-

thing in sacred history of wine until Noah, nor in profane till Giamshid; the Assyrians in Persia. Later probably than this, the Egyptian monarchs drank simply the expressed juice of the grape; and Homer's gods, long after Bacchus, stuck to nectar. Giamshid's wine was thought poison.

Finally: what was the difference between patriarch and pagan, taking its proper sense, of elder, foreign, inhabiting cities, such as Cain built? Is there in learning or religion anything to disjoin the two, or to render Christianity itself a separation from Patriarchal revelation, instead of its complement and integral conclusion? from when "in the beginning was the Word," to when that "Word was made flesh and dwelt among us?"

To dissever the two is to contravene the text, disjoin the theocratic unity of system, and repel the indubitable evidences of ceremonials and rites existing previous to Christianity. These, resumed naturally and in justice to itself by the Church from the corruption of the Gentiles, overthrow in their collective testimony the feasible objection of the sceptics, that revelation was never made to the world at large, but only to a corner of it. Since the formulæ in question can be shown to have long lost their meaning in the tongues of the Gentiles,—witness the monstrous folly of the "Jewel in the Lotos," or the Magyar sense of Terem Tatta,—and since it can be demonstrated that those formulæ preserve their sacred and phonetic senses in the one language of the whole earth, how sound must be the phonetic system, how satisfactory the powers of that philology that thus can bring language as the tangible evidence of religion!

Since writing the foregoing I found the missing *Athenæum*, with H. C. B.'s communication, and need only add that the word *bun* signifies variously both breaking and eating, in Tartar tongues. Let the verbal resemblance of "Easter and Astarte" pass for whatever it is worth; but "the common channel" and "symbolical dress" of "metaphysical ideas" are, most certainly in the present case, probably in all others, owing to their derivation from a single source; as above shown. Faber, whatever his errors of theory, did vast service to learning by those synthetical views of accumulated fact, which it is a pity Egyptian and Sanscrit scholars have not imitated, in their Sloughs of Despond.

The round cake, an offering to idols, is literally so: *buneka*, deity-worship, in the oldest form of Tartar that I know, and also in the Mayu of Yucatan. It is these cognate senses in collateral tongues, simple phonetics, that misled Faber, as attributes. To conclude: Christianity but reclaims the earliest forms of revelation. R. G. Pote.

Swindon.

The cross is manifestly designed as a symbol of Christ (×); and the practice is most probably borrowed from the bread of the Eucharist used by the Greek Church, which is impressed with the Greek cross; the *Latin* cross is not impressed on the Good Friday buns.

In the Liturgy of St. Chrysostom, the deacon invites the priest to divide the holy bread, who then "attentively and reverently divides it into *four* pieces," saying:

"The Lamb of God is divided and parted—the Son of the Father—who is divided but not diminished, ever eaten and never consumed, but sanctifies the recipients."

The Roman Church only breaks a single wafer into three parts (Wheatly, vi. s. 22.). The passover bread of the Jews has no impression of a cross, nor is there any evidence that the cakes (*liba*) offered to Diana or Astarte had any impression except a circle in the former case. The forms of Egyptian cakes may be seen in Kitto's Bible, Jer. vii. 18. He thinks they probably resemble those referred to in this text.

T. J. Buckton.

Lichfield.

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### MUSICAL BACHELORS AND MUSICAL DOCTORS.

(2nd S. iii. 48. 73. 115. 275. 354. 374.)

In the Number for the 17th January for this year, a writer who signs "M. A. Oxon." asks for information on the degrees given by the Primate. His questions are, first, "What gown or hood Mus. Bac. and Mus. Doc. are entitled to wear?" Secondly, "What order of precedence they take with regard to University graduates?" And thirdly, for general information respecting Cantaur. degrees. In the Number for January 24th I raised the question whether the University musical degree be legal or not. I contended no University has any right to make any statute or bye-law to the injury of the under-graduate, or to grant degrees, *not honorary*, without supplying education; *for the right to give the degree is founded on the duty to afford the education, as the degree is the proof that the education has been received.* I remarked, "*to supersede the education is to resign the degree, and no charter contemplates the banishment of any art from the University, and notwithstanding retaining the right to dispense symbols of proficiency in its study.*" Again I asked, "by what moral or legal right can an examiner inquire into that *over which the University has had no control, and of which it has no knowledge?* Is a degree so given consistent with the University charter, and would it meet with the approval of the Visitor, should the legal value of such degree be called in question?" In the Number for February 7th the University degree was defended by a writer who signs the initials,

"J. P., Lincoln's Inn," and admits that at Oxford and Cambridge hitherto there had been no graduating school, and no board of examiners; that the degree is not an honorary one, being the result of certificate and exercise without residence or examination, and therefore resembling degrees from Giessen or Göttingen, Universities which act upon certificates and exercises without residence or examination. M.A., Oxon. also follows J. P., and observes that my remark on the want of musical education in the Universities is perfectly just, and that the present Professor is doing all in his power to remedy this defect. Mr. Jebb, in the Number for May 9, contends that the power of the University to grant the degree, *though improperly exercised*, is in itself *legitimate*. He admits that although hitherto the education has been very defective (education there was none), he does not see how it is either anomalous or illegal, and asks how I support my proposition that "to supersede education is to resign the degree;" and he requests to be informed of the ground I take in maintaining the remark, "by what moral or legal right can an examiner inquire into that over which the University has no control, and of which it has no knowledge?" I cannot claim any originality in these arguments. They are not mine. It must be in recollection that some time ago there appeared in the *Edinburgh Review* some spirited articles on the University degrees, and these articles have been very generally attributed to a distinguished scholar now high in Her Majesty's Council. That which Sergeant Miller, Dr. Monk, Mr. Heywood, and other writers had advanced with respect to University degrees, the writer in this review concentrated in his happiest manner, and thereby drew such attention to the grievance that steps have been taken for its amelioration. It was argued that "the degrees were solemn testimonials that the graduate had accomplished a regular course of study in the public schools; had been exercised and examined; that the University afforded the education, and certified by grant of faculty that this education had been effectually received." That although degrees are ostensibly accorded in all the faculties, they are now empty, or rather delusive distinctions. Of ten degrees granted in Oxford, nine are in law and reason utterly worthless. The Law degree is conferred without instruction or examination; the Physician is turned loose on society with odious privileges, without education or guarantee for his skill. (Miller and Monk.) Although with respect to Law and Physic this state of things has been altogether changed, yet with respect to Music little or nothing that I am aware of has been done at Cambridge. At Oxford the appointment of a Music Professor at a salary of 250*l.* per annum, and also the recognition of a Choragus, and further, the creation of a new officer in the person of the Coryphæus, are facts of a certain interest, the issue of which all lovers of music await with more or less curiosity. Mr. Jebb will be so kind as to recollect that public education is ordered by statute, maintained by lectures, and that the scholars are subject to the tuition of some master of the schools, and that "*the sphere of examination for degrees is necessarily correlative to the sphere of instruction, for the examiner has no right to seek into what he knows has never been taught.*" I do not quite understand whether Mr. Jebb considers the University musical degree to be honorary or not. One thing is clear, if it be *not an honorary degree* the University is acting contrary to its charter and its statutes in granting such degree, *whilst it refuses to afford the education.* Without education under the Professor, the Choragus, and the Coryphæus, — without the advantage of their direction, control, and knowledge, — see what a situation any student seeking a degree may be placed in. For instance, an under-graduate might be sent abroad and placed under a great master, and his parents having spent something like a thousand pounds in his education, send him on his return to Oxford, and the issue would in all probability be a return to his father's house *minus* his reputation and the degree he sought. Let it be supposed that Professor Ouseley still adopts the class-book of Dr. Crotch, and that Drs. Corfe and Elvey think with him on this matter. I affirm most solemnly that any well-taught student would laugh in the faces of the examinators; for how is it possible to adopt such teaching as the following?

1. "Melody is a succession of single notes, but in *scientific* music it is considered as forming the accompaniment, or else the bass of some harmony either expressed or understood."

2. "Harmony is a succession of chords."

3. "Some successions have become obsolete;" and after giving examples of such successions (every one of which Meyerbeer uses), he adds, "these are peculiar to ancient music, and to be avoided, unless writing in the Church style."

4. "Progressions from F to E, E to D, D to C, are only fit for Church music." "Rubbish may be shot here!"

5. "The principal use of the study of *harmonics* is, that they constitute the scales of the trumpet and horn."

6. "The themes of old Church music are sublime, and are probably fragments derived from the temple worship of the pagans."

Of course I am aware of all that Wood and Fuller have written, and that the ancient faculty of Arts consisted of the *Trivium* (Grammar, Logic, and Rhetoric), and of the *Quadrivium* (Arithmetic, Geometry, Astronomy, and Music), making, as they were called, the seven liberal arts. I find the following in my note-book: "Degrees were formerly given in Logic, Grammar, Rhetoric, Geometry, and in each particular art, but the

Master of Arts became in time the highest degree;" but I have unfortunately omitted to record the authority. The four dresses of the D.D. I extracted from Ackerman. (See *Univ. Camb.*, vol. ii. p. 312.) An upright cap, whether of three or four corners, when turned into a trencher, flattened *à la Gibus*, becomes four-cornered. No priest ever wore a four-cornered cap; our dignified clergy wear the *rose and shovel*, which no doubt springs from the three-cornered. The Mus. Doc. wears a cap, not a trencher. The sub-tunica, sottana, or soutane, worn under the pallium, or gown, is not extinct in this country. If Mr. Jebb will walk to Newgate Street, and turn aside into the ground where formerly stood the Monastery of Grey Friars, he will see from sixteen hundred to two thousand lively legs of all sizes, and yet all *lay legs*, disporting themselves under the yellow soutane. Doctors in Law and Physic wear a scarlet gown with subtunic of scarlet cloth faced with fur. Did not the ancient philosophers wear the subtunic under the pallium? and surely Mr. Jebb will not contend that the *castrati* in the Cappella del Coro at Rome did not wear the purple sottana, or that all the singers now there, and who wear this robe, are priests, or ever intend to be priests. Mr. Jebb observes, "As to the soutane or cassock . . . laymen have no right to it." Whilst writing on the sottana or soutane, I never dreamt of confounding this robe with the sable cassock which our dignified clergy have turned into an apron. But the cassock, *casaque* or *hoqueton de guerre* (see Nicot's *Thrésor de la Langue Françoise*), was the upper garment, or loose cloak or coat used by soldiers. Thus Parolles, in *All's Well that Ends Well*, when describing the strength of the enemy, says:

"The muster file, rotten and sound, upon my life amounts not to 15,000 poll; half of the which dare not shake the snow from off their *cassocks*, lest they shake themselves to pieces."

On this passage Steevens writes that the "*cassock* was a horseman's loose coat, and in this sense is the word used by writers of the age of Shakspeare." Singer also, in a note on this passage, refers to the *Thrésor de la Langue Françoise* for a very curious description of the *casaque*, and adds, "there was a plebeian *cassock*, or *gaberdine*, worn by country people, which is remarked upon both by Nicot and Cotgrave." See also Fairholt *On Costume*, who, I think, confirms my opinion that the *bands* are the representative of the *collar;* but he calls the soutane, a white woollen cassock worn by priests under the rochet. The short *cassock*, or black silk apron, of our priests, has been noticed in "N. & Q.," (see 2nd S. ii. 411. 516.) I have now, I believe, answered all Mr. Jebb's Queries. The matter of examination and examination papers must await a distinct and future reply.

A writer who signs Quærens complains that I have not answered the question, "What is the habit or costume in which Mus. Doc. Cantaur. receives this degree?" No such question was ever asked. He complains, furthermore, that I have not performed the promise made in my communication (*antè*, p. 73.). If he read the communication he remarks upon, I think he will find I have done so. H. J. Gauntlett.

Powys Place.

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GRAVESTONES AND CHURCH REPAIRS.

(2nd S. iii. 366.)

The article on "Gravestones and Church Repairs," is on a subject which it would be very desirable should be followed up by some one capable of giving the legal view of the subject. The *mania* (for I can call it nothing else) for church-beautifying is being so recklessly carried out, that it behoves all persons now, previous to putting up expensive testimonials to their friends, to learn first what powers they possess for their future preservation. A few years since I paid a visit to the Abbey Church, Bath, where many years before two of my relations' brothers had, at a few years' interval, been interred. On entering the church, in a very narrow entrance passage, my eye was caught by a mural tablet to the memory of the one who died first; and as I was wondering who could have chosen such a place to put a monument, I saw at a few feet distance a tablet to the other brother, the inscription running: "Sacred to the memory of the brother of the *above*," &c.,—the tablet above being to a person *no way* connected with the family. On mentioning this to the person showing me the church, I was told it was an oversight; that the tablet had been in the chancel, from which all monuments had been removed, as they had been generally from all parts of the church, and had been placed thickly in all the passages, on the staircase, and symmetrically up to a given height down the nave. On admiring one of the monuments in the latter situation, and being desirous to find the sculptors' names, I was told it was probably lost, as the plinth had been cut off to make the monument fit into a given space; and this had been done generally.

Subsequently, on mentioning these facts to a gentleman in Bath, and asking if there was any authority for such a procedure, he stated that some weeks previous, having occasion to visit a farmer on the hills, he found the farm-yard full of old gravestones, tablets, &c.; and on asking the farmer if he had turned stone-mason, was told they were old gravestones, monuments, &c., taken out of the Abbey Church when repaired; and that he was told he might have them if he would be at

the expense of removing them, which he undertook to do, intending to make stone dykes with them. As no one, certainly not a stranger in a parish, can put up a monument without paying a fee to the incumbent, and in one case I know of 100*l.* being asked and *paid*, it does seem a great injustice that any future incumbent may, with the consent of the churchwardens, confiscate the tablet or remove it at their pleasure; and if this is the case, the sooner the public are made aware of it the better. G. C. R.

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EDUCATION OF THE PEASANTRY.

(2nd S. iii. 87. 279. 335.)

Doubtless the following is the case to which Vryan Rheged refers:

"*Taking the Wall Side.*—On Saturday [26th Dec., 1841], at the Kensington Petty Sessions, Mr. James Poupart, residing at Fulham, appeared before the magistrates, charged with having assaulted Mr. Vincent Austin, under the following circumstances. The complainant stated, that as he was returning from town to Fulham, and was passing over Stanford Bridge, with his *right hand* to the wall, he met the defendant about the middle with his *left hand* to the wall. Seeing the defendant intended taking the wall side of him, he (complainant) said to him, 'You are on the wrong side;' when defendant replied, 'I always take the wall.' Complainant told him he allowed no person to take the wall of him when he was on his right side, and he stood still; on seeing which defendant said, 'Then I'll go back again,' and he turned round, keeping close to the wall right in front of complainant. On reaching the end of the bridge the complainant took the opportunity of passing the defendant on the wall side, and, in doing so, slightly brushed against him, when the defendant raised a walking-stick he had in his hand, and struck him a violent back-handed blow across the left arm, the effects of which he still felt. The defendant did not deny the main points of the case, but declared the complainant, in passing him, instead of slightly brushing him, had forcibly ejected him into the road, for which he struck him, and said he never knew there was a right and wrong side to a footpath. The Bench said that it was an old-established rule that pedestrians should always have their right hand to the wall, and equestrians their left. It was an ancient custom, the observance of which induced good order in crowded thoroughfares, and tended to prevent confusion. They were astonished that defendant should plead ignorance of such a custom; but as the object of complainant appeared to be only to maintain his rights, they thought a fine of 5*s.* with costs would be sufficient."—*Gardeners' Chronicle*, Jan. 2, 1841.

The new rule referred to by Shanks' Mare, as carried out on London Bridge "in order to facilitate the crowded traffic" (2nd S. iii. 319.), was adopted in 1854–5 on the recommendation of Mr. Thomas Page, the engineer for the New Bridge at Westminster, who was called in by the City authorities to report on the state of the bridge, &c., in 1854; and it may be as well to note that in the design for the new structure at Westminster, a similar provision is made on a somewhat extended scale to accommodate the light and heavy traffic. R. W. Hackwood.

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## Replies to Minor Queries.

*S. P., Author of "The Loves of Amos and Laura"* (2nd S. iii. 407.)—A correspondent inquires who was the S. P., author of *The Loves of Amos and Laura*, a poem, 12mo., 1619.

I conjecture, or rather feel a confident persuasion, that these letters are the initial letters of the name of Samuel Page, of whom Meres, in 1598, says that he was "among the best writers of love elegies;" and Ant. Wood, that "in his juvenile years he was accounted one of the chiefest among our English poets to bewail and bemoan the perplexities of love in his poetical and romantic writings."

He was a Fellow of C. C. Coll., Oxford, was in orders, and had the living of Deptford. Wood speaks of several sermons and tracts of his, but does not specify any of the lighter productions of his pen; and even Dr. Bliss, rich as he is in knowledge of this kind, says, "I fear that all his efforts in this species of composition are now buried in obscurity." (*Ath. Ox.* ii. 426.)

A writer of this name has verses in *The Odcombian Banquet;* and, query, if he is not the S. P. who joined in the celebration of Dame Helen Branch? Joseph Hunter.

*Sir William Keith* (2nd S. iii. 266.)—Mr. Wetmore is mistaken in supposing Sir William Keith, Governor of Pennsylvania, to have been of the Powburn family, on a member of which, James Keith of Powburn, a baronetcy was conferred June 6, 1663. Sir William was great-grandson of Sir William Keith of Ludquharne or Ludquhairn, in Aberdeenshire, created a baronet of Scotland, with a grant of lands in New Scotland, to be called the barony and regality of Ludquhairn, July 28, 1629, and descended from the Keiths of Inverugy, an ancient cadet of the hereditary Great Marischals of Scotland. He was succeeded by his son, Sir Alexander, second baronet, and he again by his son, Sir William, third baronet, of Ludquhairn, whose son, Sir William, the fourth baronet, possessed very little of an estate encumbered by the improvidence of his immediate progenitors. He was appointed early in the eighteenth century, and it may be in the lifetime of his father, who was alive in 1710, Governor of Pennsylvania*, and there issued from the London press in 1738:

"The History of the British Plantations in America,

* In the *Scots Courant*, No. 1707, is the following notice: "London, Oct. 20, 1716. Alexander Keith, Esq., is set out for Pennsylvania, where he is appointed Governor." Is Alexander a mistake for William?

with a Chronological Account of the most remarkable Things which happen'd to the first Adventurers in their several Discoveries of that New World. Part I., Containing the History of Virginia, with Remarks on the Trade and Commerce of that Colony. By Sir William Keith, Bart."

Sir William afterwards became Surveyor-General of the Customs in America, and died November 18, 1749, in the Old Bailey; but whether this was a street or the prison of that name does not appear. His son, Sir Robert, the fifth baronet, was successively an officer in the Russian, Prussian, and Danish services, in which last he became Major-General, and Governor of Rheinsburg, in Jutland, where he died February 14, 1771. He married * at Berlin, December 11, 1750, the only daughter of Privy Councillor Von Suhn, by whom he had two sons, Frederick William and Robert George. I am ignorant of what became of them, or how long the male representatives of the family continued. R. R.

*Epitaph* (2nd S. iii. *passim*).—On a plain slab, in a graveyard in Otsego county, New York, there is an inscription, of which, says the *Boston Morning Post*, the following is a correct copy:—

"John *burns*."

And the writer thus continues:

"Most men suffer enough above ground without being bunglingly abused, *post mortem*, in ill-written inscriptions which were at least intended to be civil.

"We suppose the words were simply intended to record the man's name; but they look marvellously like a noun substantive coupled with a verb in the indicative mood; and affording a sad indication that—John *burns*. There is no hint that John deserved the fate to which he appears to have been consigned since his decease, and we can only say as we read the startling declaration, we should be very sorry to believe it."

W. W.

Malta.

*Fumadoes* (2nd S. iii. 368.)—Properly speaking, I believe *fumadoes* are smoked pilchards. A large number of these fish are smoked expressly for exportation to Roman Catholic countries, and Spain in particular, and a great trade is carried on in Cornwall with them. The name *fumadoe* has been vulgarised into "fairmaid," which is now the general term used. This is a curious and interesting case of etymology. Henri.

*The "Widkirk Miracle Plays"* (2nd S. iii. 407.)—These early plays are to be found in a volume of the Surtees Society's publications for 1836, called the *Townley Mysteries*, 8vo. 15*s*. In the preface to the volume it will be seen that "Widkirk" is a misnomer for Woodkirk, near Wakefield, Yorks., where there was a cell of Augustinian, or Black-Canons, and it was supposed that here was found the manuscript containing these plays, which afterwards came into the possession of the Towneley family, but when is not known.

Fred. Bohn.

York.

*Henry Atherton* (2nd S. iii. 407.)—Henry Atherton, M.D., of Christ's College, Cambridge, commenced his career as a physician in Cornwall, but soon removed to Newcastle-upon-Tyne, and on August 17, 1682, was appointed to the office of Town's Physician there. Vide Brand's *Newcastle*, vol. ii. p. 363. He was the author of a work now before me:

"The Christian Physician, by Henry Atherton, M.D. 'Solus homo Sapientia instructus est ut Religionem solus intelligat et hæc est hominis atq; mutorum vel præcipua vel sola distantia.'—Lact. de Ira Dei. London, Printed by T. James for William Leach at the Crown in Cornhill, 1683." 12mo, pp. 295.

This work is dedicated to John, Earl of Radnor, Viscount Bodmin, Baron of Truro, Lord President of his Majesties most honourable Privy Counsel.

Morton, in his *Pyretologia Pars altera*, p. 509. gives a case of small-pox from Dr. Atherton's pen, dated Newcastle, Nov. 22, 1693.

W. Munk, M.D.

*Marriot, the great Eater* (2nd S. ii. 6. 31.)—

"Ben Marriot, 1717, Feb. 14. Dy'd about 40 years since, his appetite extraordinary from his birth, and suck'd his mother and ½ a doz. nurses dry, when if for no other reason they wean'd him, and no other of the children of wch he was the youngest were treated wth this voracity. The prudent mother took care that this young Benjamin had ten times as much as the rest, yet he practis'd the rule of physicians to rise with an appetite; as he encreas'd in years, so did he in stomach, so that at 15 he could master a Turkey at a meal, and proportionable bread," &c.—*Sloane MS.*, 4245.

Cl. Hopper.

*Anthony Higgens* (2nd S. iii. 407.)—Anthony Higgens, Dean of Ripon, was the second son of Thomas Higgens of Manchester, "occupier," and Elizabeth his wife, daughter of George Birch of Birch, co. Lanc., gent.

The following abstract of the will of Thomas Higgens the father will supply to Patonce some of the antecedents required. It bears date January 18, 1555, and was proved at Chester. He describes himself as "Thomas Hygen of Manchester, occupier," and gives directions for his interment within Jesus' Chapel, in the parish church of Manchester. He names Elizabeth, his now wife; "Roberte Hygen, my brother, and his wiffe; Anthony Hygen, my brother; Thomas Hygen, my eldest sone; Anthonye Hygen, my second sone; George Hygen, my third sone; Edward Hygen, my fourth sone; Elizabeth, my daughter; John Higgen, my godson; my brother-in-law, George

* In the notice of this marriage in the *Scots Magazine*, he is called "The Chevalier Keith, eldest son of Sir William Keith, of Ludquhairn, deceased, *and nephew of Field Marshal Keith*;" which last is clearly a mistake.

Byrche; my brother-in-law, Thomas Byrche, gent.; Robert Becke to have the custody of Thomas my son until he come of age; George Byrche, mercer, to have the custody of my son George; Elizabeth my wife to have the custody of my daughter. Robert Becke and George Byrche aforesaid, my executors; Thomas Byrche, gent., Edward Rediot, Miles Gylsford, and Anthony Hygen, supervisors."

In 1575 he is a legatee under the will of his uncle William Birch, "pastor of Stanhope in Weardale," co. Durham, and first Warden of Manchester after the Reformation; and he is also named as joint-executor in the will of George Birch of Birch, gent., dated July 28, 1611, to whom, as "Mr. Deane of Ripone," there is a bequest of "one gowne, and clothe to cover the pulpitt w^th^all." Of his connexion with the Cecil family I know nothing; but should Patonce succeed in establishing any such connexion I should be glad to be made acquainted with it.

John Booker.

Prestwich.

*Naked-Boy Court, &c.* (2nd S. iii. 254. 317.) — I have more than once heard the dark red wallflower called Bloody Warrior in Norfolk. Sir J. E. Smith (a Norwich man) calls the *Cheiranthus Cheiri* "the bloody wallflower of our gardens," English Flora, *Cheir. fruticulosus.* Indeed, about nine per cent. of Barnes' Dorsetshire words are in common use in Norfolk; and Wilbraham remarks the same thing with respect to Cheshire words. I would extend my suggestion by deriving St. Mary Matfelon, now called Whitechapel, from the *Centaurea Scabiosa*, or knapweed, the *Matfellon* of our old herbalists. Saffron Hill, Garlickhythe, &c., most probably took their names from the sale of those articles there. N. Bailey, Φιλόλογος, derives Gracechurch Street "of a grass (*i. e.* herb market) anciently kept there," which does not seem very probable. E. G. R.

*Bleeding Heart Yard* (2nd S. iii. 254. 317.) — Why "Heart" instead of "Hart," as in the *London Directory?* May the court not have derived its name from some ancient hostel to which it was attached? Its shape and general appearance, even at the present day, suggest such a derivation. "The Bleeding Hart" is the sign of at least one tavern in London, and is not infrequent in the provinces. A. Challsteth.

Gray's Inn.

*Solomon's Seal* (2nd S. iii. 291.) — The figure called the Seal of Solomon is often engraved in the bottom of a drinking cup among the Mahometans. It is like a star; two equilateral triangles intersecting each other; which the berry of the flower, which bears the same name, is like.

Mackenzie Walcott, M.A.

"*Pupilla Oculi*" (2nd S. iii. 389.) —

"Llanddeiniol Fab, Deiniolen, in Anglesea.
Llanddeiniol or Carrog, Deiniol, in Cardiganshire.
Bangor Fawr, Deiniol, in Carnarvonshire.
Llanddeiniolen, Deiniolen, in the same county.
Deiniol in Flintshire.
Deiniol in Denbighshire.
Deiniol in Herefordshire.
Llanfor, Mor and Deiniol, in Merionethshire.
Llanuwchllyn, Deiniol, in the same county.
Ytton, or Llanddeiniol, Deiniol, in Monmouthshire.
Churches dedicated to St. Daniel in Wales."

From Rees's *Essay on the Welsh Saints*, Appx. iii. See also pp. 192. 206. 258. 281.

J. C. J.

"*Times'*" *Articles* (2nd S. iii. 407.) — If G. P. will send me his name and address (or the latter) I shall be happy to lend him the "magnificent literary article in *The Times*" upon Oliver Cromwell. Like G. P., I greatly admired the paper; and was induced, as is my wont, to cut it out, and add it to my other literary treasures.

E. J. Sage.

Upper Holloway, N.

The article on Cromwell appeared January 4, 1855. It was headed "Carlyle's Cromwell and Guizot's English Republic and Cromwell."

H. G. D.

*Casa Bianca* (2nd S. iii. 248. 414.) — As the account of the death of the younger Casa Bianca is given by Alison in his description of the battle of the Nile, and as the authority of a received historian is certainly more satisfactory than that of a compiler of anecdotes (I refer to the *Percy Anecdotes*), I subjoin the extract containing the information which I think your correspondent requires: —

"Casa Bianca, captain of the 'Orient,' fell mortally wounded, when the flames were devouring that splendid vessel; his son, a boy of ten years of age, was combating beside him when he was struck, and, embracing his father, resolutely refused to quit the ship, though a gunboat had come alongside to bring him off. He contrived to bind his dying parent to the mast, which had fallen into the sea, and floated off with the precious charge: he was seen after the explosion by some of the British squadron, who made the utmost efforts to save his life; but in the agitation of the waves following that dreadful event, both were swallowed up and seen no more."

Fras. W. Rowsell.

Admiralty.

*Musical Acoustics* (2nd S. iii. 409.) — Mr. Greenwood is informed there is no work of any real value which treats of harmony and acoustics, except that of Mr. D. C. Hewitt published in 1828. The articles in the *Penny Cyclopædia* are perhaps the best of its kind, to which let me add the new edition of the little book by General Thompson. But all these sorts of treatises proceed on the principle that *we may lengthen or shorten a string where we please, or cut off here and there, and call*

*the remnant an harmonic.* In nature, no string generates other than prime harmonics, or its octaves, thirds, fifths, and sevenths; *and chromas of these sounds.* It is the height of absurdity to talk of seconds, fourths, and sixths, as generated from any key tone. The key sound, its fourth and its fifth, generate the scale; and it requires these three sounds to make the major and minor scales.

H. J. Gauntlett.

*Aurea Catena Homeri* (2nd S. iii. 63. 81. 104. 158. 295.) —

"Nota est sententia, *omnia elementa ex se invicem generari*, per rarefactionem et condensationem: ita ut venuste Anacreon:

"'Et Terra nigra potat,
Potantque Ligna terram,
Potatque Pontus auras,
Sol potat ipse Pontum,
Ipsumque Luna Solem.'

"Terra igitur rarefacta alit aquam; hæc aërem; ille ignem, id est æthera; æther corpora stellarum; et vicissim hæc vapores aliquos exhalant, qui condensati descendunt, augentque aërem, ut hic aquam, et hæc terram. Mirâ et suavi divinæ Providentiæ ratione,

"' . . . alterius sic
Altera poscit opem res, et conjurat amicè.'

"Atque hæc est illa *Catena Homerica*, aut potius Prophetica, indicata Hoseæ cap. ii. v. 21. et 22. Nec adeo absurdi vetustissimi sapientes Ægyptiorum, qui teste Lucano, l. 10.,

. . . 'Oceano pasci Phœbumque polumque,'

crediderunt. Credidit etiam Ambrosius," etc. — *S. Jeremiæ Virgo vigilans, et olla succensa, etc., illustrata à Joh. Henrico Ursino.* Norimberg, 1665.

The passage in Hosea is —

"And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine and the oil; and they shall hear Jezreel."

A. Challsteth.

Gray's Inn.

*The Golden Chain of Jeremy Taylor.* — Your correspondent Eirionnach, whose wealth in Golden Chains is remarkable, may not be displeased to add another to his store. I have before me a small 18mo. volume, *printed by Tho. Norris at the Looking-Glass on London Bridge*, 1719, entitled, —

"A Golden Chain to link the Penitent Sinner unto God; whereunto is added a Treatise on the Immortality of the Soul, by J. Taylor, D.D. With a Portrait of Jeremy Taylor, by Drapentier."

This volume is, I suppose, rare, as the treatise is not contained in the collected edition of Taylor's *Works*, and this is my excuse for copying some verses which serve as an introduction to the book. They are rather striking. I should be glad if any one could authenticate them as Taylor's own; if so, they are, perhaps, a unique specimen of Taylor's poetry in actual rhythmical numbers, though there is abundance of the *materiel* in his works.

"*A View of Vanity.*

"Wit, Wisdom, Beauty, Honour, Nature, Art,
Vertue, and Valour, each have play'd a part
Upon the World's great Stage: The Play is done,
Each Action censur'd, and a new begun.
Wit played the Politician, Art the King,
Wisdom the Judge, and Beauty well could Sing
The *Syren's* Song; for with a pleasing Smile,
She play'd the Parasite, and did beguile.
Vertue array'd in everlasting green,
Descended from above, and play'd the Queen.
Valour was Honour's Servant, and did fight
All doubtful Duels in his Master's right.
Honour was born and bred in Vertue's School,
And play'd the Lord; and Nature play'd the Fool.
Wit's Wiles are lost, and Wisdom's Laws repeal'd,
Beauty defac'd, Art's Ignorance reveal'd,
Honour defeated, Valour overthrown,
Nature derided, Vertue's merit known;
For only she beyond the other Seven,
Hath left the Earth, to act her part in Heaven."

Lethrediensis.

*Proportion of Males and Females* (2nd S. ii. 268.) — If your correspondent desires further information on this subject than he has already obtained through your columns, I would refer him to Quetelet's *Letters on the Theory of Probabilities* (Letter 5), in which it is stated that the predominance of male births, in the rural districts of Belgium, during nine years—1834 to 1842—exhibited a ratio of 1·063 male to 1 female. W. W. W.

*Fashions* (2nd S. iii. 33., &c.) —

"In the time of Q. Elizabeth sometimes the High Dutch, sometimes the Spanish, and sometimes the Turkish and Morisco habits were by the English worn in England, when the women wore doublets with pendent pieces on the breast full of tags and cuts, moreover galligascons, fardingales and stockings of divers colours. But since the restoration of the King, England never saw for matter of wearing apparel less prodigality and more modesty in clothes, more plainness and comeliness than amongst her nobility, gentry, and superior clergy. Only the citizens, the country people and the servants appear clothed for the most part above and beyond their quality, estates or conditions, and far more gay than that sort of people was wont to be heretofore. Since our last breach with France, the English men (though not the women) quitted the French mode and took a grave wear, much according with the Oriental nations, but that is now left, and the French mode again taken up." — Chamberlain's *Present State of England*, p. 52.

Mackenzie Walcott, M.A.

*Mummy Wheat* (2nd S. iii.379.)—In a late Number it is said that mummy wheat planted in Devonshire yielded 500 for 1. I do not know what kind of wheat this may be; but a careful examination of the growing wheat in Egypt led me to the conclusion that that grain was not so prolific, ear for ear, as our English wheats. From 40 to 50 grains appeared about the average of large-sized ears in Egypt, whilst 70 to 80 grains are common here. It is possible, however, that the mummy wheat may *tiller* (as the Scotch call it) or throw out more stalks from each grain than the wheat in this country. There is a species of

corn in Egypt called *doora* by the natives, which grows in the form of a pine cone on a strong footstalk from 10 to 14 feet high, which yields about 1400 to 1500 fold; such being the number of grains in each ear. Might it not be cultivated in this country? The grain resembles hulled barley as prepared for culinary purposes. It is the grain generally used by the natives for bread. R. G.

## Miscellaneous.

### NOTES ON BOOKS, RECENT BOOK SALES, ETC.

Messrs. Washbourne have just issued a new and nicely got-up edition of that beautiful piece of biography for which we are indebted to Izaak Walton. It is accompanied by a Memoir of Walton by William Dowling, Esq., of the Inner Temple. To this, of course, we looked with some anxiety; and although Mr. Dowling has made the best use of the labours of preceding biographers, especially of those of that pains-taking editor, Sir Harris Nicolas, we are somewhat disappointed in finding that nothing more has been discovered of the worthy Piscator before he settled in Fleet Street in 1624; or during the time he resided in Clerkenwell, between 1650 and 1661, where he was living on the first appearance of *The Complete Angler*. We are left, also, as much as ever in the dark respecting the identity of John Chalkhill, the author of *Thealma* [not *Thealina*, p. xxxix.] *and Clearchus*. The book is so popular, and deservedly so, that we notice the following omissions for the benefit of the next editor. The paragraph relating to Bishop Morton, in the *Life of Dr. Donne*, p. 18., was added by Walton in the second edition; consequently, the date should be 1658 (not 1648). At p. 61. Walton states that the anchor seal was adopted by Donne, "not long before his death;" whereas it was first used by him at his ordination, as shown by Mr. Kempe in *The Loseley Manuscripts*. At pp. 178. 181. the father and uncle of Richard Hooker should have had a note: they have both been identified. The same may be said of the second husband of George Herbert's mother, Sir John Danvers (p. 284.), whose name is not even mentioned. As the place Walton calls *Minal* (p. 315.), where Curle had a better parsonage, is not to be found in any topographical work, it would be as well to add a note to inform the reader that it is *Mildenhall*, near Marlborough.

Nothing shows more clearly how strong is the love of nature and natural objects implanted in the heart of every one, than the advantage which has everywhere been taken of Mr. Ward's discovery of the *Wardean case*, and Mr. Warrington's carrying out the same principle in *The Aquarium*. What house however lordly, what home however lowly, does not exhibit now some evidence of this good taste. Mr. Lovell Reeve has done something, too, to foster it, by the publication of his carefully prepared and nicely illustrated series of popular Treatises. Two of these have just been issued. One, *Popular Greenhouse Botany, containing a familiar and technical Description of a Selection of the Exotic Plants introduced into the Greenhouse*, is from the practised pen of Miss Catlow. The second, which just now is probably destined to be the more popular of the two, is *Popular History of the Aquarium of Marine and Freshwater Animals and Plants*, by G. B. Sowerby, F.L.S. Mr. Sowerby's work is scientific as well as popular, and will be of especial value to those who possess marine aquaria in guiding them to accurate observations of the functions and habits of their inhabitants.

On Tuesday, the 26th ultimo, the sale of the valuable copyrights of the late Henry Colburn, the eminent publisher, was concluded by Messrs. Southgate & Barrett, of Fleet Street. There were only seven, but these formed the most valuable of the copyrights. 1. *The Crescent and the Cross: Romance and Realities of Eastern Travel*, by Eliot Warburton, 1 vol. post 8vo., 13th edition. The copyright with the stereotype-plates, and the remaining stock of 780 copies. 420 guineas for the copyright and 58*l.* 10*s.* for the stock. This was bought by Messrs. Hurst & Blackett. 2. *The Diary and Correspondence of John Evelyn*, edited, with additions from the original MSS., new notes, and preface, by John Forster, Esq., 4 vols. post 8vo. Portraits and ample index, 1857. The copyright and entire remaining stock of 750 copies, Vol. I. and II., now in the press, 57 copies in quires and cloth, and 500 copies, Vols. III. and IV. This celebrated diary was originally published in 1818; but when the edition preceding the present appeared in 1849, the additional term of extension under the New Copyright Act was secured, and so many insertions of new matter from the original manuscripts have been made that these last two editions may be considered as substantially a new copyright. 110*l.* for the copyright (having only 2½ years to run), and 350*l.* for the stock. Bought by Bohn. 3. *The Diary and Correspondence of Samuel Pepys, Secretary to the Admiralty in the Reigns of Charles II. and James II., with Life and Notes by Lord Braybrooke*, 5th edition, 4 vols.; the copyright and remaining stock, viz. 344 copies demy 8vo., and 402 copies post 8vo. In this edition numerous passages, the most characteristic of the writer, which were suppressed in the original edition, have been restored. These amount in quantity to not less than one-fourth of the entire work; portraits and illustrations, 1854. The date of the original publication of *Pepys* was 1825; but when the fourth edition was brought out, in 1848, additional terms of extension under the New Copyright Act were obtained; but independently of this the large access of perfectly new and unpublished matter in this edition (a fourth of the whole work) constituted substantially an entirely new copyright. 310*l.* for the copyright (which originally cost Mr. Colburn 2,200*l.*), and 500*l.* for the stock. This was also bought by Mr. Bohn. 4. Miss Strickland's *Lives of the Queens of England from the Norman Conquest*. 4th edition, embellished with portraits of every Queen; 8 vols., 1854. The copyright, with the stereotype and steel plates, and remaining stock of 96 complete sets, and 1,050 of the later volumes. This valuable copyright is secured by agreements. The purchaser to have the option, to be exercised within seven days, of taking, or not, the benefit of the clause in the agreements providing for an abridgment of the work to be executed by Miss Strickland for the use of schools, &c. This abridgment has been made, and is now ready for press; the price to be settled by reference, Mr. Charles Dickens having been named as umpire. Put up at 1,000*l.*, and, after a spirited competition, finally knocked down for the sum of 6,900*l.* for the copyright and 227*l.* 5*s.* for the stock. The original copyright cost Mr. Colburn 2,000. (This lot is said to have been bought in.) 5, 6, and 7. Sir Bernard Burke's *Genealogical and Heraldic Dictionary of the Peerage and Baronetage of the British Empire*; nineteenth edition, 1857. The copyright, with the stereotype plates, and the remaining stock of 125 copies. A *Genealogical and Heraldic Dictionary of the Landed Gentry of Great Britain and Ireland* (Companion to the *Peerage*), by Sir Bernard Burke, Ulster King of Arms. Parts I. II. and III.; Part IV. (completing the work) to be published in June, 1857. The copyright, with the stereotype plates and remaining stock. The copyright in these works is secured by several deeds. These provide for the future editions, subject to the payment of 400*l.* a-year, so long as the editions are

renewed. This valuable property, with the *Extinct Peerages*, by the same author, published in 1846, was put up at 1,000*l.*, and finally knocked down to Mr. Forster at 4,900*l.* for the copyright, and 500*l.* for the stock. Thus ended this memorable sale, in which these few copyrights realised about 14,000*l.*

Messrs. Sotheby & Wilkinson were occupied on the 21st ultimo, and two following days, in the sale of a curious collection of Shakspearian, Dramatic and Philological Literature. The following deserve to be recorded: —

No. 36. Buttes (Henry) Dyets Dry Dinner, consisting of eight severall Courses, fruites, hearbes, flesh, fish, whitmeats, spice, sauce, tobacco, all served in after the order of Time universall. Black-letter. Tho. Creede for W. Wood, 1599. A curious and rare book, much of it facetious. Produced 3*l.*

47. Chamberlain (Robert) Jocabella, or a Cabinet of Conceits, whereunto are added Epigrams and other Poems. Front. Printed by R. Hodgkinson, 1640. 5*l.* 15*s.*

This very curious Jest-Book contains one respecting Shakspeare, No. 391., not found in any other work.

81. Daniel (Samuel) Certaine Small Workes heretofore divulged, and now againe by him corrected and augmented. J. W. for Simon Waterson, 1607. 4*l.*

An unique edition, undescribed by bibliographers.

271. Emblems. G. (H.) Mirrour of Majestie or the Badges of Honour conceitedly emblazoned, with Emblemes annexed poetically unfolded. First Edition. Printed by William Jones, dwelling in Red-crosse-streete, 1578. 20*l.* 10*s.*

The rarest of all books of English emblems.

287. Gascoigne's Hundredth Sundrie Flowers, 1572. 3*l.* 12*s.*

337. Greene (Robert) Fortune's Tennis Ball, or the most excellent History of Dorastus and Fawnia, rendred in delightful English Verse, and worthy the perusal of all Sorts of People, by S. S. Gent. In verse, curious woodcut. Printed by A. P. for Tho. Vere, at the Sign of the Angel without Newgate, 1672. 4*l.*

402. Jests. Comes Faciendus in Via, the Fellow Traveller through City and Countrey, among Students and Scholars, at Home and Abroad, furnished with short Stories, and the choicest Speeches of clean and innocent Wit and Mirth for Discourse or private Entertainment in Recreations or Journeys. Fine copy, extremely rare, 1658. And 403. Jests: Mirth in Abundance set forth and made manifest in many Jests upon severall occasions, full of Wit and Truth, contriv'd to relieve the Melancholy and rejoyce the Merry, to expell Sorrow and advance Jollity. Black-letter. Printed for Francis Grove, 1659. 8*l.*

Believed to be unique.

407. Johnson (Richard) Golden Garland of Princely Pleasures and delicate Delights, wherein is conteined most pleasant Songs and Sonnets to sundry new Tunes most in use. Black-letter. Printed by A. M. for Thomas Langley at his shop over against the Sarazens Head without Newgate, 1620. 12*l.*

"A charming volume of historical songs, and most interesting to a Shakespearian reader; unique most probably," (MS. note by Mr. S. L. Sotheby). It is not only unique, but altogether unknown to bibliographers, and includes, amongst other ballads, the Lamentable Song of the Death of King Leare and his three Daughters, Titus Andronicus, "Farewell, dear Love," quoted in Twelfth Night, &c.

409. Johnson (Thomas) Dainty Conceits, with a number of rare and witty inventions never before printed, made and invented for honest recreation to passe away idle houres. Black-letter, fine copy. Henry Gosson and F. Coules, 1630. 5*l.* 15*s.*

Unique. Unnoticed by all bibliographers. No work of this writer's is mentioned by Lowndes, but another tract by the same author, also unique, is preserved in the Bodleian Library.

438. May (Edw.) Epigrams Divine and Morall. Printed by I. B. for John Grove, 1633. 16*l.* 10*s.*

This collection of epigrams and poems is not only unique, but altogether unnoticed by bibliographers. The title is somewhat a misnomer, many of the epigrams being neither divine nor moral, in any sense of those words.

513. R. Johnson's Famous History of the Seven Champions of Christendom. Black-letter. 1608. The earliest known edition. 7*l.*

525. Lanyer (Æmilia) Salve Deus Rex Judæorum, containing the Passion of Christ, Eves Apologie, &c., with the Description of Cookham, 1611. 10*l.* 10*s.*

623. The Myrrour of the Worlde. No date, imperfect. 4*l.*

740. Spenser (E.) Brittain's Ida, written by that renowned Poet, Edmond Spencer. First Edition. Printed for Thomas Walkley, 1628. 11*l.*

This is a poem of considerable merit, written in the style of Shakspeare's Venus and Adonis, and in a somewhat similar strain, though differently applied. The attribution of it, however, to Spenser is extremely doubtful. The late Mr. Bright was inclined to assign the authorship of it to Shakspeare, but his copy wanted the title, so that he may not have been aware of the direct way in which it is there given to Spenser. The present is the only perfect copy that has appeared for many years.

752. Time. A Description of Time, applied to this present Time, with Time's merry Orders to be observed:

"Men doe blame Time, while they their Time do spend
Unto no purpose, or to a bad end."

Black-letter, in prose and verse. Printed by I. O. for Francis Grove, and are to be sold at his Shop on Snow Hill, neare the Sarazens Head, 1638. 4*l.* 10*s.*

This early little chap-book, of which we can trace no other copy, is full of curious allusions to the manners and customs of the age.

768. Vandernoodt (John) Theatre of Voluptuous Worldlings, wherein be represented their miseries and calamities. Black-letter, in prose and verse. H. Bynneman, 1569. 6*l.* 12*s.*

Contains the first essays of the muse of Spenser.

788. Wit for Mony, being a full Relation of the Life, Actions, merry Conceits, and pretty Pranks of Captain James Hind, the famous Robber, with his new Progresse through Berkshire, Oxfordshire, &c. 1651. Black-letter, cur. front.:

"I rob'd men neatly, as is here exprest;
Coyne I ne'r tooke, unless I gave a jest."

Printed for Tho. Vere, n. d. 13*l.*

Believed to be unique.

864. Shakespeare's Romeo and Juliet. 1637. 5*l.* 15*s.*

865. Shakespeare (William) Historie of Henry the Fourth. Printed by John Norton. 1632. 4*l.* 18*s.*

866. Shakespeare (William) True Chronicle History of the Life and Death of King Lear, and his Three Daughters. Printed for Nathaniel Butler. 1608. 20*l.* 10*s.*

867. Shakespeare (William) True Tragedie of Richarde Duke of Yorke. Printed at London by W. W. for Thomas Millington, and are to be sold at his Shoppe under Saint Peters Church in Cornewall. 1600. 63*l.*

The present is the second edition.

868. Shakespeare (W.) Much Adoe about Nothing. First Edition, extremely rare. London, printed by V. S. for Andrew Wise and William Aspley. 1600. 65*l.*

869. Shakespeare (William) Historie of Henry the Fourth. Printed by T. P., and are to be sold by Matthew Law. 1622. 9*l.*

870. Shakespeare (William) Tragœdy of Othello. Printed for William Leak. 1655. 3*l.*

871. Shakespeare (William) Tragœdy of Othello. Printed by A. M. for Richard Hawkins. 1630. 4*l.* 14*s.* 6*d.*

872. Shakespeare (William) Second Part of Henrie the Fourth. First Edition. Printed by V. S. for Andrew Wise. 1600. 100*l.*

This edition must not be confused with the spurious one, which contains two scenes less, but has the same date, title, and imprint; for whereas Heber's copy of the present one fetched 40*l.*, the other edition at the same sale sold for only 2*l.* 10*s.*

873. Shakespeare (William) True Chronicle History of the Life and Death of King Lear. Printed by Jane Bell. 1655. 11*l.*

874. Shakespeare (William) Taming of the Shrew. Printed by W. S. for John Smethwicke. 1631. 5*l.* 5*s.*

875. Shakespeare (William) History of Henrie the Fourth. Second Edition. At London, printed by S. S. for Andrew Wise, dwelling in Paules Churchyard at the signe of the Angell. 1599. 75*l.*

876. Shakespeare (William) Tragedie of King Richard the Second. Printed by W. W. for Mathew Law. 1608. 30*l.* 10*s.*

This edition must not be confused with the more common one of the same year, "with new Additions of the Parliament Sceane."

877. Shakespeare (William) First and Second Part of the troublesome Raigne of John King of England. Valentine Simmes. 1611. 17*l.* 10*s.*

878. Shakespeare (William) Pericles, Prince of Tyre. Printed by J. N. for R. B., and are to be sould at the Signe of the Bible. 1630. 5*l.*

We have entered at some length into the particulars of this sale, which produced altogether 1047*l.* 6*s.* 6*d.*, from the wish expressed by so many of our correspondents that we should give them as much bibliographical information as we can. In compliance with this expressed desire, we propose in future to record the prices, &c., of the more rare books sold from time to time.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

Hartley Coleridge's Essays. Vol. I. Moxon. 1851.
Arnold's History of Rome. Vol. III. Fellowes. 1845.

Wanted by *Rev. Charles J. Robinson*, The Castle, Durham.

Partridge's Life of Gadbury.

Wanted by *T. James*, 101. High Street, Southampton.

A Complete Set of Boxiana.

Wanted by *G. F. Wilbraham, Esq.*, Delamere House, near Northwich, Cheshire.

Edmund Kean's Trial. 1825.
Foote *v.* Hayne ,, 1824. Both Fairburn's Edition.

Wanted by *Edward Y. Lowne*, 13. New Broad Street.

## Notices to Correspondents.

*Notes on many books which have reached us, and Notices to other Correspondents, in our next.*

J. W. A. *The notice of* Donizetti *and his probable Scotch Origin is reprinted from the* Berwick Advertiser, *with some curious confirmatory observations, in our* 1st S. iv. 380.

A. B. *will find an explanation of* Half Seas over *at* p. 136. *of our No. for the* 14*th Feb. last.*

E. A. L. "*Richard's himself again!*" *is in the* acting *Richard III., not in Shakspeare's original play.*

W. Bates. "*Jon Bee, Esq.*" pseud. *i.e. John Badcock.*

T. H. P—n. *Has our Correspondent consulted the articles on* "*Nose of wax,*" *in our* 1st S. vii. 158. 439.; x. 235.?

E. H. A. *Henry Seougal's epitaph is printed in the* Gent. Mag., *Sept.* 1815. p. 195., *and in* Bibliotheca Topog. Britan., No. iii. p. 179. *G. G., who preached his funeral sermon, is Dr. George Gairden.*

J. D. (Brixton.) *Our Correspondent does not appear to have perused the article on Handel's* Harmonious Blacksmith *in our* 2nd S. i. 356.

Erratum. — 2nd S. iii. 421. col. 2. l. 17. from bottom *et sequent. for* "Major-General Langharne" *read* "Major-General Laugharne."

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## Notes.

### POPIANA.

*Warburton and Pope* (2nd S. iii. 404.) — It is certain that Warburton edited the *Dunciad*, the *Essay on man*, and the *Essay on criticism*, with his own notes, in the lifetime of Pope. I also consider it as certain that he edited no other portion of the works of Pope within that period. In support of my conviction, I transcribe a statement on the subject by the reverend annotator himself, in a letter to Mrs. Cockburn, the metaphisical writer, dated *Newark, Jan.* 26, 1744-5.

"In answer to your obliging question, what works of Mr. Pope have been published with my commentaries and notes? I am to inform you, they are the *Dunciad* in quarto, and the *Essay on man* and on *criticism*, in the same size. Which affords me an opportunity to beg the favour of you to let me know into whose hands in London I can consign a small parcel for you: for I have done myself the honour of ordering these two volumes to be sent to you, as I believed you would with difficulty get them of your booksellers so far north; and I hope you will forgive this liberty."

The letter which contains the above information was printed by the bishop of Worcester in 1794. The assertion of Bolingbroke is no contradiction to it. The identity of the *Essay on man* and the four *Ethic epistles* is unquestionable — the second title of the *Essay*, as printed in the *Works of Pope* in 1736, being *The first book of ethic epistles*. In the edition of 1743 the fly-title *Epistles to several persons* was substituted for the former fly-title, *Ethic epistles, the second book*, while the second title of the *Essay on man* was left without the required alteration. Bolton Corney.

---

*Pope's Father; his first Wife; and his Half-Sister Mrs. Rackett.* — The curious early *London Directory* described by Mr. Bolton Corney in "N. & Q." of the 2nd May last, contains an entry which, though it escaped that gentleman's keen eye for literary facts, has proved to be of considerable importance, as illustrating the biography of Pope.

A correspondent of Mr. Hotten, of Piccadilly, has communicated to the *Adversaria* attached to his Catalogue the fact that a copy of such directory exists in the Manchester Free Library, and that there was duly registered in such directory as then living, *i. e.* in 1677:

"Alexander Pope, Broad Street."

That this was the poet's father there could be little doubt. There can be none now. The hint was slight, but it has been already well followed out. In *The Athenæum* of May 30, we have an article in which the identity of Alexander Pope of Broad Street and the poet's father is clearly established; but we will quote the writer's own words:

"Part of Broad Street is in the parish of St. Bennet-Fink, and the Register records, —

"'1679, 12 Augst. Buried, Magdalen, the wife of Allixander Pope.'

"Here, then, we have, for the first time, evidence that the elder Pope resided in Broad Street in 1677—1679; and there died and was buried, in 1679, Magdalen, the wife of Alexander Pope the Elder. There can be no doubt that this Magdalen Pope was the wife of the poet's father, and the mother of Magdalen Rackett, who, as we have shown, and shall hereafter prove, on the evidence of the poet himself, was the daughter of Pope's father by a first wife: and thus the question of relationship between Mrs. Rackett and Pope will be decided after a century of discussion, and against the recorded judgment of the biographers. We learn also from a comparison of this Register with the inscription on the monument at Twickenham that Pope's father was about or above forty when he married his second wife. Pope believed that his mother was two years older than his father; but that was a mistake, for from the Register of her baptism at Worsborough, June 18, 1642, which follows, within seven months, the baptism of an elder sister, she appears to have been ninety-one instead of ninety-three at the time of her death. Mrs. Rackett was, it now appears, at least nine years older than Pope.

"The fact being established that Magdalen Rackett was the daughter of Pope's father, it materially bears on the question as to the amount of his property; for as he left her and her husband but 6*l.* each for mourning, it must be inferred that he had given her or her husband her entire fortune before he made his will."

We cannot give further extracts from the article, which is full of new and curious information as to the Racketts, and illustrated by extracts from original and unpublished Letters of Pope — the more valuable that, unlike those which he himself prepared for the press, they have not been tampered with. Of the value of such letters there can be little doubt, especially when they contain such passages as are to be found in the following, in which he thanks Caryll for his kindness to one of Mrs. Rackett's sons:

"6 Feb. 1730-1. 'I thank you for your kind promise in relation to my nephew in case of any future opportunity in Lord Petre's family, and I doubted not your long-experienced friendship would have assisted me, in him, had the occasion presented. Mr. Pigot, you know, has lost his son, which I am concerned for, but he told me there was no way for our poor conscientious Papists to take but to pass for clerks to some Protestants, and get into business thereby laying hold of their cloaks, as they used to try to get to Heaven by laying hold of a Franciscan's habit. . . . I'll now answer all your Quæries as they lie. . . . *My sister Racket was my own father's daughter by a former wife.* . . . I'm taken up very unpleasantly in a law suit of my sister's, which carries me too often to London, which neither agrees with my health nor my humour.'"

Not the least valuable portion of this paper is, however, the clues which it affords to quarters in which further search for materials illustrative of Pope's history might be made with probabilities of good result. Who are the representatives of

Magdalen Rackett's executor, George Wilmot, who was to have possession of "her white parchment account book," of "George Lamont of Green Street, Leicester Fields, Doctor of Physic, and John Byfield of St. George the Martyr, organ builder," the trustees for the issue of Robert Rackett? and are there no representatives of Charles Rackett, Magdalen's grandson, or Robert or George Rackett, her great grandchildren, who were certainly living at Chester as late as 1779? Some Chester correspondent of "N. & Q." may find his reward in making searches in this direction. P. F.

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*Alexander Pope, Broad Street.* — It is stated in the *Illustrated News* that the fact lately, as I supposed, first made public that "Pope's father was a merchant in Broad Street in 1677, has been a *patent fact for many years*," and that Mr. Bolton Corney has the volume "containing the fact." That Mr. Bolton Corney had the volume was already known to the readers of "N. & Q." from that gentleman's own mention of the circumstance and reference to the work; and we now know that there is another copy in the Free Library at Manchester; and that both, and probably other copies, have been in somebody's possession these 180 years; but until Mr. Hotten's correspondent drew attention to the circumstance, it was not known to me that therein was recorded, amongst the residents in the city, "Alexand. Pope, Broad Street." But even if known, this was a fact of no significance or interest until the said Alexander Pope of Broad Street was identified as the father of the poet. There were other Alexander Popes living at or about that time — one a tailor at Stepney. This identification was first shown in *The Athenæum* by, amongst other evidence, a copy from St. Bennet-Fink, of the burial register of *Magdalen Pope, the first wife of the poet's father.* I, however, who love to trace such discoveries to their source, am curious to know when this "patent fact" was first made public. It was certainly not known to Mr. Carruthers, the last of Pope's biographers; it was not known, at least I must believe so, to Mr. Cunningham, for, fond as he is of recording all such matters, there is no mention of it in his *Handbook* under the head of Broad Street. In further proof that books may be in possession, and books examined, and yet facts of interest overlooked, I will mention that Mr. Cunningham gives an account of celebrated persons married, christened, and buried at St. Bennet-Fink, and yet makes no mention of Magdalen Pope. It is not likely, under these circumstances, that the "patent fact" about Pope's father's residence in Broad Street was known to him at the time that he compiled his *Handbook.* D.

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### MONUMENTS IN BELGIUM.

The ancient but now dismantled small fortress of Lierre is situated within a short distance from the village of Duffel, a station between Antwerp and Malines in Belgium. From the earliest Edwards it was intimately associated with English history, and in later periods became a place of refuge to many in their troubles. The subjoined inscription is copied from a black marble slab, inlaid with white lettering, lying in the north aisle of the church of St. Gomer. This superb church is singular from the clusters of columns, parts of the former church at the west end, and beautiful from the perfection of architecture which prevailed in the fifteenth century. To this must be added the unrivalled screen, a work of art which defies description, and to which pictorial delineation has hitherto failed to do sufficient justice.

The first and fourth quarterings of the shield are worn off, and of the second and third the lions' tails alone remain of the arms of England. No means were left untried while a resident in the country to procure the means to restore this monument, but every effort failed. It is to be lamented a memorial to the memory of a nobleman of the highest English rank should be left where, under the most favourable circumstances, it would be but little appreciated; but here an imaginary convenience might suggest the removal and application to purposes never contemplated, and where ruthless hands are never wanting to perpetrate wanton innovations.

"D. O. M.
Monumentum
Nobilissimi Domini D.
Henrici Somerset
De Pauntley Court
Regali Vigorniensi
Progenie exorti
Piissimos habuit
Parentes Baronem
Joannem Somerset
et Mariam Arundelam
Comitissam
S. R. Imperii Comes
omnibus virtutibus
insignis obiit
IX. Dec. M.D.CCVIII.
R. I. P."

In the aisle of the chapel of the Archiepiscopal College of Malines lie two tombstones, the only monumental memorials, but worn perfectly plain; one was originally inscribed to the memory of Lawrence Neesen, an eminent theologian, and rector of the college. Beneath the other are deposited the remains of Peter Dens. The world-wide reputation of this great Romanist author makes every particular of his history acceptable to his co-religionists in every country, and his epitaph, conferred by the present rector, a boon wherever his memory is revered. He was born

in the then obscure village of Boom on the Rupel, but now fast rising to importance from the vast jambs of brick-earth, and the facilities for conveying the manufactured material by the six different rivers and canals which concentrate within a single league of the site. The vast nodules and fossils attract the geologist, and while the many hundreds of workmen in their scarlet jackets are employed in casting the blue earth, the pleasure-seeker will find a combination of animating scenes rarely surpassed amongst this industrious people.

"D. O. M.
et memoriæ
Rdi. adm. Domini
Petri Dens
S. T. L. qui ex lectore
S. Theologiæ duodenni, plebanus
St. Rumoldi octennis, dein
hujus seminarii præses
Per annos XL. eccl. metrop.
Can. grad. et pœnitent.
examinator Synod. et Scholast.
archipresb. sub cujus directione
hoc sacellum exstructum est.
Obdormivit anno 85 ætatis suæ, 15 Febr.
et Christi nati 1775.
R. I. P."

Henry D'Aveney.

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ETYMOLOGIES.

*Pin.* — The origin of this familiar term is evidently the French *épingle*, which, like the Italian *spilla*, is supposed to come from *spinula*. I, however, regard rather *spiculum-a* as the root, the *n* being inserted in the French word, as *ex. gr.* in *concombre*, from *cucumis*. This insertion of *n* is to be found in many languages, as λείχω, *lingo*, &c.; it is particularly frequent in Spanish, as *trenza*, tress; *ponzoña*, poison. It would not be easy, I apprehend, to give a clear example of the insertion of *g*, except in our own *impregnable*, from the French *imprenable*; and it has always been a puzzle to me to devise how it could have come there. Some other cases which occur in the English language are owing to the nasals in the French words whence they are derived. The *c* in *Sclavonian* may also be noticed.

*Luscious.* — The root of this word is the French *luxe*, which became *lush*, a term still used by the vulgar in the sense of strong liquors; whence were formed the slang adjective *lushy*, and the more refined *luscious*, which last came to signify excessive, cloying sweetness, used at first of objects of taste, and then, like *sweet*, of those of smell. Shakspeare employs it once (*Othello*, I. 3.) in the former, and once (*Midsummer Night's Dream*, II. 1.) in the latter sense. Golding used *lush* as an adjective in the sense of juicy, succulent, rendering *turget*, in the *herba turget* of Ovid (*Met.* xv. 203.) by *is lush*, which adjective, probably taken from him, Shakspeare uses once and in the same sense, "How *lush* and lusty the grass looks!" (*Tempest*, II. 1.)

The line in the *Midsummer Night's Dream* should, I think, be printed thus:

"Quite *o'er*-canopied with luscious woodbine,"

making the first, or rather the second, foot an anapæst: "Quite o'er-cánopied," or "Quite o'ér-canopiéd." But as it is printed,

"Quite *over*-canopied with luscious woodbine,"

which makes the line of six feet, and spoils the melody, *lush* has been generally substituted for *luscious*, and Mr. Collier's corrector also gives this reading. But surely of all the plants that grow the ragged, thinly-leaved woodbine is the one to which the epithet *lush* is the most inappropriate, while its peculiarly *sweet* smell accords perfectly with *luscious*. The line is also more melodious; for *luscious*, being pronounced as a trisyllable, the unpleasant *sh* sound may be escaped. It may be objected that my reading puts a syllable too many in the line; to which I will reply when anyone shows a single scene, or even page, of Shakspeare purely decasyllabic.

I may observe that Drayton also uses luscious of scents:

"That when the warm and balmy south wind blew,
The *luscious smells* o'er all the region flew."—*Mooncalf.*

*Jump.* — This word I take to be purely onomatopœic, for no etymon has, I may say, been given of it. Webster notices the Italian verb *zampillare*, to spout out, which seems to be onomatopœic also; and Liebrecht, in his German translation of the *Pentamerone*, observes that the Neapolitan verb *zumpar* is, "to jump." But as no connexion can be traced between the Neapolitan and the English, perhaps my theory applies in this case also.

Our forefathers used *jump* also in the sense of risk, venture; possibly originating in the phrase *jump in the dark*. I will take this occasion of explaining a passage in *Macbeth*, where *jump* occurs in this sense, and which, to judge by the pointing, the commentators do not seem to have fully understood. I point it thus:

"If it were done when 'tis done then 'twere well
It were done quickly. — If the assassination
Could trammel up the consequence, and catch
With his success surcease; that but this blow
Might be the be-all and the end-all here;
But here — upon this bank and shoal of time —
We'd *jump* the life to come . . . . But in these cases
We still have judgment here," &c.

Johnson is tolerably correct in his explanation, down to "end-all here;" after that, if I am right, he fails. I thus understand the passage. The first *done* signifies *ended*, *finished*. Macbeth having made the reflection pauses, and then returns to the subject, stating it in three different manners. The transposition of *surcease* and *success*, which Johnson also made, is absolutely necessary for the sense, *success* being *accomplishment*. But

is *only* in "*But* here," as well as in "*but* this blow;" the "bank and shoal of time" is the moment or time of this act; *We'd* is *we should*; for *would* and *should* were confounded at that time. By "the life to come" I would, in accordance with the whole tenour of the argument, understand the rest of his life. A little before Lady Macbeth had said —

> "Which shall to all our *nights and days to come*
> Give solely sovereign sway and masterdom."

And Cowley (*Davideis*, ii. 616.):

> "That all his *life to come* is loss and shame."

There is then, as I have given it, an evident break or aposiopesis, and he goes on to show that such good fortune was hardly to be expected.

Thos. Keightley.

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PETITION OF COUNTY OF YORK TO CHARLES I.

The following petition is copied from the end of the original MS. of "The Argum̃t of Mr. Justice Crooke, vppon the case of the scire facias out of y^e Excheq^r against John Hampden, Esq^r, the 14^th of Aprill, 1638, the 14th of King Charles." It is bound up in a copy of Hampden's Trial sold at Cambridge a short time since. Δ.

"To the Kingees most excellent Ma^tie.

"The humble petition of the gentry in yo^r Ma^ties countie of Yorke, now assembled at the Assizes of Yorke, 28^th July, 1640.

"May it please yo^r Ma^tie yo^r most humble subiects show vnto yo^r most sacred Ma^tie, that in all humility this county hath endeauored to fulfill yo^r Ma^ties comands w^th the forwardest of yo^r Ma^tes subiects, and the last yeare in the execution of yo^r Ma^ties comaunds about the Military affairs did expend an hundred thousand pounds to our great impouerishm̃t and far above the expectation of our counteys: w^ch although at that time we were willinge, out of our desire to serue yo^r Ma^tie, yet for the future the burthen is soe heavy, that wee neither can nor are able to beare it now; vppon this our cheerefullnes to serue yo^r ma^tie wee hoped to have found other fauour equall w^th other counteyes: But soe it is, most gratious Souraigne, to our great greifes, and as wee conceive to the disseruice of yo^r Ma^tie, wee find ourselves oppressed with the billittinge of vnruly souldiers, whose speeches and actions tend to the burninge of our villages and houses, and to whose violencyes and insolencyes wee are soe daylie subiect, as wee cannot say we possesse our wiues, children, and estates in safetie. Wherefore wee are emboldned humbly to present theis (*sic*) our complaints, beseechinge that as the billittinge of souldiers in any of yo^r subiects houses against their will is contrary to the ancient lawes of this kingedome, confirmed by yo^r Ma^tie in the peticõn of Right: wee most humbly desire of yo^r Most Sacred Ma^tie that this vnsupportable burthen may be taken of from vs, least by their insolencyes some such sad accident may happen as wilbe (*sic*) much displeasinge to yo^r Sacred Ma^tie, and yo^r Royall and obedient subiects, who will neuer cease to pray for yo^r longe and happy Raigne ouer us.

"—— Wharton.
Far. Farfax.
Henry Ballallis.
Will. Sauill.
Fran. Wortley.
With others."

## Minor Notes.

*The Suez Canal.* — It may be interesting to some of your readers, at the present time, when so much is written relative to the Suez route to India and Australia, to have a translation of Strabo's account (b. xvii. c. i. § 25.) of the opening of the canal between the Mediterranean and the Red Sea by the Ptolemies:

"This canal was first cut by Sesostris before the Trojan times, but according to other writers, by the son of Psammitichus, who only began the work, and afterwards died; lastly, Darius the First succeeded to the completion of the undertaking, but he desisted from continuing the work, when it was nearly finished, influenced by an erroneous opinion that the level of the Red Sea was higher than Egypt, and that if the whole of the intervening isthmus were cut through, the country would be overflowed by the sea. The Ptolemaic kings, however, did cut through it, and placed locks upon the canal, so that they sailed, when they pleased, without obstruction into the outer sea, and back again."

Diodorus Siculus (i. 33.) also gives a similar account of the construction of the inter-oceanic canal, of which the remains at present exist:

"Darius the Persian left the canal unfinished, as he was informed by some persons, that by cutting through the isthmus he would be the cause of inundating Egypt, for they pointed out to him that the Red Sea was higher than the level of Egypt. The Second Ptolemy afterwards completed the canal, and in the most convenient part constructed an artfully contrived barrier (διάφραγμα) which he could open when he liked for the passage of vessels, and quickly close again, the operation being easily performed."

Herodotus (ii. 158.) attributes the construction of the canal to Pharaoh Necho, under whom, he says, 120,000 labourers perished in the execution of the work. W. D. H.

*Successful Treatment of a Lunatic in the Year* 1784. — The following is a verbatim copy of a letter addressed by the late Sir William Beechey, R.A., to the late C. M——, Esq., of Tillington, near Petworth, whose father, Dr. John M——, of Norwich, a most benevolent man and skilful physician, attended in his medical capacity some of the principal families in Norwich and its neighbourhood. T. B. M.

Petworth.

"Petworth,
"August 14, 1837.

"Dear Sir,

"About the year 1784, your excellent Father was sent for to attend a Gentleman, who was insane, a few miles from Norwich. He found him raving; and on examining all the particulars, he found his patient was fond of music, and played a little himself on the violin.

"In one of his most violent paroxysms, Dr. M—— desired Mr. Sharp to play on the hautboy, in the adjoining room, one of his softest adagios.

"It had the desired effect. His patient was in tears, and quite calm, exclaiming, 'That *must* be Mr. Sharp!' He recovered from that moment, and became quite well.

"Mr. Sharp was famous for playing on that instrument,

and was leader at all the country concerts, and at the theatre at Norwich.

"The story is, or *was* so well known at the time, that perhaps it is needless to mention it to you. But you possibly may have forgotten it. It occurred to me, on reading the book you brought me this morning.

"Your sincere Friend,
"William Beechey."

*Roman Catholic Phrases on Protestant Lips.* — We all know how a phrase lingers in current usage long after the opinion or sentiment that gave it birth has died out. Those of your readers who are familiar with the literature of the periods immediately succeeding the Reformations of the Church under Henry VIII. and Elizabeth will call to mind numerous illustrations of this. An instance that I have recently met with seems to me worth a note. In a grant by letters patent of 10th July, 1st Edw. VI. (Pat. 1 E. 6. p. 4. n. 14.), to Sir William Herbert, a reference to Hen. VIII. is thus made:

"Cum p'charissim' pater noster dignissime memorie et fame Henricus octavus nup Rex Angl' *cujus aīe p'piciet' Deus*," &c.

In another grant to Sir W. Herbert of exactly the same date (Pat. 1 E. 6. p. 7. m. 13.), the writer adopts more Protestant language in reciting an act of Hen. VIII., "*Cujus aīa apud Deum vivat.*"

H. G. H.

*Wooden Altars.* — Lempriere, in his account of the Dædala, two festivals held in Bœotia, says: —

"Here an Altar, of square pieces of wood cemented together like stones, was erected; and upon it were thrown large quantities of combustible materials. Afterwards a bull was sacrificed to Jupiter, and an ox or heifer to Juno, by every one of the Cities of Bœotia, and by the most opulent that attended. The poorest citizens offered small cattle," &c.

This shows that the modern notion, that a sacrifice cannot be offered up on a wooden altar, is quite untenable.

M. P.

*Ornithological.* — I have lately met, in Staffordshire and Shropshire, with a curious local name for the great titmouse, "the Prinpriddle." The long-tailed titmouse is also there known as "the Canbottle;" elsewhere it is called "the Mumruffin." The other day a singularly beautiful nest of this bird was brought to me, and is now hanging in a conspicuous situation in my room. It had been carefully taken out of a blackthorn bush (*not* with my knowledge or wish, for I could not have had the heart to rob the clever little birds of their charmingly-constructed home), and contained fourteen small delicately spotted eggs. The chief stem of the blackthorn divides into four stiff twigs, and, firmly interlaced among these is the pendulous nest of moss and feathers, crusted over with lichens. The entrance to the nest is its most singular part. On the left-hand side of the hole, and just within it, three pheasants' feathers are firmly fixed, in such a manner that they completely cover the aperture, but can be readily pushed aside by the bird, as it enters and leaves the nest. These pheasants' feathers, being only fastened at one end, give way to a slight pressure, and then, by their own flexibility, return to their original position. This novel, ingenious, and beautiful door, effectually protects the nest from wet.

Surely here is a fit subject for a companion sonnet to that of Wordsworth's on the "Wild Duck's Nest."

"The imperial consort of the Fairy-King
Owns not a sylvan bower; or gorgeous cell
With emerald floored, and with purpureal shell
Ceilinged and roofed; that is so fair a thing
As this low structure, for the tasks of Spring."

*Miscellaneous Sonnets*, xv.

Cuthbert Bede.

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## Queries.

### ARMS ON MONUMENT IN WARKWORTH CHURCH.

There is a recumbent figure of a warrior on a tomb in Warkworth Church, Northumberland, bearing on his shield a cross charged with five eagles displayed, and an amulet — supposed to denote the fifth house — in the first quarter, but the tincture of the shield and bearings cannot be distinguished. The tomb is currently believed to mark the last resting-place of a crusader; but nothing is known as to its identity, except that it is asserted to belong to some alliance of the Grey family. I have searched the Grey pedigree, as well as the pedigrees of most of the ancient Northumbrian houses, but I cannot find the name of any person therein who bears the arms in question. The only arms which at all resemble them are the arms of "Strother," an old Northumbrian family alluded to by Chaucer in his "Reeves Tale," viz. on a bend 3 eagles displayed; but the resemblance between the two coats is too slight to afford me any assistance in my search. Perhaps among your numerous heraldic and antiquarian readers, some one may have met, or may be able to meet, with the arms, of which I am anxious to discover the owner, and may be kind enough to give me the benefit of his superior information on the subject.

I have since ascertained that the tomb in Warkworth church, to which the foregoing inquiry relates, bears the following inscription:

"The Effigies of Sr. Hugh of Morwicke, who gave the Common to this Towne of Warkworth."

The arms on the shield borne by the recumbent figure on this tomb do not, however, seem to be the arms assigned to the family of Morwicke, which, according to Burke's *Armory*, are, "Gules, a saltier vairé, ar. and sa."

The inscription above referred to is all that the people of Warkworth have had to show for many years by way of title to Warkworth Moor, which, it may be observed, they have recently sold to the Duke of Northumberland.

Now, who was this Hugh of Morwicke? There is a village in the Skyrack hundred of the West Riding of Yorkshire — not far from Leeds — called Morwick, but nothing is known of the Hugh of Warkworth memory. Morwicke is said to have formerly belonged to the family of Grey, probably of Warke, but the name of Morwicke does not occur in their pedigree.

I find, on further investigation, two coats in Burke's *Armory* which resemble the arms on the shield borne by the recumbent figure on Hugh of Morewicke's tomb: one, "Arg. on a cross sable, five eagles displayed of the field," assigned to the family of "Abeline;" and the other, "Or, on a cross, sa., five eaglets disp. arg." assigned to the family of "Albyn;" but no family bearing either of these names appears to have ever flourished in Warkworth, or the neighbourhood. The effigy on the tomb represents a knight in full harness and cross-legged, and the tradition is that he was a Knight Templar or a Crusader. There is no date on the tomb.

Again I ask, who was this Hugh of Morewicke?

R. Francis Yarker.

Conynger Hurst, Ulverston.

## Minor Queries.

*Samuel Buck* was appointed Counsel to the University of Cambridge, 1671. We are desirous of obtaining further information respecting him. One Mr. Buck of Gray's Inn was made serjeant-at-law, 1692 (N. Luttrell, ii. 404.).

C. H. & Thompson Cooper.

Cambridge.

*Edmund Hoskins* was appointed Counsel to the University of Cambridge, 1767. He is referred to in Nichols's *Literary Anecdotes*, ii. 664. We trust some of your correspondents may be able to give some account of this gentleman, especially the date of his death.

C. H. & Thompson Cooper.

Cambridge.

*Cannons and Long Bows.* — Where may I see a pictorial illustration of the use of cannon and of the long bow on board ship at one time, as described in the ballad of Sir Andrew Barton?

G. R. L.

*Ludovicus Frois: his "History of Japan."* — In his *Anat. Mel.* part i. s. 2. m. 4. s. 4., Burton gives an account of a tremendous earthquake at Fuscinum, Meacum, and Sacia, cities of Japan, and quotes from the above work, written by L. Frois, a Jesuit, as his authority. Can any of your correspondents say what is the nature of this work, as to truthfulness; and what are the particulars of the embassy from the King of China (to Japan, I presume) there mentioned?

Henry T. Riley.

*Manuscript Sermons.* — The following note is appended to No. 4102. in Kerslake's last Catalogue:

"The present practice of taking a single manuscript sermon into the pulpit is scarcely a century old. The older clergy preached from an octavo or duodecimo volume, containing 10, 20, or 30 sermons, usually in black binding."

Was it so?

Abhba.

*J. Straycock.* — Can you give me any information regarding J. Straycock, mariner, who wrote *The Loyal Peasants*, a comedy, 8vo., 1804? Where was the piece printed?

X.

*Deira Kings.* — A King Ethelred III. stands at the head of the *Neville Pedigree.* Was he one of the *Deira* Kings? If so, where can I find any account of them?

R. W. Dixon.

Seaton Carew, co. Durham.

*The Pisani-Paul Veronese.* — In the purchase of the Pisani-Paul Veronese detailed in the communication of Morris Moore to the *Athenæum*, various servants of Count Pisani received vails or gratuities, such as the first steward 300*l.*; the chambermaid 10*l.*; the cook 6*l.*, &c. &c.

Is it customary for Italian servants to receive vails or gratuities in this manner?

May these servants have thus realised, being about to lose a painting the showing of which brought them profit in fees?

The Count Pisani's share was 12,360*l.*; besides this sum others took 1290*l.*!

G. R. L.

*Sarum Breviary.* — It is believed that there existed a very fine Sarum Breviary MS. of the fifteenth century, large folio, written in double columns, twenty-seven lines in a page, in a very large and clean hand, the capitals, &c., considerably illuminated in gold and colours, formerly belonging to the "confraternity of S. Nicolas in Southwark." There was also a peculiarity in it. The first few words of the psalm which occurs in any page were written as a guide on the margin at the bottom, sometimes with the music. Is this book known to be still in existence, and if so, where?

J. C. J.

*Miraculous Changes of Seasons.* — The chapbooks so well described by M. Nisard are becoming scarce, and the stamp and licence will prevent their reproduction. One of these which he has not noticed lately fell in my way, the *Almanach de Touraine*, 1849, pr. 25c. It is free

from ribaldry, and has some not very lucid explanations of meteorology and astronomy, which however are generally confirmed by miracles. The difference of the old and new styles is set out feebly; but the author adds, that the decree of Pope Gregory was honoured with a miraculous change in the seasons, and the time at which holy wells overflowed and sacred trees put forth their blossoms. The Dutch and English held out a long time, but at last yielded to these manifest prodigies, and altered their kalendars, as is admitted by the Protestant historians.

I shall be glad to have a reference to the historians who mention these facts, which I do not think are merely suggested by the almanack-maker, who, though dull and superstitious, seems to be honest. G. A. P.

Etampes, May 21, 1857.

*Cromwell at Pembroke.* — In a recent visit to Pembroke the cicerone at the castle told me that when the castle was besieged by Cromwell, he was unable to get in, until one of the garrison showed him a secret passage from the outside. This worthy was most properly hung by Cromwell as soon as he had shown the way in; and my informant continued, that his descendants (I forget the name she gave them) were always afterwards called "Traitor," and that the last of them, a woman, had married, and was now living at Haverford-west. Is there anything in this story more than the usual cicerone fables? G. W. C.

*Division of Counties.* — What was the origin of portions of certain counties being isolated in other adjoining counties? Many instances occur in Oxfordshire, such as the parishes of Lillingstone, Lovell, Caversfield, Shilton, Langford, Alkerton, &c. H. H.

*Bolton Family.* — I would feel much obliged for any information respecting the family of Bolton, formerly settled in the North of England, and some members of which followed Cromwell to the South of Ireland in 1649. B.

*D. Wylke Edwinsford.* — Who was "Do Wylke Edwinsford, Esq., of Caermarthenshire," author of *A Review of a Work entitled "Remarks on Scepticism," by the Rev. T. Rennell*, London, 8vo., 1819? which latter work is itself an answer to the views of Bichat, Morgan, and Lawrence, on *Organization and Life.* William Bates.

*The Men of the Merse.* — In an early number of *Chambers' Journal*, the writer of a paragraph in that periodical says he once heard an individual repeat a long poem in praise of the people of the Merse or Berwickshire, every verse of which ended with the words "The Men of the Merse." A few days ago, on mentioning the above to an old shoemaker in this village, he told me that he once heard, above thirty years ago, a female who was a servant to the late Rev. Thomas Logan, M.D., Minister of Chirnside, sing the song, but he could only recollect the following lines:

"They're tall, stout, and stately,
They've come from work lately,
They're a' dress'd sae neatly,
The Men o' the Merse.

"From the *Caithness* to *Dover*,
Seek each county over,
You'll nae folk discover,
Like th' Men o' the Merse.

"A' its bounds are beloved,
Not an inch but's improved,
Not a stone left unmoved,
By the Men o' the Merse."

I would feel much gratified if any of your contributors or correspondents could give a complete copy of this song. It appears never to have been in print. Menyanthes.

Chirnside.

*Thomas Goddard and his Essays.* — Who was Thomas Goddard? I have a *Book of Essays on Moral, Historical, and Theological Subjects*, by him, date 1661, and should be glad to know more about him than I find in his book. There is a recommendation by Sir Tho. Vestel, Leicester, and it is dedicated to Robert, Earl of Sunderland. At the end is the "Character of a True Believer in Paradoxes and Seeming Contradictions;" also "A little Box of Safe Purgative and Restorative Pills for those who wish to keep their Souls healthy." C. B.

Liverpool.

*Turnham Green — Pigeons.* — I have seen an extract from Gay, but I know not from what part of his works, —

"That Turnham Green, which dainty Pigeons fed,
Now feeds no more, for *Solomon* is dead."

We may conclude that "Solomon" has been dead one hundred and thirty or forty years, but perhaps some reader of "N. & Q." can furnish us with an account of him, and what was his method of rearing pigeons, thus extolled by the poet.

Chiswick.

*Fielding and Smollett.* — Can any of your readers refer me to any part of Fielding's writings in which he either mentions or alludes to Smollett? Scrutator.

*Arms borne by Henry VI. of Germany.* — In the Kaiser Saal at Frankfort-on-Maine, the portrait of Heinrich VI., who reigned from 1190 to 1197, is surmounted by three shields of arms, the centre bearing, or, an eagle displayed, sa.; that on the right, gules, three lions passant, or; and that on the left, azure, three legs conjoined in the fess point, and embowered, or; the two latter shields are apparently those of England and the Isle of Man.

What right had Heinrich to them? Had his assumption of them anything to do with his having had Richard I. his prisoner? The portrait of Philipp, his brother and successor, is surmounted by two shields, one bearing the eagle, the other the lions as before, while he is represented as leaning on a shield which bears, gules, a lion rampant, argent. Benkard's description of the Kaiser Saal gives no information on the subject.

Rhos Gwen.

## Minor Queries with Answers.

*Sir Charles Molloy.* — Who was Sir Charles Molloy, buried at Shadoxhurst Church, Kent, and by his monument there appears to have been in the Navy, and rather a distinguished person, from the time of William III. to George II.? Who were his progenitors, and who now represents him? D. E. C.

[Sir Charles Molloy was born in 1684, and rose to the rank of captain in the Royal Navy in 1742, being at the time of his death Captain of the Royal Caroline Yacht, and one of the Elder Brethren of the Trinity House. He was twice married: first to Anne, relict of Isaac Elton, Esq., son of Sir Abraham Elton, Bart.; and secondly, to Ellen Cooke, eldest daughter of John Cooke of Swifts in Cranbrook, Esq. By the latter marriage Sir Charles Molloy became the possessor of the manor of Shadoxhurst. He died without issue on August 24, 1760, aged seventy-six, and devised the manor to his wife for her life. She died in 1765, upon which the manor came to Charles Cooke, Esq., who, pursuant to his uncle's will, took the name of Molloy. See Hasted's *Kent*, iii. 112.]

*Passage in "Paradise Lost."* — Can you explain these lines in *Paradise Lost*, book iii. 528.?

"A passage down to the Earth, a passage wide;
*Wider by far than that of after-times*
*Over Mount Zion, and, though that were large,*
*Over the promised land to God so dear:*"

To what *passage over Mount Zion, &c.*, does Milton allude, and what author is his authority? L. (1.)

[The "passage wide" alluded to by the poet, was that which both God himself and his ministering spirits are supposed to have travelled "over" in their frequent visits to man before his fall. After that event it was necessarily contracted, — limited in fact to Mount Zion, where "He had placed His name," or where only He would be worshipped. The poet's authority, therefore, is Holy Writ.]

*Duplessi Bertaux.* — In the sixth volume of Knight's *Pictorial History of England*, there are very many portraits of those who figured in the first French Revolution. Will some reader of "N. & Q." refer me to a memoir of their painter, Duplessi Bertaux? Z. A. V.

Dublin.

[Consult *Nouvelle Biographie Générale*, 1855, vol. v. p. 694., and Le Bas, *Dictionnaire Encyclopéd. de la France.*]

*Oldys MSS.* — Where can I find a complete list of Oldys MSS., and the collections in which they are severally deposited? Dunelmensis.

[Some curious biographical notices of William Oldys, as well as of his published works, and what was known of his MSS. in the year 1784, will be found in the *Gentleman's Magazine*, vol. liv. p. 161. His Autobiography is given in our 1st S. v. 529.; the original is in the library of Charles Bridger, Esq. Probably some correspondent may be able to furnish the required list.]

*Life of Paracelsus.* — Is there any life of Paracelsus in English, besides the sketches in Encyclopædias and Biographical Dictionaries?

Dunelmensis.

[There does not appear to be any separate Life of Paracelsus in English. There is one by A. F. Bremer, *De Vita et Opinionibus Theophrasti Paracelsi.* Hauniæ, 8vo. 1836.]

## Replies.

### THE PASSIONATE PILGRIM AND SHAKSPEARE'S SONNETS.

(2nd S. iii. 267. 426.)

The question by your correspondent Ignoto did not meet my eye until this day. He may rest assured that the sonnet beginning, —

"If music and sweet poetry agree,"

is by Shakspeare. I printed it as his production in my edition of his *Works* in 1843, but with a note stating that Richard Barnfield had printed it as his in *The Encomion of Lady Pecunia*, 1598. I was therefore, at that date, disposed to think that Barnfield's claim to it was superior to that of Shakspeare. I am now of the contrary opinion, because I find I was mistaken in supposing that Barnfield had reprinted the sonnet in the second edition of his *Encomion*, in 1605. He did not reprint it, but excluded it and some other poems; and hence the fair inference that he was not the writer of those excluded poems, which had in fact been assigned to Shakspeare in *The Passionate Pilgrim*, which came out the year after the first edition of Barnfield's *Encomion*. How it happened that they appeared in 1598 in a work bearing Barnfield's name on the title-page, is a point I shall be greatly obliged to anybody who will solve. In my edition of Shakspeare now going through the press, I shall not omit to state the grounds on which I now feel satisfied that Shakspeare was the author of such poems in *The Passionate Pilgrim* as have hitherto been plausibly attributed to Barnfield.

With respect to the second Query of Ignoto, he need not doubt that there was but one early edition of *Shakspeare's Sonnets*; it appeared in 1609, and most of the copies have the imprint of "At London, by G. Eld for T. T., and are to be solde by William Aspley;" but very recently

Professor Mommsen, of Oldenburg, found a copy in a library in Germany with the following imprint: "At London, By G. Eld for T. T., and are to be solde by John Wright, dwelling at Christ Church gate." The late Mr. Caldecot presented an examplar with this imprint to the Bodleian Library, but it wanted the date of the year, 1609, at the bottom of the title-page, because it had been carelessly cut away by a binder.

J. Payne Collier.

Maidenhead, May 30, 1857.

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Copies of *Shakspeare's Sonnets* exist with two different imprints. One purports to be printed "At London, By G. Eld for T. T., and are to be solde by William Aspley, 1609;" the other, "At London, By G. Eld for T. T., and are to be solde by John Wright, dwelling at Christ Church Gate." The copy of the latter, presented by the late Mr. Caldecot to the Bodleian Library, has no date, but it is possible that it may have been cut off by the binder. In all respects but the imprint, the two editions agree exactly.

Aspley's edition, sold at the sale of Dr. Farmer's library for 8*l.*; at Steevens' for 3*l.* 19*s.*; at the Duke of Roxburghe's for 21*l.*; at the White Knight's for 37*l.*; at Boswell's for 38*l.* 18*s.*; and at Sotheby's (June, 1826) for 40*l.* 19*s.*

Shakspeare's poems were all republished collectively in 1640, under the following title:

"Poems, written by Wil. Shakespeare, Gent. Small 8vo. Printed by Thomas Cotes, and are to be sold by John Benson, 1640."

This edition, which contains much for which Shakspeare is not answerable, is preceded by a portrait of the author by William Marshall.

Edward F. Rimbault.

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### BELLOT FAMILY.

(2nd S. iii. 413.)

One of my friends, contributor I believe to "N. & Q.," has forwarded to me the Number for May 23, marking a paragraph relating to the Belet or Bellot family. Myself holding the name, and bearing the arms that have been handed down to me, viz. shield argent, chief gules (or sable for one branch), with three cinquefoils of the field; crest, an arm couped at the elbow, armed proper, holding a field marshal's baton, tipped sable, or "or."

The Ballets of Lincolnshire bear the same arms with a difference, a lion rampant on the shield. I do not know what crest: *vide* Yorke's *Union of Honour.*

"The Bellets were early seated in Norfolk, and became subsequently located in Cheshire by the marriage of John Bellet, Esquire, *temp.* Henry the Sixth, with Katherine, sister and heir of Ralph Moreton of Great Moreton in the Palatinate. Of this alliance the lineal descendant, Sir John Bellot, was created a baronet in 1663." — *Vide* Burke's *Patrician*, vol. i. 138., "Battle Roll."

In Great Moreton Hall, which still exists near Astbury (near Congleton), there are family monuments, bearing the same "arms." Near Great Moreton Hall was Bellot Hall, or Little Moreton, a fine old house, lately pulled down, and a large castellated building erected near the old site by —— Achers, Esq., who I think purchased the old hall. Great Moreton still belongs (or did very lately) to the Moretons, who I think reside in the South. I have an engraving of the hall in my dining-room; a beautiful specimen of "black and white," with a moat. The baronetage became extinct June 30, 1663, Charles II. (*Vide* Kimber's and R. Johnson's *Baronetage*, 1771.)

Hugh Bellot, Bishop of Chester, was preferred June 25, 1595, from Bangor; buried at Wrexham, North Wales: of the Cheshire branch.

My grandfather, Anthony Bellot, *inherited* landed property near Chapel-on-the-Frith, called "Castle Nase:" near or upon the property are or were remains of a Roman encampment. This property I understand has been in the possession of this branch for several hundred years, and was sold by my grandfather, — at least what remained of it; my father and uncles were born there, and remembered the ruin or ruins of one or more houses. I do not agree with the idea that the name was derived from Belette (weasel), but am inclined to think the old French word *bellot*, feminine *bellotte*, gentle or pretty, is more natural; and thus, *un bellot homme*, a gentleman.

I beg to enclose my coat of arms, with my motto.

My brother, Thomas Bellot, R.N., author of Bellot's *Sanskrit Derivations*, dedicated by permission to the late Earl of Ellesmere, thought that the name might even go back to the Romans, — "Bellus," as the name is still in Italy and France; and to bear this out, the Roman encampment on property so long in possession of the Bellots. Taking so much interest in any research into the early history of the Bellot family, I should feel specially obliged for any further information, or that any portion of my communication relative to the name or family might find a place in your most interesting and valuable journal.

Wm. Henry Bellot, F.R.C.S.E.

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### BAILEY, HALLIWELL, AND WRIGHT. — ARCHAISMS.

(1st S. vii. 569.; 2nd S. iii. 382.)

It would be presumption in me to enter upon the defence of these three mighty aids towards readily gaining acquaintance with the language of our forefathers; still I cannot but think they would have added much to the expense and cumber-

someness of their respective works, and almost nothing to their real value, by noticing every possible way in which similar sounds can be represented in print. A variation in spelling by no means necessarily implies a difference in dialect; any two persons attempting to write down a provincial dialogue from ear, would make variations quite as wide apart as *hauf* and *hoaf*, *maisled* and *mazled*, *eilding* and *elden*, *peat* and *peeate*, &c.; and perhaps neither of them hit the exact pronunciation.* It would not be difficult to bring from some of our old writers instances of the same word being spelt half-a-dozen different ways in the same book, almost in the same page; but one would not think a glossary to such book incomplete, because it did not notice all these variations. So far from blaming B. H. and W. for giving too few variations, the great objection I find to most modern glossaries is, that their pages are swelled out with mere variations in spelling, instead of being confined to pure variations of dialect.

With regard to one or two words in "The Terrible Knitters e' Dent": —

*Quiesed* seems to be a form of *quizzed*.

*Staw* is used by Sir W. Scott in *Old Mortality* (ch. i.): "I trow an hour o't wad *staw* them." In the West Riding of Yorkshire it is pronounced *stall* or *stawl*, or *stole* (how should this be spelt?).

*Thack.* Few things give one the idea of a thorough soaking better than a thatched roof in a wet season; besides, a bill I received the other day for repairs done to some cottages gave me another proof, in the shape of an item "for 3 tons of thatch steeping," that there is a time when thatch is wet enough to warrant the use of the proverb: "As wet as *thack*."

"*Ooyddes penner*," "*Boys incorne*," *&c.* — I beg to furnish another "clue" to the explanation of the last stanza of the "early satirical poem" in which these phrases occur.

Line 2. "*Spryght of bookkas*" is "spirit of Bochas, or Boccace," whose works Lydgate translated.

Line 6. "*Ooyddes penner*" is "Ovid's (anciently spelt *ouydes*) pencase."

Line 7. "*Boys incorne*" is "Boece's inkhorn." Halliwell gives "Boys, Boethius. (Lydgate, p. 122.")

Caxton, at the end of the second book of the *Recuyel of the Historyes of Troy*, A.D. 1471, has this passage, which well illustrates the above:

"ffor as moche as that worshifull and religyo man dan John lidgate monke of Burye dide translate hit but late, after whos werke I fere to take vpon me that am not worthy to *bere* his *penner* and *ynke horne* after hym, to medle me in that werke." — Ames's *Typographical Dictionary*, i. 7.

*Marlyons* (in the second stanza of the said poem) occurs in Caxton's *Julyan Bernes Boke of Huntynge*:

"There is a *Merlyon* and that hawke is for a lady.

It is now spelt "merlin."

"*Chynner*," "*syrryd*," "*gomards*," and "*ryllyons*" have as yet evaded the researches of

J. Eastwood.

Eckington.

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As far as my own somewhat lengthened experience of the dialect of the Dale extends, and from what I can learn from my old-fashioned neighbours, "As sick as a peeate," "Quiesced," "Raggeltly," "Stoult," "Kursmas teea," and "As wet as thack," are terms quite unknown in Dent. The heading itself of the story whence they are taken is incorrect. It should have been "The Terr'ble Knitters o'Dent;" and, in the other examples adduced, many instances of false orthography and pronunciation occur. These I now proceed to notice, and, at the same time, will endeavour to supply some portion, at least, of the information required by your correspondent.

*Elding*, or rather *elden*, — never *eilding*, — is properly firing in general; but, as peats and turves constitute our principal articles of fuel, the term is, for the most part, appropriated to them. The word occurs in "The Praise of Yorkshire Ale," 1697. It is the Icelandic *Eldr*, fire, flame, the fire-hearth; Dan. *Ild*, pl. *Ilden* (our very expression); A.-S. *Æled*. Compare Gr. ἕλη, and also Persian *Ala*, which, according to Ihre, has the same signification. Icel. *Elder* means the fire-keeper and chimney-sweeper. Near Hellested in Zealand, I may add, is a hill called *Ildshöi*, *i.e.* firehill.

*Hauf*, rather than *hoaf*. Our local pronunciation approaches nearer than the *half* of modern polite society to Icel. *Hälfr*. It is the M. G. and Germ. *Halb*; A.-S. *Healf* and *half*; Dan. *Halv*.

*Maffle* and *faffle* are both used amongst us to signify hesitation in speech. The former term, especially, is chiefly applied to the unconnected wanderings of the delirious and dying. It is found in Baret's *Alvearie*, 1580, where we are told, "He so stammered or *maffled* in his talke, that he was not able to bring forth a readie worde." *Faffle* is probably a corruption of *famble*, which Cotgrave interprets "to *maffle* in the mouth." The expression may be referred to Icel. *Fimbul-fambi*, which may be rendered,—confusedly murmuring, foolishly garrulous, greatly stammering, talking to no purpose. *Fimbul*, however, is a word of doubtful etymology, compared by Finn Magnusen with A.-S. *Fymble*, a fable, and by Grimm considered simply as an augmentative. *Fambi* springs from the same root as Icel. *Fáni*, *fábiáni*, silly, doting,

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* As an instance of this, Halliwell spells a word "*hauf-rockton*," which means, in my native dialect, *one* who has only been *half-rocked* in his cradle when an infant, *i. e.* has not been properly attended to, nursed, or brought up, and so is deficient in wits.

fond, out of one's wits. Dan. *Fiamsk*, *fiante*, is one who behaves like a fool; Norw. *Faaming*, *fiamsen*, *fomme;* Swed. *Fâne.* I observe that *Todd's Johnson* gives *maffle*, after Huloet and Cockerham, and derives it from Teutonic *maffelen*, balbutire, citing Kilian as his authority.

*Mazzled* (never *maisled*) and *maddled* are interchangeable terms, not remotely connected with those last noticed; but I am unable to speak positively as to their etymology. I suspect, however, they have the same roots with *maze* and *mad*, to which, indeed, they assimilate in signification. The obsolete verb *maze*, to be bewildered, to be confounded, used by Chaucer, "Ye mase, ye masen," has the precise meaning of *mazzle*, which is, to be in a state of doubt and perplexity, to lose one's way whether with the tongue or the feet; and *maze* and *miss*, another cognate expression, are compared by lexicographers with the Dutch and German *Missen.* Dan. *Mislig* is uncertain, *mislighed* is uncertainty, and *miste* is to miss one's mark or object. The A.-S. prefix *mis-* denotes error, defect, as *mislædan*, to mislead; and being *mazzled* is, in fact, being *misled.* *Maddled* I take to be simply "a little mad." Todd defines *maddle*, to wander, to forget, to be in a kind of confusion, and refers to "Craven dialect" and Brockett's "N. C. Words." *Mad* was originally *mód*, which amongst our Anglo-Saxon forefathers denoted mood, passion, violence, &c. of mind. All these words I may venture to refer to Icel. substantive and adjective *modr*, heat of mind, ardent, moody, listless, with which may be compared Dan. *Mod*, *mödig;* Germ. *Muth*, *gemüth*, *muthig*, *müd*, *müde;* Lapp. *Mujtto.* The Mœso-Gothic *Mods* is anger; the Sansc. *Unmadoh*, hairbrained, silly, &c.; the Persian *Miden* or *meiden*, impaired in mind; and the obsolete Latin *Mattus*, tristis.

Wm. Matthews.

Cowgill, in Dent Dale.

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"*Stawed.*" In Lancashire when a horse is not to be depended upon for continuous drawing its load, it is said to be a "*stawing*" horse: if it will not pull, it "*staws;*" and if it has given over pulling, it has "*stawed.*" In another sense, if a person is in either mind or body fatigued, or harassed, or perplexed, he says, I am "*stawed.*"

"*Kursmas Teea.*" I am inclined to think that "*Teea*" is "*eve;*" "*Kursmas*" or "*Christmas Eve.*" The latter word is often pronounced in Lancashire and Yorkshire "Eea," and it is very common to prefix "T," thus rendering the words, "*Kursmas T'Eea.*" Thus the sentence quoted by Mr. Temple, "At Kursmas *Teea* ther was t' maskers, and on Kursmas *day* at mworn they gav us," &c. is perfectly intelligible as well as consistent.

To the general unsatisfactoriness of Dictionaries I add my testimony, and had I leisure could easily adduce many examples of their scanty and unsatisfactory information. W. H.

Blackburn, Lancashire.

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FIRST ACTRESS AND FIRST SCENE.

(2nd S. iii. 206. 257.)

It is universally known that Queen Henrietta, the wife of Charles I., and the young ladies of the court, performed characters, and danced in the plays and masques exhibited in the royal palaces; but it is not so generally known, that in the year 1629, some French dramatic pieces were performed at the Black-friars' theatre, when, according to the custom on the Continent, the female parts were played by the sex. This is considered to have been the *first* attempt to introduce female actors on our public stage.

William Prynne animadverts on this breach of morality, in a note to his *Histriomastix*, in these words: —

"Some Frenchwomen, or monsters rather, on Michaelmas Terme, 1629, attempted to act a French Play, at the Play-house in Black-friers: an impudent, shamefull, unwomanish, graceless, if not more than whorish attempt."

This upright, but querulous old barrister, was not the only reformer who felt the age scandalised by these doings; for a Thomas Brande thus stigmatised them in an address, as is supposed, to Archbishop Laud: —

"Furthermore you should know, that last daye (November 8.) certaine vagrant French players, who had beene expelled from their own country, and those women, did attempt, thereby giving just offence to all vertuous and well-disposed persons in this towne, to act a certayn lascivious and unchaste Comedye, in the French tongue, at the Black-fryers. Glad am I to saye they were hissed, hooted, and pippin-pelted from the stage; so that I do not thinke they will soone be ready to try the same againe."

Prynne, however, says, "there was great resort" to the play, which seems to have been acted more than once.

Mrs. Coleman, "wife to Mr. Edward Coleman," is justly entitled to the distinction of having been the first *Englishwoman* who appeared upon our public stage. But she can only be regarded as an amateur; as, indeed, were all the actors in the *Siege of Rhodes* in 1656.

The "first edition" being now before me, I copy the list of *dramatis personæ:* —

"*Solyman.* Captain Henry Cook.
*Villerius.* Mr. Henry Thorndel and Mr. Dubartus Hunt.
*Alphonso.* Mr. Edward Coleman and Mr. Roger Hill.
*Admiral.* Mr. Mathew Locke and Mr. Peter Rymon.
*Pirrhus.* Mr. John Harding and Mr. Alphonso March.
*Mustapha.* Mr. Thomas Blagrave and Mr. Henry Purcell.
*Ianthe.* Mrs. Coleman, Wife to Mr. Edward Coleman,"

Among the "professional" ladies who obtained early celebrity on the boards, soon after the Restoration, we find the names of Corey, Ann Marshall, Rebecca Marshall, Eastland, Weaver, Uphill, Knep, Hughes, Rutter, Davenport, Saunderson, Davies, Long, Gibbs, Norris, Holden, Jennings, &c. The first nine belonged to Killigrew's company, the remaining eight to D'Avenant's company.

It appears from that invaluable record of passing events, *Pepys's Diary*, that Kynaston continued to act female parts till Jan. 7, 1661, and perhaps longer. Pepys saw the *Beggar's Bush* on Nov. 20, 1660, at which time the play was acted entirely by "male" performers. He witnessed it again on Jan. 3, 1661, and then *for the first time* he saw "women come upon the stage." D'Avenant's actresses have generally been considered as the first English female performers; but it now appears from Pepys, that Killigrew had female performers some months before D'Avenant opened his theatre.

Thomas Jordan wrote a prologue expressly "to introduce the first woman that came to act on the stage." It appears from this, that the lady, who performed Desdemona, was an unmarried woman; and as Ann Marshall was the principal unmarried actress in Killigrew's company at the time *Othello* was performed, she is perhaps entitled to this distinction.

It is said in Curll's *History of the Stage*, a book of little authority, and has been repeated in various other compilations, that Mrs. Norris, the mother of the celebrated comedian well known by the name of "Jubilee Dicky," was the first actress who appeared upon the English stage; but this, from various circumstances, is highly improbable.

Scenery does not appear to have been entirely unknown in the early days of the English drama. The original "hangings" probably soon gave way to figured tapestry; and when this decayed, its defects were supplied by paint. In the Induction to *Cynthia's Revels*, Ben Jonson makes one of the children of the chapel say: "I am none of your fresh pictures that use to beautify the decayed old arras."

"In the performances at Court," remarks Mr. Collier, "at a very early date, we meet with accounts which prove that painted scenes, though perhaps not moveable, were employed; and they are noticed with great particularity in the privy seal, for the payment of the expenses of the Revels in 1568."

At a later date, we meet with many curious entries relative to scenery in the accounts of the Revels. In 1576, we read of "a painted cloth and two frames," which seems to imply that the frames were used for stretching the canvass.

Malone thought, and probably he was right, that —

"The first notice of anything like moveable scenes being used in England is in the narrative of the entertainment given to King James at Oxford, in August, 1605, when three plays were performed in the Hall of Christ Church." — See Boswell's *Shakspeare*, iii. 81.

Lord Bacon, in his essay *Of Masques and Triumphs* (added after the edition of 1612), speaks clearly of moveable scenery: —

"It is true," he observes, "the alteration of scenes, so it be quietly, and without noise, are things of great beauty and pleasure, for they feed and relieve the eye before it be full of the same object."

And he adds —

"Let the scenes abound with light, specially coloured and varied."

The moveable scenery of the court masques of the reign of James I., of which Inigo Jones was the chief contriver, formed as perfect a scenical illusion as any that our own age can boast, not forgetting the magical displays at the Lyceum in the days of Vestris. For example: in the *Lord's Masque*, at the marriage of the Palatine, the scene was divided into two parts from the roof to the floor: —

"The lower part being first discovered, there appeared a wood in perspective; the innermost part being of releave or whole round, the rest painted. On the left a cave, and on the right a thicket, from which issued Orpheus. At the back part of the scene, at the sudden fall of a curtain, the upper part broke upon the spectators, a heaven of clouds of all hues; the stars suddenly vanished, the clouds dispersed; an element of artificial fire played about the house of Prometheus — a bright and transparent cloud, reaching from the heavens to the earth, whence the eight maskers descended with the music of a full song; and at the end of their descent the cloud broke in twain, and one part of it, as with a wind, was blown athwart the scene. While this cloud was vanishing, the wood, being the under part of the scene, was insensibly changing; a perspective view opened, with porticoes on each side, and female statues of silver, accompanied with ornaments of architecture, filling the end of the house of Prometheus, and seemed all of goldsmiths' work. The women of Prometheus descended from their niches, till the anger of Jupiter turned them again into statues."

The beautiful *Masque of Comus* was first exhibited with all the aid that could be afforded by painted scenes, dresses, and machinery, to render the spectacle as illusive as art could make it.

Cartwright's *Royal Slave* was presented before the King and Queen at Oxford in August, 1636; and the changes of the scenes, produced by Inigo Jones, were called "appearances:" they were eight in number, one to each act; and three of them were repeated in the three last scenes of the play.

Your correspondents have not consulted the original edition of *The Siege of Rhodes*, or they would have learnt the fact that scenes were used at its *first* representation in 1656. The full title-page is as follows: —

"The Siege of Rhodes made a Representation by the Art of Prospective in Scenes, and the Story sung in *Recitative* Musick. At the back part of *Rutland*-House

in the upper end of *Aldersgate*-Street, London. London, printed by *J. M.* for *Henry Herringman*, and are to be sold at his Shop, at the Sign of the *Anchor*, on the Lower-Walk in the *New-Exchange*, 1656."

In the address "To the Reader," Sir William D'Avenant says: —

"We conceive it will not be unacceptable to you, if we recompence the narrowness of the Room, by containing in it so much as could be conveniently accomplisht by Art and Industry: which will not be doubted in the *Scenes* by those who can judg that kind of illustration, and know the excellency of Mr. *John Web*, who design'd and order'd it."

Here we learn the name of the scene-painter — the celebrated relative and pupil of Inigo Jones, John Webb — a fact which escaped the researches of Walpole, and the writer of the article on "Early Painted Scenery" in Brayley's *Graphic Illustrator*, p. 296.

I may add, in conclusion, that a number of Webb's sketches and rough designs for scenery are preserved in the magnificent collection of his Grace the Duke of Devonshire at Chiswick.

Edward F. Rimbault.

## Replies to Minor Queries.

*General Lambert a Painter* (2nd S. iii. 410.) — I wish we had more decisive evidence than the passage in Walpole which Mr. Way has cited, that General Lambert was "a good performer in flowers," because the general was but just come of age when he took up arms for the parliament, and his subsequent life was spent more in arms than arts. Because also his son of the same name, John, we know on evidence quite sufficient to have cultivated the art of painting and to have practised it with success; so that there is danger of works of his being attributed to his more celebrated father.

The following notice of the son by a contemporary and friend of the family, Mr. Oliver Heywood, is interesting:

"Mr. John Lambert, son to General Lambert, came into Craven: much addicted to pleasure, which his wife was against. Seized with palsy, January, 1676, about which time his mother died in Plymouth Castle. His father sent him a plain convincing letter against his extravagance. His wife had got Mr. Frankland to preach in Craven. He was against it: but changed. He invited Mr. Heywood himself to preach, showed him his pictures. He is an exact limner, [that is, as I understand it, portrait-painter]. He was beyond all the gentry for bowling, shooting, &c.; an excellent scholar; a man of much reading; great memory, admirable parts. His only son died the same year."

This son, whose name was John, was buried at Kirkby-Malham Dale, in Craven, March 9, 1675–6. Two other sons died in infancy, so that his daughter Frances became the heiress of Calton. She became the wife of Sir John Middleton, of Belsay Castle in Northumberland, June 16, 1699.

Perhaps, however, some correspondent of "N. & Q." may be able to show on what authority the statement rests, that the general as well as his son cultivated a taste in art.

Joseph Hunter.

*Tailed Men* (1st S. xi. 122. 252.) —

"The Rev. Mr. T. J. Bowen, who spent several years in the interior of Central Africa, as a missionary of the Southern Baptist Board, makes the following reference to the subject in his recently-published narrative In speaking of Nasamu, the executioner of the King of Llorin (an interior city of at least 70,000 inhabitants), and others with whom he conversed, he says: — 'The Moors and Arabs, who had been everywhere, had told them wonderful stories of still other countries and tribes far off in the east. Somewhere on the other side of Yakouba is a tribe of people called Alakere, none of whom are more than three feet in height. The chiefs are a little taller than the common people. The Alakere are very ingenious people, especially in working iron, and they are so industrious that their towns are surrounded by iron walls. Beyond these are a tribe called Alabiru, who have short inflexible tails. As the stiffness of their tails prevents the Alabiru from sitting flat on the ground, every man carries a sharp-pointed stick, with which he drills a hole in the earth to receive his tail while sitting. They are industrious manufacturers of iron bars, which they sell to surrounding tribes. All the fine swords in Sudan are made of this iron. The next tribe in order are the Alabiwoe, who have a small goat-like horn projecting from the middle of their forehead. For all that, they are a nice kind of black people, and quite intelligent. A woman of this tribe is now in slavery at Offa, near Llorrin. She always wears a handkerchief around her head, because she is ashamed of her horn. There are other people in this "Doko" region who have four eyes, and others who live entirely in subterranean galleries. These wonders were attested by natives and Arabs.'" — *Washington Union*, April 11, 1857.

W. W.

Malta.

*Pose: the Etymology of "to pose"* (1st S. iii. 91.) — Nine volumes of the first, and two of the second series of your interesting publication, having appeared without a single reference being made to your correspondent's Query, I would refer him to Howell's *Dictionary*, London, 1659, where he will find "To pose (in passing graduates)," probably an old college term, when a scholar at his examination found himself puzzled, evidently posed.

William Winthrop.

Malta.

"*Veak.*" — Like your correspondent T. Q. C. (2nd S. iii. 240.), I have sometimes heard the word *veake* applied in Cornwall to a *very bad* whitlow, or "whilke," as it is there called. It is certainly not used in this sense, however, by Carew in the passage quoted, but as signifying a *vagary, a whim, a sudden and capricious freak*, with which latter word it may perhaps be connected in derivation. However this may be, the word is constantly used in Cornwall as expressive of this kind of impulse.

J. M.

Hammersmith.

*Weathercocks* (2nd S. iii. 307.) — I copy the following from one of my Common-place Books, but cannot refer to the work from which it is extracted:

"The mystical explanation which mediæval times attached to a weathercock may be learnt from a poem, taken from a MS. *circa* 1420, preserved in the cathedral of Oehringen, and published by M. Eidelestand du Meril. The following are some of the verses, a few corrections being made for the sake of the sense:

"Multi sunt Presbyteri qui ignorant quare
Super domum Domini Gallus solet stare;
Quod propono breviter vobis explanare,
Si vultis benevolas aures mihi dare.

"Gallus est mirabilis Dei creatura,
Et rara Presbyteri illius est figura,
Qui præest parochiæ animarum cura,
Stans pro suis subditis contra nocitura.

"Supra ecclesiam positus gallus contra ventum
Caput diligentius erigit extentum;
Sic Sacerdos, ubi scit dæmonis adventum,
Illuc se objiciat pro grege bidentum.

"Gallus inter cæteros alites cœlorum
Audit supra æthera cantum Angelorum;
Tunc monet excutere nos verba malorum,
Gustare et percipere arcana supernorum.

"Quasi rex in capite Gallus coronatur;
In pede calcaribus, ut miles, armatur;
Quanto plus fit senior pennis deauratur;
In nocte dum concinit leo conturbatur.

"Gallus regit plurimam turbam gallinarum,
Et solicitudines magnas habet harum;
Sic Sacerdos, concipiens curam animarum,
Doceat et faciat quod Deo sit carum.

"Gallus gramen reperit, convocat uxores,
Et illud distribuit inter cariores;
Tales discunt clerici pietatis mores,
Dando suis subditis scripturarum flores;

"Sic sua distribuere cunctis derelictis,
Atque curam gerere nudis et afflictis.
. . . . .

"Gallus vobis prædicat, omnes vos audite,
Sacerdotes, Domini servi, et Levitæ,
Ut vobis ad cælestia dicatur, Venite.
Præsta nobis gaudia, Pater, æternæ vitæ."

The following lines are by Durandus:

"Vultis nunc presbyteri supremam rationem
Scire quare, nitens ære, Gallus Aquilonem
Dividit in apice Ecclesiæ, latronem
Errantemque spectans quemque? Omnibus sermonem
Canit Pœnitentiæ. Nam Petrum ad dolorem
Imprimis civit efficax, cum lapsus in soporem
Hic Dominum negâsset; tu Gallum digniorem
Ad elevatam crucem revocare peccatorem."

Clericus (D.)

The vane at Fotheringay Church, Northamptonshire, represents the Falcon and Fetterlock, the badge of the Dukes of York.

Cuthbert Bede, B.A.

*Hugil* (2nd S. iii. 330.) — Hugil was the patrimony of a family named Benson (arms, Arg., on a chevron, sab. 3 crosses pattée, or). The last male representative, George Benson, died before the year 1580, leaving two daughters. Mabel, the eldest, married, first, John Preston, of Holkar, and secondly, in 1581, Thomas Farington, of Worden, both in the county of Lancaster. She left children by both husbands, and is represented by the Earl of Burlington and the Faringtons of Worden. Ann Benson, the other daughter, married the son of ——Rodes, Esq., Serjeant-at-Law, 1584. Hugil was probably sold by the coheirs, as your correspondent states that it was in the possession of Peter Collinson in the following century.

The Hall (if still in existence) is not now the residence of any family of distinction. Lewis, in his *Topographical Dictionary*, describes Hugil as a Chapelry 6¼ miles N.W. of Kendal, containing 300 inhabitants, and states that the chapel was rebuilt in 1743 by Robert Bateman, who increased its endowment and that of the Free School, and founded eight alms-houses, — the said Robert being a poor native of the place, who subsequently amassed great wealth as a merchant.

Perhaps some Westmoreland correspondent of "N. & Q." will kindly furnish the original querist with some account of the present condition of the Hall, if it be still in being. P. P.

In connexion with the Query of A. S. A. may I ask for any information respecting the parentage of the Rev. John Collinson, Vicar of Kirkharle, Northumberland, who died in 1805, in his forty-third year. E. H. A.

*To call a Spade a Spade.* — Mr. Forbes (1st S. iv. 456.) cites the story about Philip of Macedon using this phrase from a Latin annotation of J. Scaliger. Scaliger got it from Plutarch's *Apophthegms*. Plutarch reports the saying thus:

"Σκαιοὺς, ἔφη, φύσει καὶ ἀγροίκους εἶναι Μακεδόνας, καὶ τῷ σκάφῳ σκάφῳ λέγοντας."

Scaliger had some authority for assigning the expression to Aristophanes, although L. (2nd S. ii. 120.) implies that he had not. For Thirlwall, in a foot-note to his account of Philip's manner of treating the Olynthian traitors, quotes thus from Tzetzes, *Chiliad.* viii. 208.:

"Ἐκ κωμωδίας δεξίως εἰπὼν Ἀριστοφάνους· Οἱ Μακεδόνες, ἀμαθεῖς, σκάφην φασὶ τὴν σκάφην."

Limus Lutum.

Blisworth.

*Tolbooth* (2nd S. iii. 389.) — Wiclif (Baber's edition) uses this word twice: Matt. ix. 9., Mark ii. 14., to denote the place where Matthew or Levi was "sitting at the receipt of custom," which would seem to indicate that the original meaning of the word was a *booth* or shed, in which sat the collector of certain *tolls;* accordingly, in the *Imp. Dict.*, we find: —

"Tollbooth. In Scotland the old word for a burgh-jail, so called because that was the name originally given to a temporary hut of boards erected in fairs or markets in which the customs or duties were collected, and where

such as did not pay, or were chargeable with some breach of the law in buying or selling, were confined till reparation was made."

J. Eastwood.

Although this word may be traced to the Saxon, it is more than probable that we have it from the Danish *Toldbod*, a custom-house, from *Told*, toll, duty, custom, and *Bod*, shop, warehouse, booth, stall. The custom-house at Copenhagen is called the *Toldbod*. R. S. Charnock.

Gray's Inn.

*Watling Street* (2nd S. iii. 390.) — We were taught at school to consider this name a corruption of *Strata Vitelliana*, from the road having been made in the time of the Emperor Vitellius. Spelman, however, following Hoveden, says it is the paved road which the sons of King *Wethle* constructed through England from the Eastern Sea to the Western. J. Eastwood.

*Pasquinades* (2nd S. iii. 349. 415.) — On this subject one may, perhaps, be allowed to refer to one of those numerous publications after (and a long way after) the *Punch* mould, called *Pasquin* (the first number of which was published on January 26, 1850, and whose career was a very short one), in order to call attention to its cover, drawn by Gavarni. In its inimitable design, the clever Frenchman (whose name of Gavarni, by the way, is a mere *nom de plume*) has represented the tailor Pasquino, sitting cross-legged upon his shop-board, surrounded by evidences of his trade, and engaged in the composition of a pasquinade, the merry expression of his face denoting that his lampoon is a humorous one. The upper portion of his body is shaded by a projecting blind, on which is his name. Behind, appears the pedestal of a statue, and "the stumps of old Pasquin," as Evelyn calls them. The drawing of this design is very masterly and original. The introductory remarks in the opening number explain the origin of the name "Pasquin." They state (in addition to what has already appeared in these pages) that the tailor lived in the neighbourhood of the statue "'many years since,' says Paresio, in his *Antiquities of Rome*, published in 1600."

*Pasquin* was preceded (in 1848) by a similar publication called *The Puppet-Show*, which is also noticeable for its cover, another masterly and striking design by Gavarni. The current number of *The Quarterly* gives a list of rival publications to *Punch*. This list might, however, be greatly extended. Cuthbert Bede, B.A.

*Italian Opera* (2nd S. iii. 230. 415.) — I have in my library a copy of *Pyrrhus and Demetrius, an Opera as it is performed at the Queen's Theatre in the Haymarket*, 4to., 1709, in which the actors sung in Italian and English, and the absurdity is heightened by its being so printed! The *dramatis personæ* contains the names of the singers as follows: Signor Cavaliero Nicolini Grimaldi, Signor Valentino Urbani, Mr. Ramondon, Mr. Turner, Signora Margarita, Mr. Cooke, Mrs. Tofts, and The Baroness. The music was by Scarlatti, and the libretto by Owen Swiny.

Edward F. Rimbault.

"*Concur*," "*Condog*" (2nd S. iii. 405.) — Has any one traced this joke to its origin? for Dr. Littleton was not the inventor; at least, not the first who played it off.

Turn to the third scene in the third act of Lillie's *Galathea*, a play anterior to Shakspeare's time, and you will find:

"*Alchymist.* So it is; and often doth it happen that the just proportion of the fire and all things concur.
"*Ralph.* Concur, Condog: I will away.
"*Alchymist.* Then away."

T. S.

*Nature's Mould* (2nd S. ii. 225.) — Add, Earl of Surrey's Poems: *A Praise of his Love*, vv. 3, 4.:

"I could rehearse, if that I would,
The whole effect of Nature's plaint,
When she had lost the perfect mould,
The like to whom she could not paint:
With wringing hands, how she did cry,
And what she said, I know it, I.

"I know she swore with raging mind,
Her kingdom only set apart,
There was no loss, by law of kind,
That could have gone so near her heart;
And this was chiefly all her pain,
'She could not make the like again.'"

*Ibid. Of the Death of Sr. Tho. Wyatt* (No. 2.), v. 8.:

"A valiant corpse, where force and beauty met:
Happy, alas! too happy, but for foes;
Lived, and ran the race that Nature set;
Of manhood's shape, where she the mould did lose."

Ache.

*St. Chrysostom and Aristophanes* (2nd S. iii. 246.) — Mr. Trevelyan of St. John's College, Cambridge, in a prize essay (1806), alludes to the saint's liking for the witty Athenian: —

"Te vero, Menandre, cariorem habeo quia in suæ æstimationis clientelam te suscepit divinum Pauli ingenium. Vellem tibi quoque, ut Aristophani*, sacrum illud patrocinium idem præbuisset monumentum!"

E. H. A.

"*An Epistle of Comfort*" (2nd S. iii. 376.) — This work is presumed to be by the martyr Southwell, and the same as that assigned to him by Dodd by the title of *A Consolation for Catholics imprisoned on account of Religion.* See Turnbull's edition of *Southwell's Poems*, Memoir, p. xxxv.

M. L.

Lincoln's Inn.

* "Sc. Chrysostom. (he adds in a note) cui Aristoph. Comœd. maxime fuerunt in deliciis; et ob hanc rem adhuc durasse creduntur." — *Prolusiones*, p. 43.

*The Family of Lee* (2nd S. iii. 388.)—This family is an ancient one in the county of Cheshire. It takes its surname from the Lordship of Lee, in the parish of Wibonbury in that county. A long account of this family is given in Lodge's *Peerage*, edit. 1789 (vol. iv. p. 197.). He there states that Sir Walter at Lee, Knt., who lived towards the close of Edward III.'s reign, left issue Sir John Lee of Lee Hall, whose son and heir Sir John was father of Thomas, and to him succeeded John of Lee Hall, who married Margery, daughter of Sir Ralph Hockwell of Hockwell Hall, in Chester, Knt., and had two sons: Thomas, who succeeded at Lee Hall, and Benedict, who, in the reign of Edward IV., removed from Cheshire to Quarenden in Bucks. From this branch were descended the Lees, Earls of Lichfield (extinct).

The direct male line became extinct on the death of General Charles Lee, the American general. The arms of the family, ar. a chevron, engrailed between three leopards' heads, sa., are to be found in King's *Vale Royal of England*, edit. 1656, who also (p. 67.) makes mention of "the Lee" in the parish of Wibonbury as an ancient seat of knights and esquires of that name.

A junior branch of this family is now represented by John Hutchinson Lee of Bandon Lodge, Torquay (see Burke's *Landed Gentry*, edit. 1857, p. 678.). A. T. L.

*Braose Family* (2nd S. iii. 331. 412.)—A full account of this family from the time of their coming over to England with William the Conqueror till their extinction in the male line by the death of Thomas de Braose, 19 Rich. II. (1396) will be found in my *History of Tetbury*, pp. 61—70., which will be published early next month. Further particulars respecting the family, besides the references given by Φ, will be found in *Collectanea Genealogica et Topographica*, vol. vi. The Cotes of Woodcote, co. Salop, are now the representatives of this family, through the female line; Alice de Braose, daughter of Sir Peter de Braose, having married Ralph de S. Owen, whose great-great-great granddaughter, Elizabeth Dounton, married John Cotes of Cotes, co. Stafford, High Sheriff of Stafford, 35 Hen. VI. The pedigree is given in full, p. 249. of the *History of Tetbury*. Margaret, the widow of Sir Thomas de Braose, held in dower the manor of Tetbury (Calend. Inquis. post mortem 23 Hen. II.). She married, secondly, Sir John Berkeley, and died 23 Hen. VI. (1445). It was by this marriage the manor of Tetbury passed into the hands of the Berkeley family.

Giles de Braose, the son of William de Braose and Maud de S. Walerick was consecrated Bishop of Hereford, in the Chapel of S. Catherine's, Westminster, Sept. 24, 1200, &c., died Nov. 13, 1216, and was buried in Hereford Cathedral (Le Neve's *Fasti Eccles. Angl.*, p. 458.). Alfred T. Lee.

*Hawkins's Troublesome Voyage* (2nd S. iii. 311.)—Mr. Bates refers to "the Voyage of John Hawkins in 1567 and 1568," which he has been unable to find, and which he thinks "might contain something decisive on this point," *i.e.* tobacco. He will find it in Hakluyt's *Voy.*, vol. iii. p. 521., ed. 1600, at the Lib. Brit. Mus. It contains nothing about tobacco: in truth, the wretched voyagers on that occasion had something else to do instead of observing the manners and customs of the natives. It is the narrative of one of Hawkins's *slave-trade* expeditions; and if such sufferings as our ancestors then endured in the horrid traffic had always attended the trade, doubtless America and the islands would not now be expiating the penalty of that crime which resulted from the benevolence of Las Casas. The title of the tract is curious:

"The Third troublesome Voyage made with the Jesus of Lubeck, the Minion, and foure other Ships, to the Parts of Guinea and the West Indies in the Yeeres 1567 and 1568, by M. John Hawkins."

Think of a *modern* slave-dealer ending the narrative of a disastrous voyage as follows:

"If all the miseries and troublesome affaires of this sorrowfull voyage should be perfectly and thoroughly written, there should neede a painefull man with his pen, and as great a time as he had that wrote *the lives and deaths of the Martyrs*. John Hawkins. (!)"

But we must not pass judgment on our predecessors in the battle of life according to our enlarged theoretic development.

Andrew Steinmetz.

*Henry Atherton, M.D.* (2nd S. iii. 407.)—Dr. Atherton was the last who held the office of Town's Physician at Newcastle, for which he had a salary allowed him from the corporation. "He was," says Bourne, in his *History of Newcastle*, "confessed a man very knowing in his profession, and of great piety and religion." The lesser flagon at All Saints' Church, Newcastle, bears the following inscription: "Deo O. M. et omnium sanctorum sacello dicat consecratque H. Atherton, M.D., Dec. 25, 1697."

Dr. Atherton was incorporated at Oxford, in 1673; and old Antony Wood informs us that he was the author of *The Christian Physician* (Lond., 1683, 8vo.), a work of which it would be interesting to know whether any copy is yet extant. Dr. Atherton's son, the Rev. Thomas Atherton, who was born in Newcastle, and educated at the Grammar School there, was for many years Fellow and Tutor of Christ's College, Cambridge, and afterwards rector of Little Canfield, in Essex. E. H. A.

*Passage from Bishop Berkeley* (2nd S. iii. 427.)—Bishop Berkeley, while penning this passage, had probably in view the Clarke and Leibnitz Letters (pub. 1717), in which reference is made

to certain statements of Sir Isaac Newton regarding the tenacity of fluids, the decrease of the various motions that are in the world, the probability of an increase in the irregularities of the planetary motions, until the present system of Nature shall want a *manum emendatricem*. Assuming the truth of these statements, on the one hand Leibnitz asserted that a want of foresight in the Creator might be inferred, while Clarke on the other hand argued that a continuation of immutability in the universe might be construed to prove the eternity of the universe, and to exclude the providence of God. John Husband.

*Souls* (2nd S. iii. 307.) — The green hair streak, *Thecla rubi*, the under side of whose wings is green, is, I believe, the only English butterfly of that colour. I am inclined to think, however, that the "little green thing" of the Gloucestershire child, must be the oak moth, *Tortrix viridana*, whose myriads of leaf-rolling larvæ disfigure our oaks so often, and the tender green of whose beautiful little wings must have been noticed and admired often during a woodland walk in July or August.

W. J. Bernhard Smith.

Temple.

*The Game of Clossynge* (2nd S. iii. 367.) — The game of *clossynge* is the one frequently called in ancient statutes *cloish*, or *closh*, which seems to have been the same as *kayles*, or *keiles*, or at least exceedingly like it. Cloish was played with pins, which were thrown at with a bowl instead of a truncheon, and probably differed only in name from the nine-pins of the present time. This game is prohibited by 17 Edw. IV. cap. 3; 18 and 20 Hen. VIII., &c. (Strutt). In the *Narrative of Louis of Bruges, Lord Grauthuyse*, in *Archæologia*, 1836, p. 277., is the following passage:

"Edward IV. had the lord of Grauthuyse brought to the queen's own withdrawing room, where she and her ladies were playing at the morteaulx [a game probably resembling bowls], and some of her ladies were playing at *closheys* of ivory [nine-pins made of ivory]."

J. Y.

*May Kittens and May Ducks* (1st S. iii. 20. 84.) — As in Wilts, Devon, and Hampshire, so it is considered extremely unlucky by the old wives of Pembrokeshire to rear kittens which are born in the month of May. They are called "May *chetts*" (an evident corruption of the word "chatte"), and are popularly believed to carry toads and adders into the house. This playful peculiarity of theirs would make them anything but agreeable companions. Ducks which are hatched in May are obnoxious to a similar prejudice. It is supposed that they never thrive, and are particularly liable to paralysis of the legs. Upon what legend or tradition can so absurd a belief be founded?

John Pavin Phillips.

Haverfordwest.

*Spinettes* (2nd S. iii. 111.) — At the Norfolk Arms Inn, at Arundel, there is a curious old *harpsichord* that might perhaps be of some interest to persons inquiring into spinettes and other musical instruments of the same date.

Meletes.

*Eminent Artists who have been Scene Painters* (2nd S. iii. 46.)—Add to my previous list the name of Philip James de Loutherbourg, who, like Stanfield and Roberts, was a scene-painter at Drury Lane Theatre. Cuthbert Bede, B.A.

*Quotation Wanted: "Oh Great Corrector," &c.* (2nd S. iii. 448.) — The quotation wanted by F. M. H. will be found in *The Two Noble Kinsmen* of Beaumont and Fletcher, Act V. Sc. 1., at the close.

"Oh great corrector of enormous times,
Shaker of o'er-rank states, thou grand decider
Of dusty and old titles, that healst with blood
The earth when it is sick, and curs't the world
O' the pleurisy of people," &c.

Mr. Darley points to this passage, and some others in the first three scenes of the fifth act, as favourable to the supposition that Shakspeare may have contributed to this play; so much more do they resemble Shakspeare's "large manner," both in thought and versification, than the style of Fletcher. Robert Alfred Vaughan.

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## Miscellaneous.

### NOTES ON RECENT BOOK SALES.

Messrs. Sotheby & Wilkinson disposed of the following Theological and Historical Works at their sale on June 5th and 6th, 1857: —

No. 294. Hooker (Richard) of the Lawes of Ecclesiastical Politie, eyght Books. J. Windet. The Fifth Book, &c. 1597. First Edition, very rare. Fol., in 1 vol. 2*l.* 6*s.*

Four books only were published at first, though the title mentioned eight. There is no date to the four books, but they appeared in 1594.

295. Hooker (R.) of the Laws of Ecclesiastical Politie, eight books. Second Edition of the Four Books, scarce. J. Windet. 1604. The Fifth Book, First Edition, scarce. Calf, fol., in 1 vol. 16*s.*

The second edition of the Four Books, and little known. Mr. Keble had not seen a copy when he published his first edition. It is very similar to the first edition, containing one page more. The notice of errata, too, is couched in almost the same terms. Spencer was the editor.

296. Hooker (R.) of the Lawes of Ecclesiastical Politie, eight Books. (Book I. to V.) Engraved title by Hole. Fol. 1611. 3*s.*

This is a reprint of Spencer's edition of the Four Books. It is the third edition of the Four Books, and the second edition of the Fifth. The edition is scarce, and was not known to Mr. Keble on the publication of his first edition. The date occurs on the title to Book V. With the volume is the Book of Homilies, Black-letter, 1623.

297. Hooker (R.) of the Lawes of Ecclesiastical Politie,

the Sixth and Eighth Books. First Edition. 4to. 1648. 8s.

Mr. Keble had, on the publication of his first edition, seen only the title of 1650. The Books appeared in 1648.

338. Jordan (T.) A Box of Spikenard newly Broken; or the Celebration of Christmas Day proved to be pious and lawful, &c. The Second Edition enlarged, with a Preface, written since the happy return of King Charles the Second. By T. Jordan, Student in Physick. Very rare. Printed for the Author. 1661. 1*l.* 15*s.*

The above work is undescribed, being unknown to Watt, Lowndes, and Orme. It was evidently issued by Thomas Jordan, the "City Poet," and not by Thomas Malpas, whose name appears on the title of the Treatise forming the subject of the book, caused by the adverse opinions of R. Baxter, in respect to the celebration of Christmas-day. The Treatise by Malpas is preceded by twenty leaves (one wanting, probably a second title,) of prefatory matter from the pen of Jordan. It comprises a dedication and an address "To the Reader," the latter dated "Stowebridge, April 2, 1660." Two Poems "On Christmas Day," and Two Poetical Addresses, the one "Author ad Libellum," and the other "Liber ad Lectorem," are also among the prefatory pieces.

Not having seen or heard of these Fugitive Pieces by Jordan the Poet, the preceding note of the work may be interesting.

400. Book of Common Prayer, &c.; the Psalter, &c.; the Constitutions and Canons; Metrical Psalms. Folio. 1706. 5*s.*

A rare edition, containing for the first time, in this reign, the form "At the Healing." Many of the initial letters are representations of events recorded in Scripture. It was the last edition before the union with Scotland, and in the Office for Nov. 5, the words "The Realm," are erased with a pen, according to the change introduced, and the word "England" is substituted. A few leaves are mended.

474. Parsons (R.) Three Conversions of England, with all the Supplements. Very rare. 3 vols. 12mo. 1603—1604. 3*l.* 15*s.*

An important work, intended as a reply to Foxe's Martyrology.

475. Parte (A.) of a Register, contayning sundrie Memorable Matters written by divers Godly and Learned, &c. Black-letter. 4to. n. d. 5*l.*

A very rare work. With it is one of the Mar-Prelate Tracts, "Oh, read over, D. John Bridges; or an Epitome," &c. Printed over sea in Europe, within two furlongs of a Bouncing Priest, at the cost and charges of M. Marprelate.

539. Rogers (Thomas) the English Creede consenting with the True Auncient Catholique and Apostolique Church to all the Points and Articles of Religion which everie Christian is to knowe and believe that would be saved. The first part, allowed by Auctoritie, John Windet for Andrew Maunsel, 1585. The English Creede consenting, &c., second part, Robert Walde-grave for Andrew Maunsel. 1587. Very rare. Fol., in 1 vol. 1*l.* 9*s.*

A most important work. It appeared in 1607 in a different form, but this his first book is but little known. When Archbishop Laud delivered his Star Chamber Speech in 1637, the earliest edition of the Articles containing the disputed clause in the 20th which he discovered was that of 1593. It occurs in some editions of copies of 1571, and it is found in this work, which could not, therefore, have been known to Laud, or it would have been adduced in the Star Chamber. The work consists of the Articles, with proofs, authorities, and notes.

540. Rowe (John) Tragi-Comœdia, being a brief relation of the strange and wonderful hand of God, discovered at Witney, in the Comedy acted there, February 3rd, where there were some slaine, many hurt, with several other remarkable passages. Together with what was preached in three Sermons on that occasion, by John Rowe, of C. C. C. in Oxford, Lecturer in the town of Witney. Very rare. Half morocco, 4to. 1653. 15*s.*

The narrative is exceedingly curious. The play of Mucedorus was acted in a loft at Witney, as the author says, while some persons were holding a Fast in Oxford, when the floor gave way. A plan of the loft is given in a woodcut.

577. Smart (Peter) A Short Treatise of Altars, Altar-Furniture, Altar-Cringing, and Musick of all the Quire, Singing Men and Choristers, when the Holy Communion was administered in the Cathedral Church of Durham by Prebendaries and Petty Canons in Glorious Capes embroidered with Images, 1629, written at the time by Peter Smart, &c. Half morocco, 4to. 16*s.*

This work was put forth without any other title than that which is here given. It is a sort of heading on the first page. The book is perfect. It is not mentioned by Mr. Brooke in his List of Smart's Works in his Lives of the Puritans. It is of great rarity.

626. Watson (William) A True Relation of Faction begun at Wisbech, by Fa. Edmunds, *alias* Weston, a Jesuite, 1595; and continued since by Fa. Walley, *alias* Garnet, the Provincial of the Jesuits in England, and by Fa. Parsons in Rome, with their adherents; against us the Secular Priests their Brethren and Fellow Prisoners, that Disliked of Noveltie, and thought it dishonourable to the ancient Ecclesiasticall Discipline of the Catholike Church, that Secular Priests should be governed by Jesuits. Half morocco, 4to. Newly imprinted. 1601. 10*s.*

This is a most important volume, as giving an account, by an actor therein, of the disputes among the Priests in the time of Elizabeth. Dod evidently had not seen this volume. It was unknown to Watt and Lowndes. As it is not mentioned by Dod, it must be very rare.

643. Wilson (Lea) Bibles, Testaments, Psalms, and other Books of the Holy Scriptures in English, in the Collection of Lea Wilson, Esq. 1845. 5*l.* 17*s.* 6*d.*

This copy was presented by Mr. Wilson to the Parker Society. The circumstance is mentioned on fly-leaf. It is bound in cloth. Very few copies were printed.

Works by the Nonjurors, at the same Sale.

68. Brett (Thomas) A Collection of the Principal Liturgies used by the Christian Church in the celebration of the Holy Eucharist, &c. Calf, 8vo. 1720. 15*s.*

John Wesley's copy, with his autograph, and a page and half of notes in his hand. One is very remarkable. Alluding to a passage in Brett relative to two apparently contrary rules in one point, the Rubric and the Homily, he says, "As if any particular sentence of the Homily were equally a rule with the Common Prayer. Yet I own I regard the Homilies, more than any Father whatever uninspired in matter of doctrine, and more than all the Fathers put together in matters of practice. — *J. Wesley.*" Wesley has other notes equally curious.

118. Campbell (Archibald, a Nonjuring Bishop) The Doctrine of a Middle State between Death and the Resurrection, &c. Uncut, folio. 1721. 10*s.*

One leaf is wanting in the middle, but the volume is very important. This was the second edition, and a third was contemplated by the author, who had prepared corrections for the work. The present copy

was the property of Cartwright, one of the last of the Nonjuring Bishops, and Campbell's corrections are inserted by him in the margins. All particulars are given on a fly-leaf by Cartwright, and there are some notes by Cartwright himself. They are written in red ink. Cartwright's name occurs on the fly-leaf.

201. Deacon, the Nonjuror. A compleat Collection of Devotions, both Public and Private, in Two Parts. 1734. 2*l.* 7*s.*

This is the general title; and each part has a separate title, and also the Appendix, making four titles. This is the case of ordinary copies.

The present copy is different and probably unique. It has the usual titles; but it has also a fifth title of a very remarkable character, viz. "The Order of the Divine Offices of the Orthodox British Church, containing the Holy Liturgy, &c. &c., as authorised by the Bps. of the said Church." This title could not have been circulated, for it would have raised a storm against the party, since it brands, by implication, the Church of England as unorthodox. It is remarkable, too, that the consent of the other Bishops is mentioned. This copy also has a leaf of Proper Psalms, printed on one side only, which does not occur in ordinary copies.

The volume was presented by Cartwright, the last Nonjuring Bishop, to Mr. Prythereck. In Cartwright's hand is the following memorandum:

"To his worthy and much esteemed Friend, the Rev. Mr. Prythereck.

"From Wm. Cartwright, E. O. B. P.

"After Mr. Prythereck's death, this book was given back to me at my request. W. C."

Cartwright died in 1799, and on his dying bed was reconciled to the Church of England, receiving the communion from Mr. Rowland. It is evident that the volume was presented to Rowland by Cartwright, for on the page opposite to the above memorandum is the following: "W. G. Rowland, 1800."

The book is uncut and in boards. A small hole is burnt in one leaf, as if from a candle by reading in bed. It is a volume of great interest, since it is evident that the particular title was not intended for circulation. It must have been greatly valued by Cartwright, or he would not have requested it after the death of his friend. No similar copy can be traced, and the present is probably unique with respect to the title. It is also of extreme interest as the book of the last Nonjuring Bishop.

[For some notices of Dr. Thomas Deacon and William Cartwright, Nonjuring bishops, see "N. & Q.," 1st S. xii. 85.; 2nd S. i. 175. 339.]

279. Hickesii (Guil.) Institutiones Grammaticæ Anglo-Saxonicæ, &c. Vellum, 4to. 1689. 5*s.*

This copy was presented to a Mr. Leers, whose name is written by Hickes. In the margins, also, are various MS. corrections and additions in the handwriting of Hickes. It would seem that they were intended for a new edition.

280. Hickesii (G.) Linguarum Vett. Septentrionalium Thesaurus, &c. 3 vols., portrait, numerous plates, large paper, a very fine copy, russia by Kalthœber. Oxon., 1705. 3*l.* 19*s.*

281. Hickes (G.) Devotions in the Antient Way of Offices, with Psalms and Hymns. The third edition, fine copy, red morocco, with frontispiece and the tunes which are often wanting, 12mo. 1706. 4*s.*

282. Hickes (G.) Sermons. 2 vols., calf, 8vo. 1713. 1*l.*

Several of the Sermons had been published by the author himself. The republication was edited by Spinkes, who merely reprinted the Sermons without any allusion to a change of views in the author. The present copy was once in the possession of Archibald Campbell, the Nonjuring Bishop, who has written various notes in the margin. He condemns Spinkes for the republication, stating that he was aware of the change in some of Hickes's opinions. Each note is formally signed by Campbell: "Ita testor Archib. Campbell." They detail conversations with Hickes on the changes which his opinions had undergone. These volumes, therefore, are of the utmost importance in forming an estimate of Hickes's views and characters.

357. Leslie (Charles) an Answer to a Book intituled the State of the Protestants in Ireland, under the late King James' government, in which their carriage towards him is justified, and the absolute necessity of their endeavouring to be freed from his government, and of submitting to their present Majesties is demonstrated. Frontispiece, large copy, margins uncut, 4to. 1692.

This work is very rare. It is anonymous, but its author was Leslie, the Nonjuror. On the title is written a sentence from Juvenal, which appears to be in the hand of the author. The corrections also at pp. 15. 51. 91. 151. 160. and 188., are in his hand. A name has been torn from the bottom of the title, which was probably Leslie's, or that of the person to whom the book was presented.

358. Leslie (C.) a Sermon preached at Chester against marriages in different Communions, by Charles Leslie, and the same subject further prosecuted by Henry Dodwell, M.A. Calf, 8vo. 1702.

"The discourse against marriages in different communions is known to me, I ought to say, only from Brokesby's copious abstract. That discourse is very rare." — Macaulay's *History*, vol. iii. p. 462.

[See "N. & Q." 2nd S. i. 49.]

359. Leslie (C.) Theological Works. 2 vols., very fine copy with stamped sides, calf, fol. 1721.

394. Office (An) for Penitents, or a Form of Prayer fit to be used in Sinful and Distracted Times. Very rare, calf, 12mo., printed in the year 1691. 12*s.*

This work was privately printed. It is not mentioned by Watt or Lowndes. The title is within a black border, and there is a portrait of John Ashton who was executed for treason. There is a prayer for the King, *i. e.* James II., though his name is not mentioned.

473. Parker (Samuel) Bibliotheca Biblica, being a Commentary on all the Books of the Old and New Testament. 5 vols., very scarce, 4to. Oxford, 1720-1735. 2*l.* 8*s.*

The work extends no further than the end of Deuteronomy, as the learned author was removed by death at the age of fifty. He was the son of the Bishop of Oxford, and lived and died a Nonjuror in Oxford. The present copy is large and fine, and bound in some of the Oxford Sheet Almanacks.

But the present volumes are important and interesting, as containing various MS. notes. One gentleman has written an account of Parker's death on a fly-leaf; and it gives particulars which are not found in the printed account. He says, "I had the honour and happiness to be intimately acquainted with him. Hen. Fisher." The other notes are by another hand, but very curious. In one, the writer says that John Wesley had said, alluding to the number of Nonjurors, "that Oxford was paved with the sculls of Jacobites." The notes appear to have been written by Nonjurors.

## NOTES ON BOOKS, ETC.

As the question, "Who wrote the Waverley Novels?" which has recently been discussed, was originally promulgated in "N. & Q.," we feel bound to insert the following letter which appeared in *The Times* of Friday, June 5th: —

"Sir, — As the daughters of the late Mr. and Mrs. Thomas Scott, we desire to offer to the public, through your journal, our full and entire contradiction of a report which has been circulated, and which claims for our parents some participation, less or more, in the authorship of the 'Waverley Novels.' We shall be greatly obliged by your giving publicity to our declaration that these surmises are entirely false. — We have the honour to be, Sir, your obedient servants, Jessie Huxley, Anne Rutherford Scott, Eliza C. Peat. June 3."

It need scarcely be added by us, that this Letter confirms in every respect the opinion which we gave upon the subject; and which induced us to bring to a close the discussion of this question in our columns.

We need scarcely remind such of the readers of "N. & Q." as "have music in their souls," that the Grand Festival at the Crystal Palace, when, to use the words of an enthusiastic writer on the subject, "Handel in His Giant Majesty will have a worthy offering paid to his genius," will be celebrated by the performance on Monday next of *The Messiah*, on Wednesday of *Judas Maccabeus*, and on Friday of *Israel in Egypt*. What effects may be looked for — from an orchestra consisting of 2000 chorus singers, being 500 to each of the four vocal parts— with a band comprising 400 performers, viz. 150 violins, 50 each of violas, violoncellos, and double basses, and quadruple wind-instruments, thus forming with principal singers an entire orchestra of nearly 2500 performers, with an organ of extraordinary power — when such choruses as "Worthy is the Lamb" and "Hallelujah," or "He trusted in God," of *The Messiah* — the "Hailstone," the "Horse and his Rider," or the "Thick Darkness," choruses of *Israel in Egypt* — the "Fallen is the Foe," "Hear us, O God," "O Father," or "We worship God," with the Hallelujah of *Judas Maccabeus*—are given forth in that enormous fabric on this stupendous and unprecedented scale. Such volumes of sweet sound may well, as Milton says —

"Dissolve one into ecstacies,
And bring all heaven before our eyes."

This mention of the Handel Festival reminds us of a little volume which may on this occasion be most appropriately brought under the notice of our readers. It is entitled *Music, the Voice of Harmony in Creation; selected and arranged by* Mary Jane Estcourt. It is a selection of passages from our best writers in prose and verse, undertaken for the purpose of showing "how wonderful and incomprehensible music is; and yet that the nearer it is traced to its sources, the better it will be understood and the more it will be appreciated, as a link connecting this earth and heaven." Taken simply as a selection of beautiful passages, to show how music and sweet poetry agree, it is a delightful little book for a drawing-room table; but to the drawing-room of a lover of music, it will be a very treasure.

Those who have taken an interest in the literary history of that popular story-book, *Reynard the Fox*, a book which in its day had probably as many readers as *Pilgrim's Progress* or *Robinson Crusoe*, will be aware that one of the most rare of the many rare editions of it has been Soltau's English metrical version. It is a literary curiosity, being a translation into English doggrel by a German; but, from some reason or other, was apparently withdrawn from circulation soon after its first publication. The lovers of Reynardine story have, however, to thank Messrs. Williams & Norgate for unearthing this old Fox; and we would recommend those who are collectors of Reynards, as we believe only a few copies have been discovered, to lose no time in securing *Reynard the Fox — a burlesque Poem of the Fifteenth Century, translated from the Low-German Original*, by D. W. Soltau.

Books Received. — *The Metaphysicians, being a Memoir of Franz Carvel, Brushmaker, written by himself: and of Harold Fremdling, Esquire, written and now republished by Francis Drake, Esq., with Discussions and Revelations relating to Speculative Philosophy, Morals, and Social Progress.* These two stories, albeit they are metaphysical stories, well deserve perusal. Much wit, much wisdom, and much right feeling and sound morality, will be found embodied in two narratives which are certainly of a very original character.

*The Barefooted Maiden. A Tale*, by Berthold Auerbach, illustrated by Edward H. Wehnert. Beautifully got up; this little tale, which is very characteristic of Auerbach, is well calculated to increase the reputation of its amiable author.

*Xenophon's Minor Works, comprising the Agesilaus, Hiero, Œconomicus, Banquet, Apology of Socrates, The Treatises on the Lacedæmonian and Athenian Governments, on Revenues of Athens, on Horsemanship, on the Duties of a Cavalry Officer, and on Hunting. Literally translated from the Greek, with Notes and Illustrations*, by the Rev. J. S. Watson, M.A., M.R.S.L., forms this month's issue of Bohn's *Classical Library*, and completes the translation of Xenophon's works in that most useful series.

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## BOOKS AND ODD VOLUMES

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The Examination Papers of the Society of Arts for 1856.

Wanted by *E. Greenwood*, 1. Cornwall Terrace, Stratford, Essex.

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Tales by a Barrister. Second Edition. Vol. I. C. Edmands, 154. Strand.

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---

Zeilleri Topographiæ Galliæ. 4 Vols. Folio. Vellum. Frankfort, 1655, &c. Containing Parts 2, 3, & 4. Vol. II.

Wanted by *John Wilson*, Berwick.

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## Notices to Correspondents.

*The length of our* Notes on Recent Book Sales *must be our apology for the shortness of the* Notes on Books *in our present No. We are glad to find that our intention to notify the sale of rare volumes is so universally approved.*

W. T. *The lines quoted by Sir James Graham* —

"Men's evil manners live in brass; their virtues
Are writ in water," —

*are from Shakspeare's* Henry VIII., Act iv. Sc. 2.

A. Ker. *Any second-hand bookseller would supply a copy of* The Whole Duty of Man. *Respecting its authorship, see the General Index to* 1st S. *of* "N. & Q.," p. 7., *art. Anonymous Works.*

A. B. *For the etymology of* Handicap, *see our* 1st S. xi. 431. 491.

Errata. — 2nd S. iii. 437. col. 2. l. 3. from bottom, *for* "Tarsanāh" *read* "Tarsānah;" p. 438. col. 1. l. 2., *for* "makānal" *read* "makānat."

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## Notes.

### "THE BENEFIT OF CHRIST'S DEATH."

A copy of a previously unknown edition of this excessively rare book was lately discovered in the library of the University of Cambridge by the Rev. Harvey Goodwin, who politely made me acquainted with the fact. It had previously been in Bp. Moore's library, which King George I. gave to the University. The title-page bears a picture of the Crucifixion, and the title runs thus: *Trattato utilissimo del Beneficio di Giesu Christo Crocifisso, uerso i Christiani, in Venetia.* At the bottom of it is written, *Laura Waldima*, some previous possessor. The table of contents at the end is considerably different from that of the Venetian edition of 1543 lately reprinted by me; but otherwise there seems to be no difference, except in the orthography and contractions. The work consists of eighty leaves printed in Italics, the marginal notes being in Roman character. The ornamented letters at the head of each chapter are identical with those employed in a work printed at Venice in 1548 by Pauolo Gherardo, entitled *Delle Lettere amorose di M. G. Parabosco*, of which there is a copy in the British Museum. Mr. Winter Jones, who kindly made out the above interesting fact, suggested to me that the *Trattato* was probably printed a little before 1548, as the *same* cracks and mutilations that occur in the initial letters of that work occur also, but with *additional* injuries (arising from use in the printing press) in the *Lettere Amorose*. In this opinion I entirely concur. At the same time, the absence of date and printer's name makes it probable that the work was already proscribed; and consequently it may be somewhat posterior to 1542, in which year I conceive the first edition to have appeared; and in which indeed it *must* have appeared, if Paleario be the author of it. (See my Introduction, p. xxxviii.) This leads me to notice briefly an objection to that hypothesis made by Mr. Gibbings, in his very useful and learned work entitled *Report of the Trial and Martyrdom of Pietro Carnesecchi* (Dublin, 1856). The Italian *Report*, written at the close of 1567, affirms that Carnesecchi had, in 1540, read *Il libro del beneficio di Christo*, and the writings of Valdes (p. 6.). From this passage Mr. Gibbings infers, that the book was in print in 1540, and that Naples was its birth-place; from which it would of course follow, that Paleario did not write it. As to the place at which it was first printed, the English translator is express for Venice; this agrees with a MS. note in the Laibach copy of the original. (See the Introduction to my edition, p. lxxii.) With regard to the date, it is possible enough that the inquisitors, writing twenty-seven years afterwards, may have made a mistake of a year and a few months as to the time when Carnesecchi read this particular book; if so, no more need be said about their testimony. But, although this seems to me to be the most probable account of the matter, it is not even absolutely necessary to make such a supposition. The evidence of Vergerio indicates that more than one hand was concerned in the authorship of the *Trattato*. (See my Introduction, p. xliii.) It, doubtless, proceeded from the society in which Pole moved. Such a book, then, was likely to have been in MS., and even in some degree of private circulation, some little time before it was in print: and it is possible that, after the book had been printed and become notorious, the inquisitors may have discovered that Carnesecchi had read it while yet only in MS., during the time that it was confidentially placed in his hands.

CHURCHILL BABINGTON.

St. John's Coll., Cambridge.

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### THE WAVERLEY NOVELS.

After my communication on the subject of the authorship of the Waverley Novels, which you printed in your Number of the 13th Dec. 1856, and after the explicit contradiction from far higher authority—the three daughters of Mr. Thomas Scott—given in your Number of last week, perhaps you will be surprised to see "more last words" on this threadbare topic. But I received some months ago a letter which gives so interesting an account of the composition of the Waverley Series, amply confirming my statement of the assistance given to Sir Walter by Mr. Train, that I hope you will deem it worthy of preservation in the pages of your learned and lively miscellany, coming as it does from my amiable friend Mr Skene of Rubislaw*, the bosom friend of Sir Walter, from 1796 to the day of his death.† Mr. Skene, I rejoice to say, is still flourishing, in a "green old age," amid the classic shades of Oxford, which he graces by his antiquarian lore, his taste and skill as a draughtsman, and the amenity of his disposition and manners. It was from his portfolio of sketches and MS. notes, that Scott derived many materials for *Quentin Durward;* and as this is mentioned by Mr. Lockhart, I wonder that the author of *Who Wrote the Waverley Novels?* did not ascribe the paternity of this romance to Mr. S.! But in case you should cry "*hold!—enough!*" I shall conclude by expressing the hope that we have now "seen the last" of the absurd controversy created by the perverse ingenuity of MR. FITZPATRICK; and that even *he* will yield to the distinct denial of the three fair ladies, and the positive contradiction of Mr. S., to whom Sir Walter confided his famous secret *before* it was imparted to any other person.

GEO. HUNTLY GORDON.

"Oxford, 31st Dec., 1856.

"My dear Sir,

"I have never seen the Pamphlet you allude to, questioning the authenticity of Sir Walter Scott's authorship of the *Waverley Novels*, although I had noticed the mention of some such production; which, however ingenious in argument, could not in point of fact be other than utterly groundless and futile, and consequently not worth perusal

* The glen of Rubislaw, near Aberdeen, is partly the scene of Beattie's Minstrel.

† See Lockhart's *Life of Scott*, chaps. 8. 14. 58. 66, 67. &c.

by me at least, possessed, as I happen to be, of proofs personal as well as documentary, arising from my long, familiar, and confidential intercourse with Sir Walter, during the whole period of his literary life. He kindly presented me with copies of all his works, poetical as well as prose, as they issued from the press; and I may add, that during their composition I often sat beside him while he wrote, and chiefly during the production of the *Waverley Novels*, which succeeded each other with a rapidity surprising even to me, who so often witnessed the unremitting industry and apparent facility with which the work progressed.

"That his brother, Mr. Thos. Scott, or his Lady, with both of whom I was very well acquainted, had any share in these compositions, I have sufficient grounds to consider altogether absurd. The pursuits of the two brothers were totally of a different cast, as well as the society they frequented, though they were on habits of perfectly sincere and brotherly attachment; yet, residing at a distance from each other, they seldom met; and much as I was with Sir Walter during a forty years' intimacy, I do not recollect ever to have met Mr. Thos. Scott at his brother's house. His daughter, however, Miss Anne Scott, was nearly a permanent inmate there—a great and deserved favourite with her uncle.

"Family anecdotes of early days, as well as local histories and transactions, Sir Walter was ever eager to gather from any available source, which in his Tales he knew well how to turn to account; and it is not at all improbable that Mrs. Thos. Scott, whose family was of the county of Galloway, may have narrated to Sir Walter incidents of that remote region of Scotland. But I had it from Sir Walter himself, that his acquaintance with the local anecdotes of the south-western districts was derived from his antiquarian friend Mr. Joseph Train; whom I also knew, and learnt from Mr. Train himself, that he had done so,—an aid, if so it deserves to be considered, which many of Sir Walter's friends, knowing his relish for such information, were ever anxious to afford; but beyond that, I have reason to be morally certain, that no one had any hand whatever in Sir Walter's compositions. A fact, in truth, which at the close of the *Waverley* Series, Sir Walter himself took the opportunity, at a large meeting of the principal inhabitants of Edinburgh, to silence (it might have been expected for ever) any uncertainty as to the authorship of the *Waverley Novels*. His words were these, and I think my memory is correct:—'*Permit me, gentlemen, to take this opportunity to declare that every word of the Waverley Novels was written by myself, without the assistance of any one whatever.*' And that declaration remains on record in most of the principal newspapers of the day, chiefly of course in those of Edinburgh, whose reporters were present. The most correct of these reports is still in my possession, bound up in a volume of Sir Walter's correspondence with myself; unluckily not at hand, being in Scotland. As to Mr. Thos. Scott, I may add, that he and his family went to Canada, if I am not mistaken, before the publication of the first five of the *Waverley* Series, to which you mention that the 2nd Edit. of the pamphlet now confines the charge as to authorship; but the brothers had at that time little, if any, intercourse, circumstanced as they respectively were: and from Canada, Mr. T. Scott never returned. And if it is now only of the first five of the Series that the authorship is questioned, the charge becomes equally superfluous; in support of which there is much I have it in my power to add, but I think I have said enough for your purpose, and remain, My dear Sir, very truly yours,

"James Skene.*

"G. H. Gordon, Esq."

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### THE ACCIDENTAL ORIGIN OF CELEBRATED PICTURES.

All authentic accounts relative to the production of famous pictures cannot fail to interest. T. S.'s interesting note on Wilkie's "Rent Day" (2nd S. iii. 423.), suggests my making a Note concerning another famous picture, Sir E. Landseer's "Laying down the Law." When Mr. Thomas Landseer's large mezzotint engraving from this picture was first issued, its publisher (M'Lean) distributed the usual circulars for subscribers, appended to which was the following little history:—

"It may be interesting to those Philosophers who like to trace effects to their causes, to know the origin of this composition. A French poodle, the property of Count D'Orsay, was resting on a table in the attitude represented by the Artist, when it was remarked by a certain noble and learned Lord who was present, and who, from having held the Seals, was certainly a competent Judge, that 'the animal would make a capital Lord Chancellor.' On this hint, which seemed palatable to the artist, he set to work; and the result was the celebrated Picture, now in the collection of the Duke of Devonshire. The portrait of one of his Grace's canine favourites has been added to the original group, and appears in the Print,—the little Spaniel immediately over the highbred greyhound, who looks askance, with such a significant expression, at his plebeian neighbour, the Bulldog."

Then follow some capital verses, "suggested by this picture," from the pen of Thomas Hood.

The same painter's picture of "A Distinguished Member of the Humane Society"—so popular

[* The long friendship which existed between Mr. Skene and Sir Walter Scott gives a value and interest to this Letter which may well justify us in breaking our resolve not to open the columns of "N. & Q." to any farther discussion upon the subject to which it relates—a question which we feel to be completely settled.—Ed. "N. & Q."]

from the large and small engravings of it — is an instance of the power possessed by Sir E. Landseer to invest his canine portraits with poetical accessories. The artist was struck with this magnificent specimen of the Newfoundland dog, when dining with its owner, Mr. Newman Smith, and said that he should like to paint its likeness. The dog was therefore sent up to London; and, lying upon a table in Landseer's studio, patiently gave the requisite number of "sittings." The accessories — the stone coping of the pier edge, the iron link for boat-moorings, the surge and flap of the water beneath, the faithful dog's look of intelligence as though ready to spring into that water to save life, the gathering storm in the sky, and the sea-gulls flecking the dark clouds — these add that charm to the picture which appeals at once to the feelings as well as to the eye. None but an artist of the highest powers of imagination could have conceived such accessories, and none could more truthfully have depicted them. The name, too ("A Distinguished Member of the Humane Society"), carries out these accessories and the full feeling of the picture; although, I believe, it was not based upon facts. But it is in the sentiment that his pictures convey that Sir E. Landseer rises so far above other animal painters. Other artists would have been content to paint the portrait of the dog, and have called it "A Favourite Dog, the property of So-and-so, Esq." It was only a Landseer who could thus convert it into "A Distinguished Member of the Humane Society." The price given for this glorious picture (which is life size) was 80*l.* If it was disposed of at the present day, Mr. Christie would probably knock it down for (at least) another cipher added to that 80; but its possessor values it too much to part with it, nor will it leave him until his death, when (I trust I am not betraying confidence in saying so) it will be bequeathed to the National Gallery, and will certainly be one of the finest specimens of our "Raffaelle des chiens."

Sir E. Landseer's picture of "The Naughty Boy," in the Sheepshanks' Collection, originated in the following circumstance, as mentioned in the *Art Union* for 1847 (p. 88.), where is an engraving from the picture by W. Finden: —

"This picture was the issue of an accident. A lady having brought her son to sit to Mr. Landseer, the boy became unruly, sulked, and refused to remain in the position in which he had been placed. His mother, having vainly exerted her authority, and finding him still obstinate, forced him into 'the corner' as a punishment. Here, his resolute air and sturdy attitude, struck the artist, who quietly pictured his expression."

The origin of Uwins' picture of the "Chapeau de Brigand," in the Vernon Gallery, is thus told in *The Art Journal* for 1849 (p. 97.), where there is a fine engraving of the picture, by Lumb Stocks: —

"The history of the picture is briefly this. The artist was suddenly called away from a little girl who was sitting for her portrait; being detained for a considerable time, the child, at a loss for amusement, dressed herself in all the varieties of costume lying about the studio. On the return of Mr. Uwins, he found her surveying herself in a large glass, which exhibited her from head to foot. The hat, wherein she had stuck some peacock's feathers, is the common peasant's hat of Italy; and the ornament twisted round it implies that the wearer has made a pilgrimage to Loretto. The ruff of the age of Rubens, the duck-tailed old woman's jacket of sixty years since, the Italian peasant's petticoat, and the corona of beads, with the appended crucifix, made altogether a whimsical assemblage, irresistible to the artist, who could not avoid the temptation of sketching the droll yet picturesque object before him."

The idea of this picture, — or, at any rate the name, — reminds one of Rubens's "Chapeau de Paille" (bought by the late Sir Robert Peel for 3500 guineas), which is said to be a portrait of the painter's mistress, who, in a sportive moment, had placed his hat upon her own head. (*Query*, As the hat is a *black* hat, is "Chapeau de Paille" a corruption of *chapeau de poil*, nap or beaver?)

The accidental origin of famous pictures appears to me to be a subject of sufficient interest to be followed out in the pages of "N. & Q." As for example:—Raphael's "Madonna della Sedia," for which the original sketch is said to have been drawn in chalk on the circular end of a wine-cask, the painter being struck with the appearance and attitude of a mother and her two children. (There is a modern French engraving of this; one version of the story appears in *The Penny Post* for this last May.) Then there is Sir Joshua Reynolds's portrait of a little child, metamorphosed into "Puck" by a hint from Alderman Boydell; and Haydon's "Mock Election;" and Harlow's "Trial of Queen Katherine," which originated in a character portrait of Mrs. Siddons; and others, doubtless, whose name may be Legion, but whose histories will be none the less interesting on that account.

Cuthbert Bede, M.A.

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### UNPUBLISHED LETTER OF DAVID HUME

Perceiving that your readers are partial to the relics of eminent literary men, I send you the copy of a letter from David Hume, addressed, as that which I lately contributed from Edward Gibbon, to his bookseller, Mr. Becket, of the Strand.

"Sir,

"I have no Objection to your joining M. de Voltaire's letters to mine. You have certainly a Right to dispose of them as you think proper.

"I cannot imagine that a Piece wrote on so silly a Subject as mine will ever come to a second Edition; but if it should, please order the following Corrections to be made:

"Page viii. of the Advertisement, in the Note say The original Letters of M. Rousseau will be lodged, &c.

"Page 4. Read *Hic domus, hæc patria est.*

"Page 6. The Passage of the Note which names Mde de Verdelin must be suppress'd.

"Page 18. Read *on condition only that the Affair should remain a kind of secret.*

"Page 21. Instead of *out of regard to me*, read *agreeably to the usual Politeness and Humanity of his Character.*

"Page 34. There is a Note omitted here, which should be restor'd from the French Edition.

"Page 38. In the Note, instead of *is equally contemptible*, read *is equally mistaken.*

"Page 70. Add to my Note these Words: *Since the publication of the first Edition, I receiv'd a Letter from a Foreigner, residing in London, who expresses his extreme Surprize at Mr. Rousseau's ascribing the Piece to me, together with that mentioned in page* 65. *For this Gentleman, whom I never saw, confesses that he wrote both for his Amusement: He then conceal'd his Name, because he did not care to appear as the Author of such trifles: But he very genteely offers to allow me to publish his Letter, if I think it necessary for the Vindication of my Character: But really I do not think it necessary, and I do not judge it proper to take the Gentleman from his Retreat by giving his Name to the Public. Nothing but new defiances on the part of M. Rousseau shall oblige me to make use of the Freedom, which the Gentleman allows me.*

"Page 71. Omitt the Translator's Note.

"Page 79. Add to my Note these Words: *If M. Rousseau consult his Plutarch, he will find, that when Themistocles fled into Persia, Xerxes was so pleas'd with this Event, that he was heard to exclaim several times in his sleep*, I have Themistocles, I have Themistocles. *Why will not M. Rousseau understand my Exclamation in the same Sense?*

"Page 86. Omitt Mde de Bouffler's Name.

"Page 99. Read *on whom the public Suspicions have never fallen.*

"I am, Sir, your most humble Servant,
"David Hume."

It is undated, but seems to have been written in 1767 or 1768. Edward Foss.

## Minor Notes.

*The Burning of Tiberius.*—Sir Thomas Browne, in his brief, but complete and splendid piece,—"The Hydriotaphia," alludes to the funeral of Tiberius. He says that —

"Abject corpses" (were) "huddled forth and carelessly burnt without the Esquiline Port at Rome, which was an affront continued upon Tiberius, while they but half-burnt his body, and in the amphitheatre, according to the custom in notable malefactors," &c.

There is a note referring to Suetonius. Now the words of the latter are —

"Corpus ut moveri a Miseno cœpit, conclamantibus plerisque, Atellam potius deferendum, et in Amphitheatro semiustulandum; Romam per milites deportatum est, crematumque publico funere."

Atella was in Campania, and was famous for its amphitheatre. The translation of the above passage is, I think, correctly rendered in the edition of Suetonius, in English, published in 1692, "for Samuel Briscoe, over against Will's Coffee House, in Russel Street, Covent Garden," and which is to this effect:

"When the body was to be removed from Misenum, they cried out all together, 'that Atella was the properest place to have him to, to be half-burnt there in the theatre,' yet the soldiers brought him to Rome, where he was burnt with the usual solemnities."

Thus, he was *not* half burnt, in the amphitheatre, as Browne seems to assert. J. Doran.

*Large Oaks.*—I enclose a cutting from a local newspaper, the *Macclesfield Courier*, which I think is well worth preservation in the interesting pages of "N. & Q.":—

"The ancient oak now standing in the little village of Marton, near Congleton, is described as being finer than the Cowthorpe Oak, of which the present dimensions are said to be: circumference at the ground 50 feet; at a yard from the ground, 45 feet; girth of the largest limb, 10 feet. The Marton Oak is described as having a circumference at the root of 58 feet; at a yard from the ground of 47 feet; and at 5 feet from ditto of 42 feet; the girth of the largest limb was stated to be 11 feet 6 inches; and the diameter of the hollow inside, 5 feet. Why this tree is not generally known is a marvel. Perhaps because no one expects to find great trees in Cheshire; at any rate a traveller through the county would see none. There should be accurate measurements and photographs taken of the largest oaks in England. How many are now standing of 40 feet girth at a man's height from the ground? How long *will* they stand? 'Mr. Blackshaw, of the Big Oak,' as he is called in the neighbourhood, said that pieces had often fallen out of the tree within a few years as large as a man could carry. This oak, most probably the largest in England, is within an easy walk of Congleton, on the North Staffordshire Railway. The suggestion that photographers should at once lend the assistance of their marvellous art to the preservation of a faithful record of such noble ruins as still remain in Great Britain is one that will, we trust, be powerfully seconded. To nothing could photography be better applied, for it alone is capable of representing with unerring accuracy the features of those mighty relics of former ages which are now rapidly passing into annihilation. An oak was felled at Morley, in Cheshire, which produced upwards of 1,000 feet of measureable timber. It girthed 45 feet. Its existence could be traced back for 800 years, and it was supposed to be one of the largest trees in England. The hollow trunk had, for some years before it was cut down, been used for housing cattle."

When I visited the Marton Oak, some years ago, it was fast hastening to decay, and had been converted to the useful purpose of a pig-sty. Perhaps some correspondents may be induced to communicate particulars of dimensions of other large trees to "N. & Q." The "brave old oak" at Marton is situated in quite an out-of-the-way place, at no great distance from the antique little church, which is built of timber and plaster, and one of the few ecclesiastical structures of that description remaining in England. Oxoniensis.

P.S. Where is Cowthorpe?

[Cowthorpe is in the Upper Claro wapentake, West Riding of Yorkshire, three miles north east of Wetherby, on the river Nidd. Some interesting articles on celebrated oaks appeared in our First Series. See the General Index, art. Oaks.]

*Plato and Oxford.*—Professor Blackie seems to construct his views of Oxonion Platonism on somewhat *à priori* principles. Not only is Mr.

Jowett an Oxford man, as your correspondent F. S. has shown; but on referring to the *Calendar* I find the Rev. F. D. Maurice took his degree at Oxford in 1831, being a member of Exeter College; yet Professor Blackie imputes his Platonism to Cambridge. Oxoniensis.

*Old English Words and Phrases.* — I do not know whether the *Vulgaria Stambrigi*, published by Wynkyn de Worde and Peter Treveris early in the sixteenth century, has ever been examined for the purpose of illustrating the English language. I subjoin a few phrases and proverbs which, in a recent perusal, struck me as curious and noteworthy:

1. "Laye thy shotte. Pone simbolum."
2. "Scolers must lyve hardly at Oxenforde."
3. "Leue thy jettynge. Desiste a tuis superbis gressibus."
4. "It seemeth a scoler to were a syde gowne (Lat. toga *longa*)."
5. "Profred seruyce stynketh."
6. "Thou hyttest the nayle on the heed."
7. "Be ye dayes neuer so longe at ye last cometh euē-songe."
8. "He is euyll acolde that gothe naked in ye frost."
9. "It is shrewed to jape with naked swerdes. Dubium est joca strictis gladiis exercere."
10. "Say de profundis. Dicantur preces pro defunctis."
11. "He hath ordeyned a staffe for his owne heed."
12. "It is ye gretest madness of ye worlde to loue and be not loued agayn."
13. "Ryght on the nose. Recta via incede."
14. "Beware in welthe or thou be woo."
15. "A gyuen hors may not be loked in the tethe."
16. "He is an euyll coke yt can not lycke his owne lyppes."
17. "Malaparte. Elegans (fastidious?), curiosus."
18. "He speketh for the nones. Loquitur ex industriâ."
19. "Thou hast slept ynoughe yf ye deuyll be not in the."
20. "Wysshers and wolders ben small housholders."

In the above several words seem to be used in senses now obsolete, *e. g.* shrewed=hazardous, malaparte, &c. The term "shotte" also, as equivalent to "ticket," is remarkable, as this sense is lost in our phrase "to pay one's shotte."

Dunelmensis.

*Non-appearance of the Comet.* — The following is from *Lloyd's Weekly Newspaper*: —

"The 13th of June has passed quietly away — that is to say, as quietly as a private rehearsal of the Handel Festival with 2,500 musicians would allow — and there has been no comet! Was it modesty on its part? or hoarseness, as with musicians? or was it, like certain literary men, when they are publishing a monthly serial, all behind-hand with its tail? Whatever may have been the reason that prevented the comet being punctual to its appointed time, we think that the large share of fatality, which has hitherto been unduly apportioned to the number 13, must be considerably diminished. Henceforth, 13 should be as free from superstition as any of its neighbouring numerals; and if there is one superstition the less in the world, it is clear that the *late* comet, instead of doing us any harm, has done us an infinity of good. However, we fancy we can account for the postponement of the comet. It is very evident that there is nothing important to be brought forward this session. Every measure that is likely to produce a shock or a collision, is put off till next year. It is thus with Reform, with the Property Qualification bill, with everything. Therefore the comet has been deferred till 1858, as it was considered far too late to be brought forward this year. The consequence would have been a quantity of heat, but no argument. But when Reform appears in the political horizon, then you may look out for the comet. The world is perfectly safe!"

Cut from the paper and sent to the post before 9 A.M., Saturday, June 13. The postmark evidence that the 13th of June had not passed.

H. B. C.

*Jogsi.* — It is a custom in Berwickshire among women-workers in the field, when their backs become much tired by bowing low down while singling turnips with short shanked hoes, to lie down upon their faces to the ground, allowing others to step across the lower part of their backs, on the lumbar region, with one foot, several times, until the pain of fatigue is removed. Burton, in his *First Footsteps in East Africa*, narrates a very similar custom in females who lead the camels, on feeling fatigued, and who "lie at full length, prone, stand upon each other's backs, trampling and kneading with their toes, and rise like giants refreshed." This custom is called "jogsi" in Africa; in our country it is "straighting the back." Henry Stephens.

## Minor Queries.

*Portrait of Sir Joseph Banks.* — Can any of the readers of "N. & Q." throw light on the history of a portrait, supposed to be that of Sir Joseph Banks, and moreover from the hand of Gainsborough? The painting is now in the possession of Mr. William Yetts, of Great Yarmouth, who purchased it, as I am informed, about ten years ago, of Mr. Muskett of Intwood Hall, in the neighbourhood of Norwich. Mr. Yetts thus describes the picture:

"It is of Kit-cat size. The subject is in a sitting, side position; the left hand (which is most beautifully painted) is pendent. His coat is of a buff colour, with a blue collar edged with gold, and there are lace ruffles. In the background appears the trunk of a tree and foliage."

Mention is made of a portrait of Sir Joseph in the recently published memoir of Gainsborough. This, however, could have been only a sketch, as I find that it was sold by Mr. Christie for two guineas, in February, 1852. E. S. Fulcher.

Sudbury.

*Walton's "Lives."* — I have before me the first *collected* edition, containing the Lives of Donne, Wotton, Hooker, and Herbert, 8vo., 1670, also the fourth edition, 8vo., 1675, both published by Richard Marriott before the death of Walton.

Can any one give the dates of the second and third editions, or any information respecting them? J. Yeowell.

Myddelton Place.

*Fitz Lewis, Countess Rivers.* — Mary, daughter of Sir Henry Fitz Lewis, and widow of Anthony Widville, Earl Rivers, beheaded in 1483, married Sir George Neville, base son of an Earl of Westmoreland. Can any of your genealogical correspondents supply a reference to a pedigree of Fitz Lewis, that will furnish any date of the time of *death* of Sir Henry Fitz Lewis, or of his daughter the Countess Rivers, or of Sir George Neville her second husband? Of which Earl of Westmoreland was he *son*, and where was his residence or lands? C. E. L.

*William Cecil — Cardinal Campeggio.* — In looking through the *Trevelyan Papers*, recently published by the Camden Society, I have met with two or three points which seem to me to require clearing up: —

1. In the extracts from the household book of Hen. VIII., we have twice, "to William Cecell of the robes." The editor supposes that for *William* we should, in both these places, read "Richard;" and having, at p. 146., printed the name "William," says, at p. 161., "It seems the first mention of William." Was there a William Cecil in the service of Hen. VIII. at this time?

2. Amongst the extracts from the same book occurs the following: "Item to Maister Randulphe, the Cardignall Campegius' sonne," &c. To which the editor appends this note: "Ought we not to read *servant* for 'sonne?'" To which I should answer, that if the MS. gives "sonne," it would be difficult to make the monosyllable into a dissyllable of a totally different meaning. Besides, it is well known that Cardinal Campeggio had a son. To this note let me add a Query: What is known with certainty of the early life of this Cardinal? and does Lingard, from conjecture and a sense of propriety only, suppose him to have been a widower before he was ordained?

Wm. Denton.

*Chaise Marine.* — A modern act of parliament for maintaining a turnpike road has been sent to me. Amongst other tolls directed to be levied is toll for a "chaise marine." Can you, or any of your subscribers, inform me what kind of conveyance a "chaise marine" may be? Spring.

*Derivation of "Tory."* — Some time since I saw the term "Whig" derived from the initial letters of the sentence, —

"We hope in God."

Of course this ingenious derivation cannot be sustained after the etymology given in 1st S. iv. 164. 281. 492.; vi. 520.; x. 482.; xi. 36.; but I should like to know the corresponding sentence, now utterly out of my memory, of which the initial letters made up the term "Tory."

Alexander.

*"Valentine's Day."* — Who is the author of *Valentine's Day; or the Amorous Knight and the Belle Widow*, a comedy, in three acts, 1809? There is a poetical appeal to the critics prefixed.

X.

*Ranelagh Tickets.* — Mr. Faulkner, in his account of Ranelagh (see *Hist. of Chelsea*, 2nd edit. vol. ii. p. 305.), mentions that the tickets of admission on June 23, 1775 (the celebrated regatta entertainment), were engraved by Bartolozzi. I wish to have a description of them, if any correspondent can give such; and also to know if they are rare or valuable; of more than one design; or issued for more than this one occasion. Information on these points would greatly oblige

H. G. D.

*Things strangled and Blood.* — In the Acts of the Apostles (xv. 29.) Christians are ordered to abstain from the above as articles of food. Accordingly such abstinence was practised during the first three centuries at least. We may gather as much from Minucius Felix (*Octavius*, ch. 30.). Yet at the time of the Reformation the precept had come to be so entirely disregarded, that the *Augsburgh Confession* (Append. 7.) considers it to be obsolete. Can any correspondent of "N. & Q." inform me during what century, between Min. Felix and the Reformation, this departure from primitive precept and practice began? M. A.

Lincolnshire (East).

*"Oh! the flowery month of June," &c.* — Who is the author of a poem commencing —

"Oh! the flowery month of June! again
I hail as Summer's queen.
The hills and valleys sing in joy,
And all the woods are green."?

Anon.

*Durst.* — What part of what verb is this word? *The Times* the other day had the phrase, "*He durst not*" do something, meaning, "He did not dare," using *durst* as the third person singular of the perfect. The Lowland Scotch constantly say, "*I durst n't*," meaning, "I have been forbidden, and so do not dare." Here it is the *first* person singular of the present (?). It does not seem to be used affirmatively, but the phrase "*How durst you?*" is common in Scotland. Here it is apparently the same as "How darest thou?"

1st Query. Is *durst* a (classical) English word at all?

2nd Query. Is *durst* properly the same as *darest?* or is it related to *dare* in the same way as *must* seems to be to *may?* In support of this last hypothesis take the sentences I, Thou, He, may

not; I, Thou, He, dare not; I, Thou, He, must not; I, Thou, He, durst not. Anon.

*Hugh of Lincoln.*—The date of the tragedy of which this boy was the hero, is given by Matthew Paris as 1255, "about the time of the festival of the Apostles Peter and Paul" (translated by Dr. Giles in Bohn's *Antiq. Lib.*, iii. p. 138.). In the following extract from the Hundred Rolls, the date of the occurrence is thrown back one year at least:—

"Com' Linc'.

"Villata Lincolnie de Minorib; hominib; anno Dni' E. Reg' tercio. ———.

"It' dūt q'd q'dā tera q' fuit Walt'i de Killi'gholme Militis in Brancegate ē escaet' R' p morte Vives le Gros de Norwyco q'am Abrahā de Lond' tenet *a* tr'p Hugon' prdi crucifixi ab anno r' R. H. xxx° viij° et valet xx sol' p ann'."—*Rot. Hund.*, vol. i. p. 322.

Possibly, however, the *a* which I have Italicised is redundant, and then the passage may read: "which Abraham of London (during the time when the boy Hugh was crucified) held since the 38th year of the reign of King Henry," &c. [1253–4]. But this rendering seems inconsistent with the specific mention of Hugh's murder, which can hardly have been deemed worth notice in this connexion otherwise than as an epoch in local chronology. As such the Lincoln jurors would surely be more exact in preserving the precise date than Matthew Paris; to whose authority, therefore, theirs must be preferred. H. G. H.

Gray's Inn.

"*Cock my fud.*"—What is the true meaning of the phrases "Cock my fud" and "A gone Corby?" Stufhuhn.

*Beckford: Letters from Spain.*—Mr. Beckford, in the advertisements to his *Letters from Spain and Portugal*, states that several eminent writers having condescended to glean a few stray thoughts from these letters, he has at length been induced to lay them before the public. Will any of your readers kindly specify a few of the "stray thoughts," with the names of the writers who have appropriated them? C. S.

*Old Painting.*—I shall feel obliged by any explanation of the subject of an ancient painting, apparently by a Spanish master, which I have recently become possessed of. At the top the Blessed Virgin is represented seated on a cloud, with the child Jesus standing before her, his arms extended almost at right angles, whilst from each hand he drops a rosary of gold beads, the crosses depending from which are reverentially received by two kneeling figures; one on the right, in a monastic habit, kissing the cross, and the other on the left, a female figure in the habit of a lady abbess, regarding it with admiration. Cherubims are represented round the head of the Virgin, and a few lilies are thrown in on the foreground. Any account of the legend thus depicted would oblige Y. B. N. J.

*Passage in Hegel.*—I have heard that Dr. Whewell's celebrated conjecture that the other planets and the stars might be "sparks struck off from the great anvils of the creation," is borrowed from Hegel. Can any of your correspondents refer me to the passages? J.

"*Christian Magazine.*"—Can any correspondent point out the author of a small 12mo. volume of Divine Poems, the title as following: "*The Christian Magazine*, being a Collection of Divine Poems. Partly done from Original Manuscripts?" pp. 292., London, printed by T. Dormer, 1739. The preface is signed "J. A." D. S.

*Killingworth and Chamberlayne Families.*—In A.D. 1635 the Rev. John Killingworth and Mary his wife, daughter of William Newton, Esq., of Lindfield, co. Sussex, sold the manor and estate of Gravetye, in the neighbouring parish of West Hothlye, to Henry Faulconer, Esq., in whose family that property till very recently remained. In 1665 the Rev. John and Mary Killingworth, with William Killingworth (probably their son) and Elizabeth his wife, and their cousins Thomas Newton, Esq., and Elizabeth his wife, and Thomas Chamberlayne, Esq., and Mary his wife, were parties to a fine passed on a portion of the lay rectory of Lindfield. Any further information concerning the pedigree and descendants of these Killingworths will be very acceptable; as would also any such information with reference to the above-named Thomas Chamberlayne. Memor.

*Temple Family.*—Wanted, any information respecting an old and respectable family of the name of Temple, located for several generations at Haukeswell and Barden, near Richmond, Yorkshire? A. S. S.

*Canne's Bible.*—I have seen it stated, that in one of Canne's editions of the Bible, the word *not* is omitted in the following verse:—

"At that day ye shall ask in my name, and I say [*not*] unto you," &c.—John xvi. 26.

Will any of your correspondents say in which edition this omission is to be found?

I take this opportunity of saying, I am greatly obliged by the kind reply (in the number for April 18) of your able correspondent Mr. George Offor to my Query respecting my copy of *Tyndale's New Testament.* My reason for thinking it Joye's edition, is, it corresponds with the collation of Lowndes, *i.e.* Mark begins on G iiii. (not G iv.); Romans on C iiii. A full page contains 35 lines, &c. I regret to see, from Mr. Offor's Note, we are not to have a work he contemplated

on these "rare books," everything from his pen on the subject being valuable. From observations I have seen on the works of both Anderson and Wilson, and from what is stated in "N. & Q." 1st S. v. 154., let us hope he may be induced to change his mind. J. Gibson.

Maidstone.

*Reference wanted.* — Can any of your readers oblige me by telling me where in Livy I shall find the following: "Barbaris ex fortuna pendet fides"? D. F.

## Minor Queries with Answers.

*S. Ellyw, or Eluu.*—What is known of S. Eluu? The church of Llanelly, Carmarthenshire, is dedicated to her; likewise does the town take its name from the saint. *Llan* meaning town, and *Eluu.* Notsa.

[According to Jones's *Breconshire* this saint, whose name is not mentioned in any of the lists, was a granddaughter of Brychan. With her may have originated the establishment of Llanelly, Caermarthenshire. The church of Llanelieu, Breconshire, is called after her; and she is also the patron of Llanelly, subject to Llangattock Crickhowel in the same county, where her wake is held on the Sunday next before the 1st of August (O. S.), and renders it probable that her name is only an abbreviation of Elined. If so, she would be the Almedha of Giraldus Cambrensis. The church historian, Cressy, says of her:—"This devout Virgin, rejecting the proposals of an earthly prince, who sought her in marriage, and espousing herself to the Eternal King, consummated her life by a triumphant martyrdom. The day of her solemnity is celebrated every year on the 1st day of August." She suffered on a hill called Penginger, near Brecon, in the fifth century. See Rees's *Welsh Saints*, pp. 149. 156.]

*Antigropelos.* — What is the derivation of this classical-looking appellation? A. A. D.

[The following conjectural derivation has been suggested for this apparently coined word: ἀντί, *contra*; γράω, *comedo*; πηλὸς, *limus*; i. e. mud-counteractors.]

*Dr. Rundle, Bishop of Derry.* — In Johnson's *Life of Thomson* it is mentioned, that the publication of his *Winter*, obtained for the poet the favour of Dr. Rundle, "a man afterwards *unfortunately famous*." Are you able to state in what respect the divine referred to acquired an "*unfortunate*" eminence of repute? He is celebrated by Pope as a bishop who "had a heart;" and it may be added, that such of his letters as are included in the "elegant" and once popular compilation of Dr. Vicesimus Knox, are by no means unworthy of the place assigned to them, being characterised by no ordinary gracefulness of style, and, saving perhaps a few levities not altogether *clerical*, by good sense and elevated feeling. It seems strange that more labour of explanatory annotation should be bestowed on the superficial "correspondence" of forgotten politicians, than on the sterling works of the great masters of our literature. The recent edition of the *Lives of the Poets* very inadequately supplies the deficiency. A. L.

[On the death of Dr. Sydall, bishop of Gloucester, in 1733, the Lord Chancellor Talbot, the friend and patron of Dr. Rundle, solicited the vacant see for the latter. In filling up vacancies in the English episcopate at that time, Bishop Gibson's influence was most powerful; and he refused to sanction the appointment of Dr. Rundle, founded on his former connection with Whiston, notorious for his heterodox opinions. Consequently Dr. Benson was appointed to the see of Gloucester; but shortly afterwards (Feb. 1734-5) Rundle was promoted to the more lucrative bishopric of Derry. It is not, therefore, a cause of wonder that the appointment became "unfortunately famous." "What do you say," demands Mr. Pulteney of Dean Swift, in a letter of March 11, 1735, "to the bustle made here to prevent the man from being an English bishop, and afterwards allowing him to be good Christian enough for an Irish one? Surely the opposition, or the acquiescence, must have been abominably scandalous." In Ireland, the appointment was naturally regarded with disfavour. Dean Swift, however, satirised the bishops with severity, as if dissatisfaction was occasioned solely by the superior qualities of their new brother: —

"Rundle a bishop! Well he may—
He's still a Christian more than they!
I know the subject of their quarrels —
The man has learning, sense, and morals."

On personal acquaintance, Dr. Rundle acquired, by his amiable manners, the goodwill of his brethren; and in the language of Swift, was generally "esteemed as a person of learning, and conversation. and humanity, and beloved by all people." The bishop died in Dublin, April 14, 1743, in his sixtieth year.]

"*Rerum Anglicarum*," *&c.*—What is the date of the earliest printed edition of *Rerum Anglicarvm libri quinque*, auctore Gvlielmo Nevbrigensi? I have before me the 12mo. edition printed at Antwerp, 1567. Is it at all scarce? What is the general opinion of the author as an historian? J. N.

[This is the first edition of William of Newbury's Chronicle, and no doubt is very rare. Bishop Nicolson, Hearne, and Dr. Henry, commend the style and matter of this historian; and the Benedictine editors of the celebrated *Recueil des Historiens des Gaules et de la France*, vol. xiii. pref. p. xiii., call him "a judicious writer, more attentive to relate the principal events than minute details. His impartiality in the matter of Becket and Henry II., when everybody took part with the former, and abused the latter, is worthy of notice and commendation." Fuller (*Worthies*, iii. 424., edit. 1840) states, that his severe castigation of the legends of Geoffrey of Monmouth was owing to "David Prince of Wales having denied him to succeed Geffrey in the see of St. Asaph, and therefore fell he so foul on the whole Welsh nation."]

*Peacocks destructive to Adders.* — I have been assured that large flocks of peacocks are kept in Westmoreland for the purpose of destroying adders, which are numerous there. My informant, I am quite sure, believed what he stated to be the truth; but I have some doubts on the subject.

Can any of your correspondents give further information on the subject? HENRY T. RILEY.

[The peafowl is the natural enemy not only of the adder, but of every kind of snake found in our island. A friend assures us, that some years ago he witnessed the following curious scene in Gloucestershire. His attention was attracted one morning by the loud call of a peacock, which was followed by the immediate flight of its congeners to the spot whence it proceeded. Upon arriving there himself, the birds were encircling an adder, and each striking it on the head in turns. The reptile was coiled up, and apparently had just died. The blows had all been given close to the little orifice in the neck (the ear? *), which was very much lacerated.]

## Replies.

### JAMES HOWELL.

(2nd S. iii. 167. 212. 315. 410.)

Your correspondent DR. RIMBAULT, although more correct than his predecessors, has, by confining his researches to Wood instead of turning to the *Epistolæ Ho-Elianæ*, received very imperfect impressions as to the incidents in Howell's life referred to.

As to the statement that Howell was employed at the Court of Madrid by James I., in vol. i. sec. 3., Letter VI., Howell, to his father, says: —

"I was at a dead stand in the cours of my Fortunes, when it pleas'd God to provide me lately an employment to Spain, whence I hope there may arise both repute and profit. Som of the Cape Merchants of the Turky Company, amongst whom, the chiefest were Sir Robert Napper and Captain Leat, propos'd unto me, that they had a great business in the Court of Spain in agitation many years; nor was it now *their* business but the *king's*, in whose name it is followed."

This appears to prove that Howell was *really* the agent of the merchants, and that his character of the king's servant was assumed to gain additional credit and security. The conclusion of the letter confirms this view; and in subsequent letters to Captain Nich. Leat and others, he details the progress of his commission, ending, after the marriage between the Prince and the Infanta was broken off, with a letter dated London, Dec. 10, 1624, to his father; announcing his arrival there, the failure in his Spanish employment, and his own pecuniary disappointment. Reference to the same transaction is made in later letters.

Soon after his appointment as secretary to Lord Scrope, he was elected to the new parliament for Richmond, and his letters are in a short time dated from London; between which city and York his time was divided, in both places evidently entirely as a retainer of Scrope, his appointment remaining with the Lord President's resignation in June, 1629. He went to Denmark with the Earl of Leicester in 1632; and, among other interesting passages, the following, with a striking parallel from Worsaae's *Danes and Norwegians in England* (p. 79.), is highly so: —

HOWELL, vol. i. sec. 5. Let. II.

"The King was in an advantagious position to give audience, for there was a *Parlement* then at *Rheinsburg*, wher all the *Younkers* met. Amongst other things I put my self to mark the carriage of the Holstein Gentlemen, as they were going in and out at the *Parlement House*; and observing well their Physiognomies, their Complexions, and Gate, I thought verily I was in *England*; for they resemble the *English* more than either *Welsh* or *Scot* (though cohabiting upon the same Island), or any other people, that ever I saw yet, which makes me verily believe that the *English* nation came first from this lower circuit of *Saxony*; and ther is one thing that strengthneth me in this belief, that there is an ancient Toun hard by call'd *Lunden*, and an Island call'd *Angles*; whence it may well be that our Countrey came from Britannia to Anglia."

WORSAAE.

"In the midland, and especially in the northern part of England, I saw every moment, and particularly in the rural districts, faces exactly resembling those at home. Had I met the same persons in Denmark or Norway, it would never have entered my mind that they were foreigners. Now and then I also met with some whose taller growth and sharper features reminded me of the inhabitants of South Jutland or Sleswick, and particularly of Angeln; districts of Denmark which first sent colonists to England. It is not easy to describe peculiarities which can be appreciated in all their details only by the eye; nor dare I implicitly conclude that in the above-named cases I have really met with persons descended in a direct line from the old Northmen. I adduce it only as a striking fact, which will not escape the attention of at least any observant Scandinavian traveller, that the inhabitants of the north of England bear, on the whole, more than those of any other part of that country, an unmistakeable personal resemblance to the Danes and Norwegians."

Returning from Denmark, he was occasionally employed in public matters; and his commitment to the Fleet, so far from being any result of debt, as Wood insinuates, arose wholly from political causes: for in his eagerness to procure wealth and distinction, no little intrigue was resorted to, and his gossiping freedom of speech was sure to offend. Vol. i. sec. 6. Letter XVII. relates his arrest; and in many other letters dated from the Fleet, especially Letter LIII., the preface to vol. ii., and Letters LXII., LXIII., and LXX., his complaints, while quite consistent with imprisonment as a political offender, bear no trace whatever of such feelings as would actuate a spendthrift debtor.

DR. RIMBAULT's information as to the date of the various editions is far from complete. The first edition, printed in 1645, was only the present first volume; the second volume was printed in 1647, the third volume in 1650, and the fourth volume in 1655; successive editions of the earlier volumes appearing also.

I can endorse the remarks of DR. RIMBAULT as to the value of these letters: much information is to be found in them not otherwise accessible; the anecdotes are amusing and descriptions racy, but

* "Deaf as an adder!"

they must undergo considerable pruning, if a large circulation was desired for a reprint; as unfortunately, words long since dead to ears polite, and anecdotes decidedly too free, are plentifully scattered. MONKCHESTER.

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TEMPLAR LANDS.

(2nd S. iii. 427.)

As a general rule, monastic lands, discharged from tithes as such, lose their privilege when leased to a tenant. The exemption holds good only while the owner himself occupies and uses them. This is decidedly the case with regard to Templars' lands.

All lands formerly belonging to Cistercians, the Templars, and the Hospitallers, are similarly circumstanced. So also are lands that belonged to other orders, if in their possession previous to the limitation of exemption to these three by Pope Adrian. Others, too, were *specially* exempted. The pages of "N. & Q." are too limited to allow of a minute detail of these cases, with all their varying circumstances. The above will be a sufficient reply to the question raised by S. J. W. For further elucidation I subjoin an extract from Godolphin's *Repertorium Canonicum*, p. 402.:

"The order of the Præmonstracenses were discharged of all tithes of their land, the which '*manibus aut sumptibus excolebant propriis.*' All the chief monks paid tithe as well as other men, till Pope Paschal, at the Council of Mentz, ordained that they should not pay tithes '*de laboribus suis;*' and that continued as a general discharge till the time of Henry II., when Pope Adrian restrained it to three orders, viz., the *Cistertians*, the *Templars*, and the *Hospitallers;* and the discharge which the order of the *Præmonstracenses* had was made by Pope Innocent the Third, by his bull. And after, in the Council of Lateran, 'ne Ecclesia nimium gravaretur,' it was provided, that the privilege of the *Templars* should not extend to their farmers."

And now let me insert a Query arising out of the above statement.

By the statute of 31 Henry VIII. the monastic possessions which came to the King by surrender were to remain exempt from tithes, the same as when held by the monasteries. It so happened that the lands of the Hospitallers came to the King by a special act of 32 Henry VIII., and were not included in the above exemptions; and the following case is cited by Godolphin (p. 400.):

"The Templars were dissolved, and their possessions and privileges, by Act of Parliament 17 Edward II., transferred to St. Johns of Jerusalem; and their possessions, by Act of Parliament 32 Henry VIII. cap. 24., given to the King. It was resolved, — That the King and his Patentees should pay Tithes of those lands, although the lands 'propriis sumptibus excolantur,' because the priviledges to be discharged of Tithes were proper to Spiritual persons, and ceased when the person Spiritual was removed; and the Statute of 31 Henry VIII. of dissolutions did not extend to such lands as came to the King by Special Act of Parliament, as those lands of St. Johns of Jerusalem did." — See Quarles and Sparting's *Cas., More's Rep.*

And again (p. 404.):

"In an action of debt upon the Statute 2 Edward VI., for not setting forth of Tithes, the Case was, the Lands were a parcel of the possessions of the Templars, whose lands were annexed to the Priory of St. Johns. The Templars had a special privilege to be discharged of Tithes of those Lands which 'propriis manibus excolunt.' By a special act of 32 Henry VIII., the possessions of the Priory of St. Johns were given to the King by general words of all lands 'in tam amplis modo,' &c. as the Abbots held them. Resolved,—That the Defendant should not be discharged, nor have the privilege — for, by the Common Law, a Lay person was not capable of such a privilege, and the King should not have the benefit of the privilege until the Statute of 31 Henry VIII. But the Statute extends only to such possessions as came to the King by Surrender, and should be vested in him by that Act, and doth not extend to possessions which are vested in him by another Act, and these lands were given to the King by a special Act of Parliament, and therefore not discharged of Tithes?"— Cornwallis and Sparling's *Cas., Cro.*, par. 2.

Is this the acknowledged law, that the Hospitallers' lands, whether in the occupier's own hands or let to others, are not discharged of tithes?

L. B. L.

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FIRST ACTOR OF HAMLET.

(2nd S. iii. 408.)

Richard Burbadge was undoubtedly the first actor of Hamlet, and his performance of this character is thus alluded to in the curious *Funeral Elegy on the Death of the famous Actor, Richard Burbadge, who died on Saturday in Lent, the 13th of March*, 1618:

"No more young Hamlet, though but scant of breath,
Shall cry 'Revenge!' for his dear father's death."

"In all probability (says Mr. Collier) the tragedy of *Hamlet* was first performed in the winter of 1601, and by this date Burbadge would seem to have become rather corpulent; Shakspeare, aware of this defect, as regards an ideal representative of the Danish Prince, makes the Queen allude to it in the fencing scene in the last act:

"'*King.* Our son shall win.
*Queen.* He's fat and scant of breath.
Here, Hamlet; take this napkin; rub thy brows.'"

*Memoirs of the Principal Actors in the Plays of Shakspeare*, 1846.

Joseph Taylor, on the authority of Wright's *Historia Histronica*, 1699, is sometimes stated to have been the original Hamlet; but Wright merely says that he performed the part "incomparably well." Taylor probably took the part upon the death of Burbadge.

Downes, in his *Roscius Anglicanus*, 1708, has a curious passage bearing upon this point:

"The Tragedy of *Hamlet*, Hamlet being performed by Mr. Betterton; Sir William (having seen Mr. Taylor, of the Black-Fryers Company, act it; who being instructed by the author, Mr. Shakespear) taught Mr. Betterton in

every particle of it, gain'd him esteem and reputation superlative to all other plays."

Downes was certainly not aware that Taylor had a predecessor in the part, a fact which is fully established by the passage in the elegy above quoted.

If John Lowin acted the part of Hamlet at all, which we can hardly doubt, it must have been after Taylor had resigned it. The statement in *The Rise and Progress of the English Theatre*, is derived from Roberts' *Answer to Pope*, 1729. But Roberts merely states that Lowin acted Hamlet, not that he was the *original* performer of the part.

Mr. Wylie may rest content that Mr. Payne Collier's statement in his *Notes and Emendations* is perfectly correct. Edward F. Rimbault.

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ACADEMICAL DEGREES AND HABITS.

(2nd S. iii. 451.)

Dr. Gauntlett has not read my "Notes & Queries" quite correctly. Though "it is of no consequence," as Mr. Toots says, still I wish to explain. If Dr. Gauntlett will look at my former Note, he will see that I did not affirm that the musical "*education*," but that the "*whole musical process*" (in order to the obtaining a degree) at Oxford had been hitherto very defective. However, it cannot be said that there was no *profession* of musical education there, though avowedly most insufficient. Some universities have professed to educate solely by means of prelections, and musical prelections, though few and far between, formed part of the letter of the Oxford system. But certainly Dr. Gauntlett might with justice reply, that candidates for musical degrees were not obliged to attend these; and consequently that no University education was required as a prerequisite. Still I maintain, *as an abstract principle*, (I was not speaking of expediency or propriety, or of the *positive* laws of any University) that Universities are not bound to afford education to candidates for *all* degrees. To Bachelors for most degrees education is afforded either by the laws or the practice of the place, but surely not to Candidate Doctors. A latitude with respect to degrees in some faculties has been exercised, I think, by all the ancient Universities. In some instances, these honours were conferred merely after the application of certain tests. How far the positive laws of Oxford may have interfered with this abstract liberty, in the case of musical degrees, I do not know. But Dr. Gauntlett will allow me to say, that I am not convinced, by any proof, of his maxim, that "the sphere of examination for degrees is *necessarily* correlative to the sphere of instruction." It is not so in many instances where a board, or an individual, has the right to examine or test candidates for certain privileges, without any obligation to give the education. The case of bishops examining candidates for Holy Orders is one in point. Now, as to Dr. Gauntlett's doubt, whether I considered the Oxford musical degree as honorary or not, surely my meaning is clear. I mentioned a *test*, which is inconsistent with the notion of a merely honorary distinction. I hope, however, Dr. Gauntlett will understand me as cordially rejoicing in the measures now taken at Oxford by the present excellent and accomplished professor, aided by the other efficient members of the Music School. I desire as much as Dr. Gauntlett does to see the education in this respect not only nominally professed, but actually carried out. As to examinations: — my *obiter* remarks as to the excess of examinations, had reference to the general spirit of the age, which seems in most places of education, and in our Universities, as far as the A.B. degree at least is concerned, to be pushing this method of test to a most vexatious extent. But I believe the *examination* in music now prescribed is thought by the best judges to be a matter of absolute expediency, and is no more than that the well-wishers of that noble science would all desire. What I demurred at was the modern tendency to consider *examinations* as an essential, if not the principal part of the test in all cases. I am antiquated enough in my ideas to deplore the abolition of most of the ancient *acts* at Oxford (towards the beginning of this century), and the retention of examinations only, instead of making effective those ancient and noble exercises which had been suffered to become mere matters of form.

As to degrees in grammar, my object was not to question Dr. Gauntlett's acquaintance with Fuller and Wood, but to seek from a well-read antiquary like himself some information not afforded by them. Now as to the *tailoring* Notes that succeeded. Dr. Gauntlett must understand that I supposed, as I think most people do, that what we call (perhaps improperly) the cassock, is essentially the same (though often varied abroad in colour and some details) with the sottana or soutane. Of course I meant the *long* cassock, worn with the gown, surplice, or robe; not the short one, worn only with the private dress. He will remember that I mentioned the soutane as being worn by ecclesiastical officers, whether *lay or clerical*, abroad, and, as I believed, by the members of some foreign Universities. When I said laymen had no right to it, I meant in our national Universities or churches; my observations were confined to England and Ireland. I thought Dr. Gauntlett contrasted the use of this dress by D.D. with its absence in the case of other Doctors, as represented by Ackerman. I observed, therefore, that our *clerical* Doctors wear it, or may wear it, with the robe, not as part of

the academical dress, but as an ecclesiastical distinction. The dress of the Christ's Hospital boys is merely the old tunic, the common garb of laymen, at least since the Saxon times, and modified in different ways at different periods. But I was quite ignorant of what Dr. Gauntlett states as to the scarlet and furred subtunic proper to LL.D.s and M.D.s. Will he do me the further favour of saying where this is prescribed, and at which of our national Universities (the question is not as to foreign customs) it was worn, or is still retained?

Another Query in connexion with my former Note. On reconsidering Wood and Fuller, I suspect that Doctor, Master, and Informator in Grammar are convertible terms. Is this so?

John Jebb.

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### CHATTERTON'S PORTRAIT.

(2nd S. iii. 53.)

J. M. G. thinks that "it is very unlikely that any portrait of Chatterton by Gainsborough ever was painted, as Mr. Fulcher mentions in his *Life of Gainsborough;* and that it was made during the intervals between 1768 and 1773, when he declined sending specimens to the Royal Academy, and that this portrait was a master-piece." The grounds alleged for this opinion are these: —

"Chatterton left Bristol for the metropolis at the end of April, 1770, and committed suicide there the latter end of August, in the same year. Now, unless it can be shown that Gainsborough painted his portrait in Bristol before April, 1770, it is highly improbable that during the few months that Chatterton resided in London he did so."

This statement may (unintentionally, I am sure, on the part of J. M. G.) mislead the readers of "N. & Q." It is not asserted in the *Life of Gainsborough* that he painted a portrait of Chatterton; nor is the period assigned by J. M. G. for the execution of such a work (between 1768 and 1773) mentioned in connexion with the young poet. Before, however, quoting what the volume says on the subject, I must briefly allude to the circumstances which led to any reference to a portrait of Chatterton by Gainsborough.

In answer to an advertisement which I inserted in *The Times*, requesting information on the subject of that painter and his works, I received, amongst others, a letter from a Mr. Naylor (whose address J. M. G. may learn from the Editor of "N. & Q."), informing me that he was the possessor of a fine portrait of Chatterton by Gainsborough. I immediately wrote to Mr. Naylor, desiring him to send me a full description of the picture; and, shortly after, I received the following communication: —

"The portrait is 22 in. by 18 in., and reaches down to the boy's waist. He is dressed in a green, apparently a charity, coat. The hair falls very much over the forehead, and reaches at the side to the shoulders. The face is looking sideways, and three parts of it can be seen. There has never been a doubt of its being a genuine Gainsborough: the beauty of the painting has been the praise of every artist who has seen it. Several persons from Bristol have seen it, and all declare it to be Chatterton. I had it 12 or 14 years back from a Bristol man, who is now dead. The painting is quite pure as it came from the easel. Chatterton appears to be about 16 or 17 years of age."

As I was unable personally to inspect this picture before the publication of the memoir, I merely alluded to it (when enumerating some of the "famous portraits of famous men executed by Gainsborough *during his residence in Bath*") in these qualified terms: —

"*It is said* that Chatterton also sat to Gainsborough, and that the portrait of the marvellous boy, with his long flowing hair and child-like face, is a master-piece." — P. 87.

There can be little doubt that if Chatterton ever sat to Gainsborough, he did so before leaving Bristol, *i. e.* before April, 1770. The fact of the subject of Mr. Naylor's portrait being dressed "apparently in a charity-coat," is noteworthy; for it is well known that Chatterton was placed at Colston's Charity School, and that he remained there till July 1, 1767, when he had not quite attained the age of fifteen. Mr. Naylor merely says that the youth represented is *about* sixteen or seventeen years old. At this period then, whilst he was still in the garb of a charity scholar, Chatterton *may* have sat to Gainsborough. He needed neither a fine coat, nor a full pocket, to recommend him to the generous, genius-loving painter. Nor, it may be added, would the lad who desired to possess a cup with "an angel on it with wings and a trumpet to trumpet his name over the world," be unambitious of the honour of having his portrait taken by such an artist; or he who offered "to furnish Mr. Walpole with anecdotes of painting" be wanting in shrewdness in making his application.

E. S. Fulcher.

Sudbury.

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### IRELAND'S TRAGEDY OF VORTIGERN.

(2nd S. iii. 442.)

I observe in the above Number of "N. & Q." an article written by a correspondent who was present at the representation of Ireland's tragedy, which took place on Saturday, April 2, 1796. Being one of those who were fortunate in gaining admittance and a seat on the second row in the pit, I am anxious, while my life is spared, to state what I saw and heard on this memorable occasion. I agree with your correspondent that the crowd and the rush for admittance were almost unprecedented. I do not think that twenty females were in the pit, such was the

eagerness of gentlemen to gain admittance. Mr. Ireland's father, I remember, sat in the front box on the lower tier, with some friends around him. His son was behind the scenes. But I think your correspondent is mistaken in ascribing the following passages to the scene before him. "'Then catch him by the throat,' and Mr. Kemble, grasping his own throat with ludicrous action, — that a slight laugh arose, — and he appeared to be struggling with convulsive laughter, and then burst a roar of genuine mirth from the pit, which was taken up by the whole house." Surely there is exaggeration here, as well as mistake. There was little or no disapprobation apparently shown by the audience until the commencement of the fifth act, when Mr. Kemble, it was probable, thought the deception had gone on long enough. Such, I think, was Ireland's own opinion; for in his *Confessions*, published in 1805, I find the following account of the disapproval of the audience given by himself. Your correspondent's extract I can find nowhere in the whole play. If anywhere, it must have occurred in Vortigern's soliloquy in the fifth act, where alone allusion is made to "the progress of death upon the human frame."

Ireland's account, which I transcribe, is long; but as it is a curiosity in dramatic occurrences, I think it is worth insertion in "N. & Q."

I may be allowed to add, that the prologue was written by Sir James Bland Burgess, and spoken by Mr. Whitfield, who took the character of Wortimerus in the play; the epilogue was written by Robert Merry, Esq., and spoken by Mrs. Jordan, who sustained the character of Flavia. Mr. Charles Kemble, then a young man, was also a performer, I think, in the character of Pascentius. William Henry Ireland's account of the condemnation of the play is as follows:

"*Mr. Kemble.*

"The conduct of this gentleman was too obvious to the whole audience to need much comment. I must, however, remark, that the particular line on which Mr. Kemble laid such a peculiar stress was, in my humble opinion, the *watchword* agreed upon by the Malone faction for the general howl. The speech alluded to ran as follows; the line in Italics being that so particularly noticed by Mr. Kemble:

"Time was, alas! I needed not this spur.
But here's a secret and a stinging thorn,
That wounds my troubled nerves. O Conscience! Conscience!
When thou didst cry, I strove to stop my mouth,
By boldly thrusting on thee dire Ambition:
Then did I think myself, indeed, a god!
But I was sore deceived; for as I pass'd,
And traversed in proud triumph the Basse-court,
There I saw death, clad in most hideous colours:
A sight it was, that did appal my soul;
Yea, curdled thick this mass of blood within me.
Full fifty breathless bodies struck my sight;
And some, with gaping mouths, did seem to mock me;
While others, smiling in cold death itself,
Scoffingly bade me look on that, which soon
Would wrench from off my brow this sacred crown,
And make me, too, a subject like themselves:
Subject! to whom? To thee, O Sovereign death!
Who hast for thy domain this world immense:
Churchyards and charnel-houses are thy haunts,
And hospitals thy sumptuous palaces;
And, when thou would'st be merry, thou dost choose
The gaudy chamber of a dying king.
O! then thou dost ope wide thy boney jaws,
And, with rude laughter and fantastic tricks,
Thou clapp'st thy rattling fingers to thy sides:
*And when this solemn mockery is o'er,*
With icy hand thou tak'st him by the feet,
And upward so; till thou dost reach the heart,
And wrap him in the cloak of 'lasting night."

Mr. Ireland then makes the following comments:

"No sooner was the above line uttered in the most sepulchral tone of voice possible, and accompanied with that peculiar emphasis which, on a subsequent occasion, so justly rendered Mr. Kemble the object of criticism (viz. on the first representation of Mr. Colman's *Iron Chest*), than the most discordant howl echoed from the pit that ever assailed the organs of hearing. After the lapse of ten minutes the clamour subsided, when Mr. Kemble, having again obtained a hearing, instead of proceeding with the speech at the ensuing line, very politely, and in order to amuse the audience still more, re-delivered the very line above quoted with even more solemn grimace than he had in the first instance displayed. This remark is not meant as invidious, foes as well as friends to the manuscripts allowed it; and according to the trite adage, 'What is by all allowed must be true.'"

J. M. G., an Octogenarian.

Worcester.

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PHOTOGRAPHIC CORRESPONDENCE.

*The Archer Testimonial.* — Mr. F. Scott Archer, to whom the photographic world is mainly indebted for the application of collodion to the photographic process, by which a complete revolution in the art was almost instantly effected, has died without realizing any substantial benefit from what has proved a source of delight to thousands of amateurs, and of profit to thousands of professional photographers. Under these circumstances, a committee has been formed for the purpose of receiving subscriptions for the benefit of his widow and family. The committee, at the head of which are the names of Earl Craven, and of that zealous patron of photography, the Lord Chief Baron, consists of some twenty of the most distinguished amateurs and professors of the art. Sir W. Newton and Mr. Fenton are the treasurers, and Professors Delamotte and Goodeve the secretaries; and if all who have directly or indirectly benefited by Mr. Scott Archer's application of collodion contribute to this testimonial, there can be no doubt that the benevolent intention of the committee will be fully realized.

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## Replies to Minor Queries.

*Swift and Stella* (2nd S. iii. 422.) — The supposed consanguinity between Swift and Stella was discussed in the Old Series. In iv. 160. I suggested that it existed between Swift and the *mother* of Stella. Will no one search the registry

of Richmond in Surrey for her baptism? The name of her mother would in all probability be found there. Her own baptismal name, Esther, is so uncommon that it ought to identify her. The entry would occur soon after the 13th March, 1681 (or 1682), when Swift says that she was born. It is uncertain whether the date he gives (1681) was old or new style. E. H. D. D.

*Passage in Malebranche* (2nd S. iii. 389.) — I do not know the passage for which H. S. inquires in Malebranche, but the "original" is —

"*Atheniensis.* Μεμνήμεθά γε μὴν ὁμολογήσαντες ἐν τοῖς ἔμπροσθεν, ὡς εἰ ἡ ψυχὴ φανείη πρεσβυτέρα σώματος οὖσα, καὶ τὰ ψυχῆς τῶν σώματος ἔσοιτο πρεσβύτερα.

*Clinias.* Πάνυ μὲν οὖν.

*Atheniensis.* Τρόποι δὲ καὶ ἤθη καὶ βουλήσεις καὶ λογισμοὶ καὶ δόξαι ἀληθεῖς, ἐπιμέλειαί τε καὶ μνῆμαι πρότερα μήκους σωμάτων καὶ πλάτους καὶ βάθους καὶ ῥώμης εἴη γεγόνοτα ἄν, εἴπερ καὶ ψυχὴ σώματος." — Plato, *De Legibus*, l. x. tom. ix. p. 90., ed. Bipont.

H. B. C.

U. U. Club.

*Longitude and Latitude* (2nd S. i. 134. 243.) — The ancient geographers, according to Ptolemy, believed that the earth was inhabited to the extent of 180° from east to west and about 80° from south to north; they had therefore (in his opinion) good reason to call the extent of it from east to west long., and from north to south lat.

John Husband.

*Cordon bleu* (2nd S. iii. 348. 437.) — C. has not correctly answered the Query of S. Ds. as to what constitutes amongst French cooks a *cordon bleu;* and whether it is applied to a male or female artist? In a French cuisine the female subordinates to the *chef* are classified; one professing to be an adept in soups and sauces, another in roasts and stews, a third in pastry, &c. But one female, who unites in her own person the accomplishments of all the others, is a *cordon bleu.*

J. E. T.

*Champagne, when first mentioned?* (2nd S. iii. 290.) — This sparkling beverage was certainly known in the days of Charles II. Thomas Shadwell, in his comedy of *The Virtuoso*, acted at the Duke's theatre in May, 1676, makes one of his characters say: —

"'Tis a wonder they do not come as the sparks do to a play-house too, full of *Champagn*, venting very much noise, and very little wit." — Act II. Sc. 1.

Edward F. Rimbault.

*Morgan O'Doherty* (2nd S. ii. 218.) — I can assure H. E. W. that it was by no chance guess of mine that I ascribed the origin of this character in *Maga* to the late Captain Hamilton. I was assured of the fact from an undoubted source, which I regret I have not the liberty to mention publicly, and I cannot now obtain the permission to do so. There can be no doubt of the fact. Maginn, without doubt, contributed largely, and so did Wilson and Lockhart, as well as your correspondent R. P. (1st S. x. 150.), and even the unsuspected Delta, as mentioned by Aird in Moir's *Memoir*, p. xxxiii. It is probable that the contributions of *Sir* Morgan O'Doherty were entirely Maginn's, which date from July, 1824, to the last mention of the name in April, 1825. Both Hamilton and Maginn lived long after this, until 1842. The first O'Doherty paper appeared in February, 1819. S.

*Gravestones and Church Repairs* (2nd S. iii. 366. 453.) — On this *grave* subject, G. C. R. has made out a very just *primâ facie* case of gravamina, though it is to be feared the time is past for any redress. However, as a reply to his *quasi* Query, I would refer him to Burn's *Ecclesiastical Law*, and to Prideaux's *Guide to Churchwardens*. From the former I copy the shortest paragraph which bears on the question; it is quoted from Coke:

"For Grave Stones, Winding Sheets, Coats of Arms, penons, or other ensigns of honor, hanged up, laid or placed in memory of the dead, the property remains in the executors — and they may have actions against such as break, deface, or carry them away, or an appeal on felony."

During a long residence in my last parish, I had occasion many times to remove damaged tombstones — but it was never done without first endeavouring to find the representatives of the family, and requesting them to repair, which was generally done — if not, the incumbrances were removed.

In this church, which has lately been restored (on the conservative principle), and the floor laid with tiles, all the memorials which were legible have been transferred to tiles (12 in. square), manufactured purposely by Messrs. Minton, and on these is indelibly recorded the name and date of the deceased. A series of these are arranged in patterns with other tiles, and produce a very beautiful and effective pavement; and it may be as yet an *unique* arrangement, for I believe it is the first thing of the kind which has been done.

The *destruction* of every memorial of the dead cannot be too severely reprobated; though there are proofs enough that the unfeeling practice originated centuries before the nineteenth.

H. T. Ellacombe.

Rectory, Clyst St. George.

*May's Epigrams* (2nd S. iii. 459.) — In your bibliographical memoranda of the sale at Messrs. Sotheby & Wilkinson, extracting, I presume, from the auctioneers' catalogue, you say that "the collection of epigrams and poems is not only unique but altogether unnoticed by bibliographers." Let me inform future writers on bibliography through your pages, that there is a copy of this work in the library of Sion College; so that the book sold at the sale, though "unnoticed," is at any rate not unique. W. Denton.

*St. Viar* (2nd S. iii. 447.) — Cantabrigiensis will find the following "Story of St. Viar" in D'Israeli's *Curiosities of Literature*, ii. 32.

"Mabillon has preserved a curious literary blunder of some pious Spaniards, who applied to the Pope for consecrating a day in honour of *Saint Viar*. His holiness, in the voluminous catalogue of his saints, was ignorant of this one. The only proof brought forward for his existence was this inscription:

S. VIAR.

An antiquary, however, hindered one more festival in the Catholic calendar, by convincing them that these letters were only the remains of an inscription erected for an ancient surveyor of the roads; and he read their saintship thus:

PRÆFECTUS VIARUM."

N. M. F.

Gonville and Caius Coll., Cambridge.

*Dyzemas Day* (2nd S. iii. 289.) —Dyzemas Day is tithe-day. In Portuguese, *dizimas*, *dizimos*, tenths, tithes; in Law Latin, *decimæ*, the same. Of course the farmers would consider Dyzemas Day an "ill-omened name." There was a form of writ "Decimis solvendis." Thomas Boys.

*Bleeding-Heart Yard* (2nd S. iii. 254. 317. 456.) — The transposition of Heart and Hart was never more ludicrously exemplified than by a sign-board at the little village of Ufton in Warwickshire, where there is a small inn halfway up the hill, near the church, called the White Hart, and denoted by the figure of a human heart, or rather an ace of hearts, painted in white, — at least it used to be so a few years ago; and it was to this little inn that the bodies of the Rev. W. Atterbury, and the coachman of the Sovereign London coach from Birmingham, were carried, after being killed on the spot by the overturn of the coach in the immediate neighbourhood. N. L. T.

Upon the site now occupied by Ely Place and its adjacent streets stood the splendid town mansion and gardens of the Bishop of Ely, which were contained within a walled enclosure of upwards of twenty acres. (Tallis's *Illustrated London.*) This residence the bishop was compelled by Queen Elizabeth to resign to her favourite chancellor, Sir Christopher Hatton. It was subsequently called after his name, and at Hatton House he died in 1591. Sir Christopher was succeeded by his nephew Newport, who took the name of Hatton, and whose widow subsequently married Sir Edward Coke. The Lady Hatton was a woman of imperious and violent temper, and was said to have entered into a compact with the evil one, which compact expired on the night of a grand festival, at which his Satanic Majesty made his appearance in the guise of a cavalier of the period; and after treading a measure with the Lady Hatton, he lured her into the gardens, where he tore her in pieces. On the spot where her *bleeding heart* was found, still palpitating with the last throes of life, now stands "Bleeding Heart Yard." This legend may serve to explain to Mr. Challsteth the spelling of the word.

John Pavin Phillips.

Haverfordwest.

*Slavery in England* (2nd S. ii. 187. 256.) — In *The Tatler*, No. 245. for Nov. 2, 1710, Steele refers to the collars then worn by negro slaves. In a letter from "Pompey," who styles himself "a blackamoor boy," and complains of the indifference with which he is treated by his mistress, he says,—

"The parrot, who came over with me from our country, is as much esteemed by her as I am. Besides this, *the shock-dog has a collar that cost almost as much as mine.*"

Vox.

*Charles II.'s Knights and Baronets* (2nd S. iii. 427.) — A list of baronets created during this reign may be found in Collins's *Baronetage*, ed. Wootton, 1741, or Courthope's *Extinct Baronets*, 8vo. 1835.

They will also be found enrolled on the Patent Rolls of the respective years, now in the General Record Office — *Rolls Department.*

The knights may be found in Philpot's List of Knights. See Moule's *Bibl. Heraldica.*

A register of knighthoods is also preserved in the College of Arms. S. E. G.

*Sir Thomas More's House at Chelsea* (2nd S. ii. 324.) — The paper on this subject was most probably a draft of that by Dr. King, intended by him for Hearne, and printed *at length* in Faulkner's *Chelsea* (2nd ed. vol. i. p. 118.). It affords conclusive evidence that the house afterwards called Beaufort House was the home of Sir T. More.

Hitherto there had been a slight doubt, because Aubrey states that Sir John Danvers personally informed him, *his house — Danvers House* — was the great Chancellor's residence. Hearne, apparently on Aubrey's authority (as appears by King's letter), states the same. It is now, however, certain Aubrey was in error. Mr. Jones has proved (2nd S. iii. 317.) that Danvers was at one time resident in *Beaufort House.* Hence the error. Faulkner makes no mention thereof. But how the articles Sir John showed the antiquary should have come to Danvers House is another point; perhaps the knight was jesting with his visitor; I hope it was so.

There could have been no reasonable doubt as to the accuracy of Dr. King's remarks; if any remained, Mr. Jones has dispelled them. A unanimous local tradition, and discoveries even now occasionally made, support Dr. King's statement that Beaufort House was the "poor house" of Sir Thomas More.

The name of Danvers is still to be found in Chelsea. H. G. D.

Knightsbridge.

*John Sobieski and Charles Edward Stuart* (2nd S. iii. 449.) — The history I have heard of these two brothers, is, that Prince Charles Edward Stuart had a son by his wife Princess Louisa of Stolberg. She was, as every one knows, an unprincipled woman, and she entered into a mercenary agreement with the Hanoverian government in England, that for a certain annuity to be paid to her, she would, without her husband's consent, give up her child into the hands of any person they should appoint to receive him, to be brought up as a private gentleman. A Captain Hay was sent to take possession of the little prince. He brought him to England, and treated him as his own son. He afterwards lived with him, partly in England and partly in Italy; and when he grew up, married his daughter. They had one son, who married a Miss Allan, and took her name, as she had a considerable fortune. The secret of his birth was disclosed to the prince by his foster father, Captain Hay; and by the prince to his son, Hay-Allan, who became the father of two sons: John Sobieski and Charles Edward, the subjects of Rhos Gwyn's Query. Their father and grandfather both had an annual income from the English government, on condition that they were silent as to the secret of their parentage. The two brothers, now living, are not bound by any promise of secrecy, and never accepted money from the Hanoverian family. I have heard that Lord Lovat has examined their papers, and is convinced of the truth of their story. It is certain that they possess relics and documents which can only be accounted for by supposing them really to be members of the royal family of Stuart. Prince Charles married a relation of Lord Waterford's, and has several children. The extraordinary likeness of Prince John to the pictures of Charles I., cannot fail to strike every one who sees him. This is, at least, a singular circumstance. L. M. M. R.

*Inscriptions in Books* (2nd S. iii. 425.) — In answer to J. G. N.'s suggestion, I send the following Note, written in the fly-leaf of an edition of the *Epistolæ Obscurorum Virorum*, printed in 1710, "impensis Hen. Clements, ad insigne Lunæ falcatæ in cæmeterio ædis Divi Pauli."

"Ortuinus Gratius, who had been taught by Hegius, the schoolmaster of Erasmus, at Daventer, published a Fasciculus in which were collected some *Epistolæ Clarorum Virorum*. He also wrote against Reuchlin, for which he is lashed in the *Epistolæ Obscurorum Virorum*. He replied in a book called Lamentationes Obscurorum Virorum, but it was to no purpose; the laugh went against him. Gratius died in 1542 as a man; for as an author he was dead long before."

T. D.

*H. Jesten, M.A.* (2nd S. iii. 447.) — The Rev. Humphrey Jeston (not Jesten), master of the Grammar School, Henley-on-Thames, and author of *Poems* published at Reading, one of which was on the subject of Joseph and his Brethren, was afterwards rector of Avon Dassett, in Warwickshire, where he died about twenty years ago. He was twice married, and left a large family of sons and daughters by his first wife, and one only child (a daughter) by his second, who was sister to the first. One of his sons still resides at Henley-on-Thames, where he has practised surgery nearly forty years. Another succeeded him in the living of Avon Dassett, of which he is patron as well as incumbent. There is another son, also a clergyman, and another in the medical profession.

N. L. T.

*Prideaux* (2nd S. iii. 426.) — As Dr. Rowland Taylor died in 1555, and Prideaux was not born till 1578, he must be presumed to have married the doctor's *grand*daughter, and not daughter.

All his sons died before him, William in 1644, and Matthias in 1646; and three other sons, before they had reached boyhood, were buried in Exeter College Chapel.

Mackenzie Walcott, M.A.

*Mary Tofts, the Rabbit Woman* (2nd S. iii. 428.) — A list of the tracts relative to this imposture which were published at the time, will be found in Manning and Bray's *Surrey*, i. 649. C. E. L.

A complete collection of Tracts relative to Mary Tofts, both in print and manuscript, sold for 14*l.* 10*s.*, at the dispersion of George Steevens's library in May, 1800. J. Y.

*Females at Vestries.* — With reference to the inquiry of Abhba (2nd S. iii. 48.), and to Mr. Ellacombe's observation (2nd S. iii. 438.) it may be worth while to state that in the year 1852 considerable interest was manifested in the parish of Hammersmith as to the appropriation of a sum of money, arising from the sale of waste lands, which, under an Act of Parliament, was at the disposal of the vestry. Rival projects were proposed, and a severe contest ensued. On this occasion many females exercised their undoubted right by voting on each side of the question. The issue was finally determined by a very small majority, which gave rise to a scrutiny, and finally to an appeal to the Court of Chancery as to the legality of the vestry upon some technical point, but no objection was raised as to the right of females to vote.

J. M.

Hammersmith.

*Trailing Pikes* (2nd S. iii. 448.) — Trailing pikes are pikes trailed. A part of the old exercise of the pikemen, who at the word "trail your pike," suffered it to trail on the ground behind him. In modern military phraseology the act of trailing arms is performed when the firelock is carried at the side in a horizontal position, and grasped by the hand in the centre. S. D. S.

*Draught* (2nd S. ii. 388.) — In Scotland they *lead* corn into the stackyard, and they *carry* corn to market. They *cart* their own coals, and they *drive* coals for others, and they pay for the *driving* of coals, and ships *carry* coals to ports. Horses *draw* a load of anything in carts, and they *carry* persons on their backs. Henry Stephens.

*Nearsightedness* (2nd S. ii. 397.) — On a large farm in Berwickshire there were three women out of sixteen, and one ploughman out of six, nearsighted, and it was thought nothing extraordinary. The nearsighted women could neither single turnips nor riddle corn so well as the others; nor could the ploughman plough as well. The affection is constitutional and hereditary.

Henry Stephens.

*Arms of Simonet Family* (2nd S. iii. 408.) — If Δ will refer to the great work on Italian heraldry — *Famiglie Celebri d' Italia*, da Pomp. Litta, Milan, fol. 1819, &c., he will find that the arms of the family of Simonetti de Calabria are, Az. a lion ramp., crowned, or, holding a cross fitchée, gu.

E. S. Taylor.

*Sebastianists* (2nd S. iii. 344.) — The belief in the return of Don Sebastian may well be called a curious superstition; but I doubt whether the believers in it can justly be considered as constituting a sect. The Brazilian believers alluded to by E. H. A. receive their faith from Portugal, where I have known many among the lower classes who await the reappearance of Don Sebastião. This superstition has been the cause of several false Sebastians, and of some popular commotions in Portugal.

It may be interesting for curious inquirers to give a list of those princes, who, like Don Roderic, King Arthur, King James of Scotland, and many others, are believed to have survived disaster, and whose mysterious reappearance has been the subject of legend and romance.

Hyde Clarke.

*The Metamorphosis of Tobacco* (2nd S. iii. 364.) — This poem is ascribed to John Beaumont on the authority of a MS. note, written in a contemporary hand, on the title-page of the late George Chalmers' copy. See Dyce's *Beaumont and Fletcher*, Introduction, p. xxiii. *note*.

Edward F. Rimbault.

"*A sorrow's crown of sorrow*" (2nd S. iii. 369.) — The original thought was long before Boetius expressed it. Two lines, 1121, 1122, in Eurip. *Iphig. In Tauris*, are translated by Anstice:

> "But woe to him, who left to moan,
> Reviews the hours of brightness gone."

The following anecdote of Coleridge gives reality to this thought. Coleridge enlisted in the 15th, Elliott's, Light Dragoons. It seems that Captain Ogle's attention was drawn to the young recruit in consequence of discovering the following sentence in the stables, written in pencil:

"Eheu! quam infortunii miserrimum est fuisse felicem." See Gillman's *Life of Coleridge*, i. 61.

J. W. Farrer.

*Belet Family* (2nd S. iii. 413.)—Φ. in his notices of the Belet family, has omitted to mention that Michael Belet, the son of Michael, founded Wroxton Priory (commonly called Wroxton Abbey), near Banbury, in Oxfordshire; which is supposed, in the absence of precise dates, to have been done in the reign of Henry III. (See the new Dugdale, vi. 485.) The names of several members of the family are given in the *carta fundacionis* there printed, and it has been suggested that the name of the adjoining village of Balscote, which formed part of the endowment of the monastery, denotes simply *Belet's cote*. Οὖτις.

*Cursing by Bell, Book, and Candle* (2nd S. iii. 370.) — The *London Encyclopædia*, *s. v.* "Bell," quoting from Staveley *on Churches*, gives a full description of this ceremony:

> "It was solemnly thundered out once in every Quarter: the Fyrst Sonday of Advent, at comyng of our Lord Jhesu Cryst; the fyrst Sonday of Lenteen; the Sonday in the Feste of the Trynyte; and Sonday within the Utas (Octaves) of the blessed Vyrgin our Lady St. Mary."

Then follows a description of the solemn ceremony, of the persons cursed, and finally the curse itself, ending:

> "Fiat: fiat. Doe to the boke: quench the candles: ring the bell: Amen, Amen."

J. B. Wilkinson.

*Child's Caul* (2nd S. iii. 329. 397.) — A great deal of curious and interesting information on this subject, extracted from numerous works, is in the 3rd volume of Sir Henry Ellis's edition of *Brand's Popular Antiquities*, pp. 59—62. One of my children was born with a caul, which is now in my possession. W. H. W. T.

Somerset House.

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## Miscellaneous.

### NOTES ON RECENT BOOK SALES.

The following MS. Diary was sold at Sotheby & Wilkinson's, on June 10, 1857:

198. Diary (Manuscript). The Private Diary of Sir Humphrey Mildmay of Danbury, extending from the year 1633 to the year 1652, one of the most eventful periods in English History, very neatly and closely written, pp. 488, entirely unpublished. 5*l.* 15*s.*

This is a transcript, made at great labour, of the most interesting early unpublished diary known to exist. It is full of the most valuable notices of events, families, and personages of the times, and records numerous minute particulars nowhere else to be met with. The writer pens down everything without the slightest reserve, and includes special notices of his

own vices and follies. He was not on good terms with his wife, and he records his infidelity to her with the greatest nonchalance. It is certainly his own deliberate act in perpetuating the memory of an irregular life. An edition of this Diary, with a copious index, would form an acceptable addition to our local and historical stores. It is unusually minute in its statements, and so extensive that this transcript, at the usual charge for such matters, would cost at least 20*l.*" It sold for 5*l.* 15*s.*

The original is the Harleian MS. 454. At the end of the volume, which have not been transcribed, are about 160 closely-written pages of Sir Humphrey Mildmay's accounts and expenses, which are curious as showing the prices of some articles in the middle of the seventeenth century. Tobacco was a principal item in his expenditure, and cost him 1*s.* per ounce; whereas for a leg of mutton he paid only 10*d.* Like Pepys he frequently visited the theatres, *e. g.* "To a pretty and merry comedy at the Cocke, 1*s.*" "To a play called *Rolloe* at the Globe, 1*s.* 6*d.*" "To Mr. Gunter (!) for pease and strawberries, 1*s.* 4*d.*"

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The following interesting Autographs were sold by Messrs. Puttick & Simpson, on June 12, 1857: —

158. Byron (Lord) 2½ pages 4to. La Mira, near Venice, August 9, 1817. 4*l.* 12*s.* 6*d.*

The interest of this letter may be conjectured from the opening paragraph: — "It has been intimated to me that the persons understood to be the legal advisers of Lady Byron, have declared 'their lips to be sealed up' on the causes of the separation between her and myself. If their lips are sealed up, they are not sealed up by me, and the greatest favour they can confer upon me will be to open them." A most important document in vindication of Lord Byron's character.

279. Dramatic Autographs. A matchless Series of Autographs, mostly being carefully selected and interesting Letters, skilfully inlaid and illustrated with Portraits, of which some are unique in state or impression, and many are of considerable scarcity, forming 9 volumes, imperial 4to., in purple morocco, bound by Clarke and Bedford, in their best manner. Also, "Lane's Dramatic Sketches," a series of Lithograph Portraits, illustrated with Autograph Letters, forming a 10th volume, uniform in size and binding with the other nine. 145*l.*

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The remaining Volumes continue the series through the successive periods of Kemble, the elder Kean, and Macready, to the year 1852, embracing a period of about 100 years.

*Letters of and relating to Admiral Viscount Nelson.*

107. Nelson (Horatio, Viscount). Holograph Letter, 3 pages 4to., to Lady Hamilton, respecting his "adopted" child Horatia. Victory, Aug. 13, 1804. 1*l.* 12*s.*

This letter was intended to blind Sir W. Hamilton as to the child's parentage. It is not printed in the Pettigrew Memoirs of Nelson.

108. Nelson. Holograph Letter, 3 pages 4to., to Lady Hamilton, relative to political and naval matters, and mentioning various persons of rank. Victory, 22 Sep. 1804. 1*l.* 14*s.*

This letter was printed by Pettigrew, but the endearing expressions omitted. He laments "people's curiosity," but defies them "to find anything but my sincerest and devoted love for you, of which I am proud, and care not, my dear Emma, who knows it."

189. Nelson (Rev. Edmund) Father of Lord Nelson, A.L.s., to his son Horatio. Burnham, Oct. 8, 1801. 3*l.* 3*s.*

"Upon the return of peace I may, with a little variation, address you in the words of an Apostle, and say, you have fought a good fight, you have finished your military career with glory and honour, henceforth there is laid up for you much happiness, subject indeed in this present time to uncertainty, but in y^e future state immutable and incorruptible."

192. Nelson. A.L.s., 2 pages 4to., to Mr. Pollard, written with the right hand. May 27, 1794. 1*l.* 1*s.*

Ordering some necessaries. "I have also to request that you will have the goodness to send me an account of what I am in your debt, that I may pay it before the French knock me on the head."

193. Nelson. A.L.s., 3 pages 4to., to Mr. Suckling, written with the right hand. Off Minorca, June 20, 1795. 2*l.* 6*s.*

Expressing ardent desire to fall in with the enemy — "God send us a good and speedy meeting. . . . Nothing could give me more pleasure than a good drubbing to them, and in 'Agamemnon' we are so used to service that not a man in the ship but what wishes to meet them."

194. Nelson. A.L.s., 4 pages 4to., to Mr. Suckling, written with the right hand, Agamemnon, off Marseilles, Oct. 27, 1795. 2*l.* 12*s.*

Important. Expressing his opinion of the duplicity of the Court of Vienna, and the futility of Continental Alliances. . . . "It is clear the French nation wish to be a Republic, and the best thing we can do is to make the best and quickest leave we can. . . . To me all Frenchmen are alike. I despise them all." He is disappointed at the amount of prize money which has fallen to his share, &c.

195. Nelson. A.L.s., 3 pages 4to., to Mr. Suckling, written with the right hand. Off Gibraltar, Nov. 29, 1796. 2*l.* 2*s.*

*Interesting.* "My professional reputation is the only riches I am likely to acquire this war." He has, however, received from Lord Spencer, the fullest and handsomest approbation of his spirited, dignified, and temperate conduct, both at Leghorn and Genoa. After mentioning some anticipated operations, he says, "As to our future movements I am totally ignorant of, nor do I care, what they are. I shall continue to exert myself in every way for the honour of my country."

196. Nelson. A.L.s., 3 pages 4to., to Mr. Suckling, written with the right hand. Irresistible, off Logos Bay, Feb. 23, 1797. 4*l.*

*Very interesting.* After congratulations on Miss Suckling's marriage, he says, "the event of the late battle has been the most glorious for England, and you will receive pleasure from the share I had in making a

most brilliant day, the most so of any I know of in the annals of England. Nelson's patent bridge for boarding First-rates will be a saying never forgotten in this fleet where all do me that justice I feel I deserve. The 'Victory,' and every ship in the fleet passing the glorious group, gave me three cheers," &c. [The action off Cape St. Vincent, was fought on Feb. 14th.]

197. Nelson. A.L.s., 1 page 4to., to Mrs. Suckling, from Mr. French's collection. Nov. 18, 1800. 1*l.* 10*s.*

This letter, written with the left hand, is signed, "Nelson of the Nile," a form of signature we have but seldom seen.

198. Nelson. A.L.s., 4 pages 4to., to Lady Hamilton. Franked. Written with the left hand. [Feb. 16, 1801.] 2*l.* 6*s.*

"Had I been Lord Spencer, I should have detached one Nelson as a much more likely man to come up with the enemy, and to beat them, than the man they have sent — Sir Robert Calder." In a postscript he says, "I would steal white bread rather than my god-child should want — I fear saying too much. I admire what you say of my god-child. If it is like its mother, it will be very handsome, for I think her one, aye, the most beautiful woman of the age. Now do not be angry at my praising this dear child's mother, for I have heard people say she is very like."

199. Nelson, A.L.s., 3 pages 4to., to Alex. J. Ball, Esq., Commissioner of the Navy, written with the left hand. June 4, 1801. 1*l.* 11*s.* 6*d.*

A very interesting friendly letter, commencing with these apologetic remarks: "Although I may not answer letters regularly or perform many other little acts, which the world deems as of the very utmost importance, and for the omission of which it is necessary to cut each other's throats," &c.

200. Nelson, A.L.s., 4 pages 4to., to Lady Hamilton, written with the left hand. June 13, 1801. 2*l.* 2*s.*

Commences, "My dearest only true friend; and you are true because I am, and I am because you are; we have no dirty interests." He is anxious for the arrival of Admiral Pole, that he may take his departure homeward. "My nails are so long, not cut since February, that I am afraid of their breaking, but I should have thought it treason to have cut them, as long as there was a possibility of my returning for my old dear friend to do the job for me." Speaking of a projected journey into Wales, he says, "but in the party there will be Mr. Greville, I am sure will be a stop to many of our conversations, for we are used to speak our minds freely of Kings and beggars, and not fear being betrayed." Concludes, "best regards to Mrs. Nelson."

201. Nelson, A.L.s., 2 pages 4to., to Lady Hamilton, written with the left hand. Medusa, off Calais, Aug. 4, 1801. 3*l.* 10*s.*

Commences, "My dearest Emma, Your kind and truly affectionate letters up to yesterday are all received. Ten times ten thousand thanks for them, and for your tender care of my dear little charge Horatia. I love her the more dearly, as she is in the upper part of her face so like her dear good mother, who I love, and always shall with the truest affection."

202. Nelson, A.L.s., 3 pages 4to., to Lady Hamilton, written with the left hand. Amazon, Sept. 23, 1801. 2*l.* 2*s.*

Commences, "My dear Emma, I received your kind letters last evening, and in many parts they pleased and made me sad; so life is chequered, and if the good predominates, then we are called happy. I trust the farm will make you more so than a dull London life. Make what use you please of it; it is as much yours as if you bought it. . . . . The vagabond that stole your medal will probably be hanged unless Mr. Varden will swear it is not worth forty shillings, which I dare say he may do with a safe conscience. I should not wish it to be brought into a Court of Law, as the extraordinary nature of the Medallion will be noticed. I am sure you will not let any of the Royal blood into your house; they have the impudence of the devil. His mother was a bastard of my relation's Sir Edward Walpole." Recurring to the farm: — "Whatever you do about it will be right and proper; make it the interest of the man who is there to take care I am not cheated more than comes to my share, and he will do it; *poco, poco*, we can get rid of bad furniture, and buy others: all will probably go to Bronté one of these days. I shall certainly go there whenever we get peace."

203. Nelson, A.L.s., 3 pages 4to., to Lady Hamilton, written with the left hand. Amazon, Dungeness, Oct. 3, 1801. 1*l.* 16*s.*

"Your kind letters of Wednesday night and Thursday morning I have just received, and I should be too happy to come up for a day or two, but that will not satisfy me, and only fill my heart with grief at separating. Very soon I must give in, for the cold weather I could not bear, besides, to say the truth, I am one of those who really believe we are on the eve of peace. . . . . I have had rather a begging letter from Norwich, but I cannot at present do anything, for I have nothing; but, my Emma, for heaven's sake never do you talk of having spent any money for me, I am sure you never have to my knowledge, and my obligations to you can never be repaid but with my life. Ever, for ever, yours faithful till death, Nelson and Bronte."

205. Nelson, A.L.s., 4 pages 4to., to Lady Hamilton, written with the left hand. Franked. Amazon, Oct. 13, 1801. 2*l.*

"Thank God there is no more than nine days to the cessation of hostilities, after that they can have no pretence. My complaint is a little better, and you cannot think how vexed I am to be unwell at a time when I desire to come on shore, and to enjoy a good share of health. . . . . I have this day received a curious letter from the Order of Joachim, in Germany, desiring to elect me Knight Grand Commander thereof. I shall send it to Mr. Addington, that he may give me his opinion, and obtain, if proper, the King's approbation: — this is very curious."

In a postscript: "Mr. Pitt has just been on board, and he thinks it is very hard to keep me now all is over. He asked me to dine at Walmer, but I refused. I will dine no where till I dine with you and Sir William. Ever, my dearest only friend, yours most affectionately, N. B."

206. Nelson, A.L.s., 3 pages 4to., to Le Commandeur Ivanowitz de Wittewode, written with the left hand. Merton, Surrey, Feb. 22, 1802. 1*l.* 9*s.*

"It was [with] his Majesty's full and entire approbation and consent that I might receive the honour of Knight Grand Commander of the Order of St. Joachim. I have now therefore only to assure the Noble Order that I am duly impressed with the great honour conferred upon me, and that it shall be the study of my life to endeavour by future actions to merit the continuance of their good opinion."

207. Nelson, A.L.s., 3 pages 4to., to Alex. J. Ball, Esq., written with the left hand. Victory, Nov. 25, 1804. 2*l.* 2*s.*

Desiring intelligence of the Algerine Fleet, which he is anxious to waylay and destroy. . . . "If you can

tell me that his cruizers have this year taken a single Maltese vessel, I will try and take or destroy his whole fleet, . . . . but I will not strike unless I can hit him hard . . . . *all* or *none* is my motto."

*Paintings, &c.*

296. Lunardi's Ascents, Handbill and Print of the ascent from the Artillery Ground, 1784, and variation of the same; Garnerin on the Thames, various portraits, and various rare prints, published 1784-85; his triumphant entry into Tottenham Court Road, 1785; &c. 22. Highly curious. 2*l.* 18*s.*

328. Portrait of Vincent Lunardi. Sir J. Reynolds. 3*l.* 3*s.*

329. Portrait of George Biggin, Esq., after whom the coffee-biggin is named; one of the first Englishmen who ascended in a balloon (with Lunardi and Mrs. Sage, in 1785). Sir J. Reynolds. 2*l.* 12*s.*

330. Portrait of Mrs. Sage, the first Englishwoman who ascended in a balloon (with Lunardi and Mr. Biggin in 1785). Sir J. Reynolds. 3*l.* 8*s.*

333. Portrait of W. Windham, the first M.P. Aeronaut. 2*l.*

338. Two framed engravings. Scarce View of Lunardi's second ascent. Mr. Livingston's descent on the coast of Ireland. 3*l.* 3*s.*

## NOTES ON BOOKS, ETC.

Among the many books waiting for our notice, are two volumes entitled *Phantasmata, or Illusions and Fanaticisms of Protean Forms productive of great Evil*, by Dr. Madden, which, while they are interesting to the historical student for the materials which they bring before him on the subject of many remarkable phases of history, are especially so to the philanthropist and social reformer from the pictures which they furnish of the failings, infirmities and passions of mankind — as manifested in those occasional epidemic fanaticisms which are sometimes marked by outbreaks of popular phrenzy, sometimes by outbreaks of superstition, and sometimes of spiritualism. Dr. Madden treats of these infirmities of noble and ignoble minds very amusingly, and the reader who desires information on the subject of the Sorcery of Ancient Times — Swedenborg, S. Theresa, the Inquisition, the Witchcraft Mania, Lycanthrophy, the Flagellation and Dancing Manias, Demonopathy in Romanist Convents, Theomania in Protestant countries, &c., will find in Dr. Madden much to interest him, and in the numerous authorities which he cites, the means of pursuing his inquiries. We ought to add, that a large portion of Dr. Madden's second volume is devoted to the history of Joan of Arc.

Be the author of *The Fairy Family, a Series of Ballads and Metrical Tales illustrating the Fairy Mythology of Europe*, who he may, he has read with a loving heart the folk lore of Europe; selected, with the delicate taste of a woman, its most beautiful and touching points; and with no small skill in poesy woven them into a pleasant series of ballads and roundelays: and in his endeavour to produce a series of tales, based on fictions unequalled in interest and beauty, in that form of composition which is unquestionably most effective — ballads of various structure and rhythm — he has been eminently successful. The work will unquestionably be popular in the nursery and *out* of it.

So far akin in its nature to the foregoing, that it is based on folk lore, is a small local publication which has just reached us, and which deserves a place on the shelves of every collector of popular rhymes, phrases and customs. It is entitled *The Popular Rhymes, Sayings, and Proverbs of the County of Berwick, with Illustrative Notes*, by George Henderson, and is very appropriately dedicated to Robert Chambers.

The new volume of Lord Campbell's *Lives of the Lord Chancellors and Keepers of the Great Seal of England*, being the sixth of the new edition, has just been issued, and contains the Lives of Lord Macclesfield, Lord Chancellor King, Lord Talbot, Lord Hardwicke, Lord Northington, and Lord Camden.

The new volume of *The Works of Thomas Carlyle* contains his two celebrated biographies, viz. his *Life of Friedrich Schiller*, first published by him in 1825, and which probably contributed more than any other single work to spread abroad in this country a love for, and the study of, German literature; and his *Life of John Sterling*, published in 1851. Although Mr. Carlyle seems to have been unwilling to reprint his Schiller, many, very many, will rejoice that he has done so.


## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

Sermons on Points of Doctrine and Rules of Duty. By the Rev. R. Parkinson. Rivingtons. 2 Vols. 2 copies of either Vol., or odd Vols.

Wanted by *Rev. E. S. Taylor*, Ormesby, Norfolk.

Burney's General History of Music. 4 Vols. 4to. Vol. IV.

Wanted by *Walford Brothers*, 320. Strand.


## Notices to Correspondents.

J. H. B. *will find in* Twelfth Night, Act II. Sc. 3., *the passage he is in search of:*

"Dost thou think that because thou art virtuous there shall be no more cakes and ale?"

A Gentleman *who ordered and paid for* Life of Albert Durer, *about a twelvemonth since, to P. Kennedy, Anglesea Street, Dublin, is requested to let P. Kennedy know his address, as the book was returned to him from Edinburgh.*

B. *The notice of Lady Packington is well known. The Holy Bible*, 4to. 1622, *is not common.*

P. T. B. The Principles of Astronomy, 1640, *is very rare, and unknown to Watt & Lowndes.*

Erratum. — 2nd S. iii. 476. col. 1. l. 10. from bottom, *for* "23 Hen. II." *read* "Hen. VI."

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The subscription for* Stamped Copies *for Six Months forwarded direct from the Publishers (including the Half-yearly* Index) *is* 11*s.* 4*d.*, *which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186. Fleet Street, E.C.; *to whom also all* Communications for the Editor *should be addressed.*


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| | |
|---|---|
| The Invested Funds of the Society amount to - - - - | 1,029,604*l.* |
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## Notes.

### STRAY NOTES ON EDMUND CURLL, HIS LIFE, AND PUBLICATIONS.

No. 9. — *Curll and Sir Clement Wearg — Pope's Satire on Addison — Curll's Treatment of Pattison, &c.*

Having seen Edmund Curll carried back in triumph from the Pillory on which he had been exposed on the 23rd February, 1728, we will, before proceeding further with his history, lay before our readers some additional evidence of the manner in which the Government of the day was stirred up to undertake such prosecution. It is contained in an article on "*Deceptive* Title-Pages," which appeared in *The London Journal* of Nov. 12, 1726, and bears the signature of "A. P.," and which, if not by Pope, was so signed in order to give the impression that it was the work of his pen. The article is what we should now call "the Leader," and by being printed in large type was evidently considered as deserving of attention:

"I lately met with a scandalous advertisement in one of the evening papers which gave me no small offence. It was, as near as I can remember, to this effect: 'Just published, *Cases of Impotence and Divorce*, in six volumes, by Sir Clement Wearg, Knt., late Solicitor-General.' Such an insult upon the memory of the dead ought never to be forgiven by the Community of which he was a member. What avails it to a man's fame, to have had virtue, learning, and parts, in his life, if, as soon as he hath left the world, it shall be in the power of an abandoned man to blast his reputation by a trick like this, to make a person possessed of the most excellent qualities, pass for the Author of an impertinent work, which no good man would read, and none but a bad man could write? I heartily hope that Sir Clement's relations will make his memory such reparation as the laws in the punishment of the offender can afford; or if they should neglect it, I think the public ought to undertake it — for it is a common cause. Several gentlemen have been already treated in the same manner, by such outlaws to virtue and good sense; and no one knows whose turn it may be next."

The rest of the article is too general in its nature to justify our transferring it to the columns of "N. & Q."

If Sir Clement Wearg really had nothing to do with the publication he certainly had been very grossly maligned. The truth probably is, that he had something to do with one portion of it; and Curll availed himself of that fact to connect his name with the whole five volumes to which the collection was eventually extended. At least it seems difficult to believe that Wearg had really no connexion with the publication in question, in face of the following affidavit to the contrary, sworn before the Lord Chief Justice Raymond, and published by Curll, "as an answer to such charge," in the third part of his *Key to Gulliver's Travels*:

"To invalidate the notorious and scandalous Falsehoods contained in the *London Journal* of the 12th of *Nov.*, Edmund Curll maketh Oath, That a Book by him herewith produced, Intitled, *The Case of Impotency as debated in England* was published by *Clement Wearg*, Esq. (late Solicitor-General), and printed from an original manuscript by him given to this Deponent, and the following Advertisement by the said *Clement Wearg*, Esq., thereto prefixed. 'The Publick having given a general Approbation of the late Tryal between the Marquis *de Gesvres* and his Lady at *Paris*, as indeed so nice and curious a subject deserved; I was inclined to search our own Law Books and Historians, to see what adjudged Cases and Precedents we had of the same Nature. That which is the most considerable in our *English* History was, the case of the Earl of *Essex* and the Lady *Howard*, a case that engaged the Politicks of the greatest Statesmen and the Casuistry of a Monarch himself. There has as yet been a great defect of Information concerning this Case, which the Reader will now find supplied from an Original Manuscript of Archbishop *Abbot's*, written in his own hand. This Manuscript contains an exact account of all the Artifice and Stratagem used in the Affair, and is not only very full and particular upon the Case, but lets us into a considerable Part of the Secrets and Politicks of King *James* the 1st's Reign. To make a Collection of this Nature as perfect as I well could, there is added the Lord *Audley's* Tryal, and the Proceedings upon the Duke of *Norfolk's* Bill of Divorce, which, as they bear some relation to this Subject, so they are now very rare and valuable. The Duke of *Norfolk's* Case in particular employed some of our greatest Lawyers, who have made since very eminent Figures in their Professions; and contains all that can be said upon the Article of Divorce. *Inner Temple*, Oct. 30, 1714.'

"This Deponent farther saith, That when the above mentioned Book was printed, he returned the Original Manuscript to *Clement Wearg*, Esq., at his Chambers (then in *New Court*) in the *Temple*.

"E. Curll.

"*Jurat apud* Serjeants Inn, Chancery Lane, 14 *Die Novembris*, 1726,
*Coram me*
R. Raymond."

As our next Note let us reproduce the following humorous lines on the subject of Curll, written by Dean Swift in 1726, and which will be found in the 5th vol. of Swift's *Miscellanies*, 1735, p. 75.:

"Advice to the Grub-Street Verse Writers.

"Ye Poets ragged and forlorn
Down from your garrets haste;
Ye Rhimers, dead as soon as born,
Nor yet consign'd to paste.

"I know a trick to make you thrive,
Oh, 'tis a quaint device:
Your still-born Poems shall revive,
And scorn to wrap a spice.

"Get all your verses printed fair,
Then let them well be dry'd:
And Curll must have a special care
To leave the margins wide.

"Lend these to paper-sparing Pope;
And when he sits to write,
No letter with an Envelope
Could give him more delight.

"When Pope has fill'd the margins round,
Why then recall your loan;
Sell them to Curll for fifty pound,
And swear they are your own."

Whatever may have been the first source of the ill-will which existed between Pope and Curll, it must have been a powerful one, for at almost every period of Curll's life we find them at deadly feud. Was it that they had both the same moral defect, a love of trickery? They certainly both had the same trick of so expressing themselves as while literally saying one thing — and that the truth — they so said it that it conveyed an impression directly the reverse.

A curious instance of this quibbling is shown in a charge made by Pope against Curll, in "Martinus Scriblerus his Prolegomena to the Dunciad," and in Curll's reply to it. Pope's charge, that to Curll's agency was to be attributed the first publication of Pope's satire upon Addison, is as follows:

"*Mist's Journal, June* 8.

"'Mr. Addison rais'd this Author from obscurity, obtained him the acquaintance and friendship of the whole body of our Nobility, and transferred his powerful interests with those great men to this rising Bard, who frequently levied by that means unusual contributions on the public. No sooner was his body lifeless, but this Author, reviving his resentment, libell'd the memory of his departed friend, and what was still more heinous, made the scandal publick.

"Grievous the accusation! unknown the accuser! the person accused no witness in his own cause, the person in whose regard accus'd dead! But if there be living any one nobleman whose friendship, yea any one gentleman whose subscription Mr. Addison procur'd to our Author; let him stand forth, that truth may appear! Amicus Plato, Amicus Socrates, sed magis amica veritas! But in verity the whole story of the libel is a lye; witness those persons of integrity, who several years before Mr. Addison's decease, did see and approve of the said verses, in no wise a libel but a friendly rebuke, sent privately in our author's own hand to Mr. Addison himself, and never made publick till by Curl their own bookseller in his *Miscellanies*, 12mo. 1727.

"One name alone which I am authorised to declare, will sufficiently evince this truth, that of the Right Honourable the Earl of Burlington."

To a charge so distinct, one would think it difficult to give an answer, yet Curll, of whom it has been said, "You will never find him out in a lie," thus refutes it. We quote from p. 5. of *The Curliad:*

"Scriblerus testifieth, p. 12., that, he is authorized to declare, and the name of the Earl of Burlington will sufficiently evince this truth, that Pope's Libel upon Mr. Addison was never made Publick till by Curl in his *Miscellanies*, 12mo., 1727. Now in my turn I do, in the antiquated Guise of *Martinus Scriblerus* avouch, that in Verity the whole story of this dignified Avouchment is a Lye; for Pope's Libel upon Mr. Addison was first published by Mr. John Markland of St. Peter's College in Cambridge, with an Answer thereto, in a Pamphlet intitled *Cythereia*, or *Poems upon Love and Intrigue*, &c. 8vo. *Printed for T. Payne in Stationers Court, Ludgate Street*, 1723. *Price* 1*s.* 6*d.* Wherein from p. 90. to 95. both the Libel and the Answer is to be seen."

And on reference to *Cythereia*, at pp. 90. to 94., there will both pieces be found. The first is entitled *Verses occasioned by Mr. Tickell's Translation of the First Iliad of Homer, By* Mr. Pope; and the second, *Answer to the foregoing Verses presented to the Countess of Warwick.* But Curll has omitted to mention that the title-page of *Cythereia* states it to have been printed for *E. Curll, over against Catherine Street in Strand*, as well as for T. Payne. At least it is so in the copy of the book in the British Museum, which is the only one we have seen.

Among the charges against Curll, for which Pope is quoted as an authority, is that of his having starved to death William Pattison, one of his authors, whose *Poetical Works* were "*printed in the Year* MDCCXXVIII. *for H. Curll in the Strand* (*Price Six Shillings*)."

Chalmers (*Biog. Dictionary*, xxiv. 204.) says distinctly, that:

"Curll, the bookseller, finding some of Pattison's compositions well received, and going through several impressions, took him into his house; and, as Pope affirms in one of his letters, *starved him to death.* But this does not appear to be strictly true, and his death is more justly attributed to the small-pox."

Chalmers gives no reference to the Letter of Pope in which this charge is made. Perhaps some reader of "N. & Q." may know where to find the passage; but that the charge came from Pope, if not directly, there seems to be little doubt: for it is distinctly made against Curll in *The Author to be let by Iscariot Hackney*, which, although ascribed to Savage, who is supposed to have written it at Pope's suggestion, is more probably from the pen of the writer who prefixed to *The Dunciad* the Letter to the Publisher signed William Cleland — namely, Pope himself: —

"At my first setting out, I was hired by a reverend Prebend to libel Dean *Swift* for Infidelity. Soon after I was employed by *Curll* to write a merry tale, the Wit of which was its Obscenity. This we agreed to palm upon the World for a posthumous Piece of Mr. *Prior*. However, a certain Lady, celebrated for certain Liberties, had a Curiosity to see the real Author. *Curll*, on my promise that if I had a present he should go Snacks, sent me to her. I was admitted while her Ladyship was *shifting*; and on my Admittance, Mrs. *Abigail* was ordered to withdraw. What passed between us, a Point of Gallantry obliges me to conceal; but after some extraordinary Civilities, I was dismissed with a Purse of Guineas, and a Command to write a Sequel to my Tale. Upon this I turn'd out smart in dress, bit *Curll* of his Share, and run out most of my Money, in printing my Works at my own Cost. But some Years after (*just at the Time of his starving poor* Pattison) the varlet was revenged."

This is probably the origin of the charge, — which charge, there is no doubt whatever, is totally without foundation.

Mark Noble, in his *Hist. of England*, iii. 304., while repeating it on Pope's authority, shows that it was groundless: —

"Curll, the bookseller, gave Pattison an asylum, in

whose house he died of the small-pox. Pope says, Curll literally starved him to death; though it is no more than common justice to declare he gave him all that his condition required in his illness, even to sending for a physician."

While in the *Memoir* prefixed to Pattison's *Poetical Works*, we have clear and distinct evidence that his death was the result of an attack of small-pox.

"It gave me [says the writer] a great pleasure I must own (on the day of their present Majesties' Accession), to meet Pattison at Mr. *Curll's*, the Bookseller in the Strand, in whose Family, he then told me, he had been for about a month; and added, that his daily employ was transcribing his papers for the press in order to do justice to those gentlemen who were his subscribers, by a speedy delivery of their books, through whose generosity he had wholly subsisted ever since he left *Cambridge*, having had no remittance from his father. Shortly after, calling at Mr. Curll's to buy Mr. *Pope's Letters**, I found Mr. *Pattison* being put into a chair. Upon Enquiry, Mr. *Curll's* servant (his master being gone to pay a visit at *Ilford* in *Essex*) told me, that the small-pox having appeared upon Mr. *Pattison*, he had wrote to Dr. Pellet, who immediately came to him, and was then in the parlour with a gentleman. The chair was ordered to convey him to a nurse, (recommended by the Apothecary Dr. *Pellet* sent for,) eminent for her Skill and Care in that distemper, in St. *Clement's* parish. The Doctor, out of that Humanity peculiar to his Character, visited him every day. The Gentleman before mentioned made Mr. *Pattison* a present, and desired all possible care might be taken of him. This Request was in every Particular fulfilled by Mr. *Curll* (who came to Town two days after he was gone to the Nurse's House). The Distemper was looked upon to be of the most kindly Sort, and had been a Day or Two upon the Turn, tho' it proved a very unhappy one; for on *Sunday, July* 10, about five in the evening, he was taken with a very violent delirious Fit, in which he expired about the same hour the next Morning."

Pope's name appears in the names of "the Subscribers to these Miscellanies," and in poetical company, for he is preceded and succeeded by a Poet: —

*Mr.* Eusden, *Poet Laureat.*
*Mr.* Pope.
*Mr.* Harte.

While in the Memoir from which we have already quoted, allusion is made to Pattison's endeavours to be on intimate terms with him: —

"He earnestly sollicited a Friendship with Mr. *Pope*, of the Success of which I cannot say any thing; but I have often heard him acknowledge, with the greatest Satisfaction, the Happiness of the Acquaintance he had cultivated with that sincere Young Gentleman Mr. *Walter Harte*, of *St. Mary Hall, Oxon.*, with whom he not only held a very amiable Correspondence, but was also obliged to him for many kind Offices of Relief under his Misfortunes."

In this same year 1728 we find Curll again in communication with the Government. We subjoin Curll's Letter to Lord Townshend, and his Lordship's reply, but must leave to others the task of explaining them: we cannot.

"*To Lord Townshend at Windsor.*

"Strand, Sept. 29, 1728.

"My Lord,

"Notwithstanding the severe usage I have met with, nothing shall ever alter my principles. I hope still to be made amends for all I have suffered. And this very day puts it in my power to do the Government more service than can be here expressed. There is a conspiracy now forming, which may be nipt in the bud, by a letter which I have intercepted, I may say, as miraculously as that was which related to the Gunpowder Plot. I am willing to make Your Lordship the instrument of this eminent service; but I will deliver the copy of this original letter into no custody but your own. I beg Your Lordship's immediate answer. I am, Your Lordship's ever devoted Servant,

"E. Curll."

"Windsor, Oct. 2, 1728.

"Sir,

"I have received your letter, and, if you have any thing to offer for the service of the Government, I shall be very glad to see you here as soon as possible.

"I am, Sir, your most humble Servant,
" ." [Townshend?]

In 1730 we find Curll very usefully employed in the publication of a collection of topographical works, such as Ashmole's *Berkshire*; Papers, Wills, and Pedigrees, connected with that county; Aubrey's *Antiquities of Surrey*, as well as the antiquities of other counties, which elicited from Browne Willis the following commendatory notice of them:

"Mr. Curll having been at great expense in publishing these books (now comprised under the title of *Anglia Illustrata*, in twenty volumes), and adorning them with draughts of monuments, maps, &c., deserves to be encouraged by us all, who are well wishers to this study; no bookseller in town having been so curious as he."—Browne Willis.

This notice of his labours appeared in *The Daily Postboy*, Feb. 7, 1729–30, with the following postscript:

"This kind recommendation of that learned antiquary, Browne Willis, Esq., of Whaddon Hall in Buckinghamshire, was given upon a journey to Oxford, and has been greatly serviceable to me."—Edmund Curll.

S. N. M.

* These, of course, were *Pope's Letters to Cromwell*, and this is an additional proof that these Letters were published *separately*; although we believe no copy of such edition is now known.

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### FORGERIES OF ROMAN COINS.

The following is my contribution to the lists of false Roman coins I had hoped to have seen transferred for reference to the pages of "N. & Q.," and I have not given up the hope that others will be forthcoming. Without recapitulating what I said in my former communication (2nd S. ii. 406.), I may add that the practical advantage I hoped to secure will be confined to notices of specimens of the two former of those classes into which I divided them, viz. I. Paduan or Dutch imitations; II. Cast coins.

(1.) *Julius Cæsar*, Æ. 1.

Obv. Laureated head of Cæsar to the right; above, a star; behind, a lituus. C . CAESAR . DICTATOR. Rev. Within a laurel wreath, VENI . VIDI . VICI. This most impudent fabrication is doubtless of Dutch workmanship, — thin, filed on the edge, and ill struck up.

(2.) *Tiberius* (α), Æ. 1.

Bare head to the *right* (a genuine specimen in my cabinet is to the left); TI . CAESAR . AVGVSTI . F . IMPERATOR . V., reading outwards. Well executed and not cast. Rev., ROM . ET . AVG., and the device known to collectors as the "Altar of Lyons," consisting of a decorated altar between two cippi, or short columns, on which stand winged Victories with palm branches and laurel garlands.

(3.) *Tiberius* (β), Æ.

TI . CAESAR DIVI . AVG . F . AVGVSTVS, reading outwards. Youthful laureated head of Tiberius to the left; base silver; sand marks; fine execution. Rev., a magnificent temple with statues; no legend.

(4.) *Germanicus*, Æ. 1.

GERMANICVS . CAES . T . AVG . F . DIVI . AVG . N. Bare head of Germanicus to the left, — short hair, smooth chin, and bare neck. The legend in letters taller and more regular than usual. Rev., TI . CLAVDIVS CAESAR . AVG . GERM . P . M . TR . P . IMP . P . P. In the field an uncial S . C. This medal is in my own possession, and was once in the collection of Lucien Bonaparte, Prince de Canino. One genuine specimen only, according to Captain Smyth, is known in England, the one described by him. The reverse looks passable, but the obverse has been tooled; the patina dark green, spotted. I once believed it genuine, but I have doubts of it, and should like a notice of another specimen.

(5.) *Messalina*, Æ. 3. (*Colonial.*)

Obv., VALERIA MESSAL . . . . Head of the Empress to the left. Hair gathered in a knot. Rev., TI . CLAVDIVS . CAE . . . . Bare head to the left. The legends do not follow the curve of the coin, and on two suspiciously-alike specimens do not conclude, the attempt being to represent an ill-struck coin. It is mentioned by Occo, p. 86.

(6.) *Galba*, Æ. 1.

Laureated head to the right. IMP . SER . GALBA . CAES . AVG . TR . POT. Rev., Emperor on an estrade, attended by the Prætorian Prefect, haranguing his soldiers ADLOCVT. In the field, S . C. A thin coin of good workmanship; brown patina; letters square, well sunk, and regular. File marks on edge.

(7.) *Otho*, Æ. 1.

IMP . OTHO . CAESAR . AVG . TR . POT. Bare head of Otho; hair close curled. Rev., SECVRITAS P . R. Otho distributing largesse to soldiers, Ex., S . C. Round, thick, and so ill struck as to look half melted. A very poor cast, apparently from a modern forgery. The rev. is also blurred and indistinct.

(8.) *Vespasian*, Æ. 1.

IMP . CAES . VESPASIAN . AVG . P . M . TR . P . P . P COSIII. Head laureated to the left. Rev., T . CAES . AVG VES . . . . IMP . AVG . F . COS DESI. Standing figures of Vespasian and Titus facing each other, with lances in their right hands. In the field S . C. A cast of the same character as the preceding.

(9.) *Domitia*, Æ. 1.

DOMITIAE . AVG . IMP . CAES . DIVI . F . DOMITIANI . AVG. Head of Domitia to the left. Hair dressed with a profusion of curls, and twisted into a loop hanging behind. Rev., DIVI CAESARIS . MATER. On the ex., S . C. Domitia with the "hasta pura" sits on a curule chair, extending her hand to her son, who stands before her. This medal is in perfect condition, and was obtained accidentally in Spain; but a collector within a mile of me has an exactly similar specimen, but rather worn. In expressing my doubts of it, I cannot do better than transfer the remarks of Smyth (*Desc. Cat.*, p. 74.):

"I may say, with Eckhel, that it has not the look of antiquity — a vexatious Patavinity interferes with its apparent purity of legend edge and other usual tests, and recalls to mind the fraudulent brothers who headed the *falsarii* of the xvi. century. It is unquestionably a fine and correct likeness of the Empress, but from the objection advanced, it was knocked down for only five guineas at Mr. Henderson's sale in 1830. It is singular that the headdress of this specimen and that of Vaillant are identical, while those in the cabinet of Queen Christina and the British Museum (*vid.* plate in Akermann) have the hair braided round the head — the legends and reverses being alike in all the four. The legitimacy of the last was long under question, though Ennery had bought a whole collection to secure it; but my friend Mr. Hawkins, in whose charge it is, informed me that the erudite Steinbüchel of Vienna, after repeated examinations, pronounced it to be genuine."

The legend as given by Smyth varies from that on mine and the other specimen I have compared, in reading DOMITIA and DOMITIAN; but it is probably only a clerical error.

(10.) *Plotina*, Æ. 1.

PLOTINA . AVG . IMP . TRAIANI. Portrait to the left; hair ornamented with a frontal diadem, plaited, and hanging in a loop behind. FIDES AVGVSTI. A robed female standing, [ears of wheat] in her right, and a patera supported on her left. In the field, S . C. Faint impression, black patina, ill-executed cast of the Dutch type.

(11.) *Ælius*, Æ. 1.

L . AELIVS . CAESAR. Head to right. Rev., Ælius seated; figure offering a trophy. PANNO-

NIA CVRIA * AEL. Ex., S . C. A very smooth coin, evidently a cast. Poor reverse, much battered. Rather thin.

(12.) *Annius Verus, Æ.* 2.

Obv., ANNIVS VERVS CAES . ANTONINI . AVG . FIL. The youthful head of Annius with short and curly hair, and a paludamentum close round his neck.

Rev., COMMODVS CAES . ANTONINI AUG . FIL. A similar portrait of Commodus but of somewhat older appearance; the paludamentum is fibulated to the right shoulder. This (if genuine) very rare little medallion was presented to me when my cabinet numbered only some dozen pieces, and unfortunately I allowed a cast to be taken in stearine, which dissolved its dark green patina; this makes it now look suspicious.

(13.) *Didia Clara, Æ.* 3.

DIDIA . CLARA . AVG. Portrait with hair brought over the ears, very like the present fashion (cf. coins of Julia Domna) to the left. Rev., a female standing with lance and cornucopia. Legend obscure, apparently concluding . . . . RM . FEL.

(14.) *Macrinus, Æ.* 1.

IMP . CAES . M . OPEL . SEV . MACRINVS . AVG . P . M . TR . P . P. Head to the right. Rev., the Emperor on an estrade haranguing his soldiers. FID . EXERCITE. In the field S . C. A beautiful production, a close imitation of the antique, probably by Cavino the Paduan. It is very round and covered with false green patina. File marks on the edge.

(15.) *Saloninus, Æ.* 2.

C . COR . SAL . VALERIANVS . N . CAES. Bare head of the prince to the left. Rev., PRINCIPI [IVV] ENTVTIS. Saloninus standing; a globe in his right hand, the "hasta pura" in his left. At his feet a captive. In the field, S . C. File marks on edge, and has very much the look of a cast.

In describing the portraits as being to the left or right, I mean that they do so when held to the front of the spectator, face outwards. This, I believe, is the usual plan; but it must be borne in mind that it is the contrary direction when the coins are viewed as they lie on a table, or in engraved specimens. I solicit from collectors further lists of forgeries, and should any occur to them identical with those described, it would be very useful to notice them, if corroborative evidence of their being forgeries is desired, as in the case of the above, Nos. 4, 5. 9. 12. and 15.

E. S. Taylor.

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PICTORIAL SNEEZES, COUGHS, GAPES, ETC.

T. C. (2nd S. iii. 423.) mentions Wilkie's "triumph of art" in representing, in his picture of the "Rent Day," a man coughing, and asks, "Did any painter ever represent a sneeze?" Two engravings, depicting a man in the agonies (or should I say — luxuries?) of a sneeze, are before my mind; the one an English one, more than half a century old, — the other a modern French one; though I am unable to refer to them more particularly. The idea of a sneeze is *attempted* to be conveyed in a picture called "The Pinch of Snuff," painted by M. Robinson, exhibited in the Society of British Artists, and engraved in the last monthly part of the *National Mag.*, (p. 73.)

I have a coloured engraving from a picture by Morland, which represents a *gape* most truthfully. It is called "The Connoisseur and Tired Boy." The former is seated, holding in his right hand a candle, and shading it with the other hand, the while he carefully inspects a framed picture, which is held by the "tired boy," whose face appears above the frame, lengthened into a fearful gape. Hood's sketch of "When churchyards yawn" will also be remembered. Also "dirty-boy-and-bird's-nest," Hunt's picture (engraved) of "The Long Sermon," — a young gentleman in his Sunday best, perched up upon a high seat in a high pew, and betraying evident symptoms of weariness. Hogarth's lady in "The Rake's Progress," stretching herself after the weariness of the night's debauch, also truthfully represents this "emotional effect."

The sense of acute hearing was well expressed by Haydon, in his picture (painted for Sir George Beaumont) of Macbeth listening in horror before committing the murder. His ears are pressed forward, like those of an animal in fright, to give an idea of trying to catch the slightest sound.

Between "hearing" and "ear-ring" (a Cockney would say) there is no great difference. In Wilkie's picture of "The First Ear-ring," in the Vernon Gallery, the action of the child shows her delight at this mark of promotion, together with her anticipation of pain in its performance; while her favourite little spaniel is vigorously scratching his ear from very sympathy. Open-mouthed astonishment and admiration is truthfully rendered in Wilkie's "John Knox Preaching"—in the central figure of the spectators. Cuthbert Bede, B.A.

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BEADS: ILLUSTRATION OF NATURAL AND SENSIBLE OBJECTS FROM THE IMMATERIAL WORLD.

*Bede* is correctly explained by Mr. Wright, in the Glossary appended to his new edition of *Piers Plowman*: —

"(A.-S.) *Prayer.* Our modern word *beads* is derived from this word, because it was by such articles, hung on a cord, that our forefathers reckoned the number of their prayers."

I would ask, is not this an almost unique example of the deduction of a term for a visible and

sensible object from a mental or spiritual act or exercise? The question suggested itself after reading the very just, though little known, *Remarks on the Talents of Lord Byron, and the Tendencies of Don Juan*, published in 1819 by the Rev. C. Colton, author of *Lacon*. At p. 34., Mr. Colton remarks, that —

"It is an admitted axiom of poetry, that we must not draw images from the immaterial or intellectual world, to illustrate the natural or artificial; although it is both allowable and elegant to draw images from the latter to illustrate the former. Thus, for instance, a correct but cold and tame translation has been wittily compared to the *reversed* side of a piece of tapestry; very exact, but devoid of all spirit, life, and colouring; now it would be neither just nor witty to attempt to give a man a notion of the wrong side of a piece of tapestry, by comparing it to a bad translation. Such an illustration would be open to the charge of '*obscurum per obscurius*.' But, alas! it is as difficult to prescribe rules to genius, as limits to the wave, or laws to the whirlwind. This difficulty has been overcome, and this rule transgressed at various times by his Lordship; but with such inimitable grace, and unrivalled talent, that we cheerfully surrender up both the *constitution* and the *laws* of poetry, into the hands of that despot who can please us more by breaking them than petty kings by preserving them; and can render even our slavery to him more sweet than our subjection to another. I cannot refuse myself the pleasure of quoting one passage from *Childe Harold*, Canto IV., because there happen to be three examples in the small space of two stanzas; the poet is describing the cataract of Velino, &c.: —

"'Lo, where it sweeps, *like an eternity*,' &c.

And —

"'An Iris sits, amidst the infernal surge,
*Like hope upon a death-bed*.'

And —

"'Resembling, 'mid the torture of the scene,
Love watching Madness with unalterable mien.'"

Assuming the critical canon, the violation of which Mr. Colton thus commends in the hand of such a poet, as being founded in nature, it would be referrible to the same principle upon which the structure of language has proceeded, viz., that of deducing metaphorical terms for immaterial things from the natural world; and not *vice versâ*, except in instances so rare as is presented by the term *beads*. Y. B. N. J.

## Minor Notes.

*Hatching Machines in the Middle Ages.* — Sir John Maundeville, an Englishman, and great eastern traveller of the fourteenth century, in a very entertaining account of his travels, has the following. He is giving a description of Cairo (A.D. 1322):

"And there is a common house in that city, which is all full of small furnaces, to which the towns-women bring their eggs of hens, geese, and ducks, to be put into the furnaces; and they that keep that house cover them with horse-dung, without hen, goose, or duck, or any fowl, and at the end of three weeks or a month they come again and take their chickens, and nourish them and bring them forth, so that all the country is full of them. And this they do there both winter and summer." — *Early Travels in Palestine*, p. 152., Bohn's Antiquarian Library.

Mercator, A.B.

*Curious Criticism.* — If the errors of those terrible individuals the critics are worth noticing, may I call your attention to *two* which they have made lately? *The Athenæum* of a few weeks ago, in its article on the Academy Exhibition, talks of the "rabbit" in Landseer's picture of the "Muckle Staig." And what is still more odd, the same mistake is made by the *Saturday Review*. Does it not somewhat take off from the criticisms of these sons of Cockayne, that they know not a rabbit from a "blue hare?" G. H. K.

*Dr. Moor, Greek Professor at Glasgow.*—Your recent publication of Notes from the margins of Professor Moor's class-book reminds me of a work that I saw many years since. It was a kind of supplement to Dr. Johnson's Life of the poet Gray. In that Life it will be remembered that Dr. Johnson, after analysing the other poems of Gray, dismisses the Elegy in a few complimentary lines. This omission was supplied by the Professor Moor who filled the Greek Chair at Glasgow University about 1818. His critique, though I have seen it in print, was never *published* (I believe), only a few copies having been printed for private circulation. But, whether as an imitation of Johnson's style, or as a piece of sound criticism, it was admirable, and well worthy of being given to the public. If any correspondent, happy in the possession of a copy, would favour "N. & Q." with a few specimens, I feel confident that my opinion would be confirmed.

Y. B. N. J.

*An impromptu Verse.* — Mr. Farrer's amusing school-boy epigram (2nd S. iii. 406.) has reminded me of the following *impromptu* version of Horace, Sat. II. iii. 60—62., made by a clever contemporary of mine at Winchester, now, alas! no more, on the subject "Et consanguineus Leti Sopor:"

"An Actor once had drinking been,
And had to play a sleeping Queen:
Then up there came another fellow,
With a voice as gruff as a violoncello,
And loudly he began to bellow,
'Mater, mater, te appello;'
But, when he found he could not wake her,
He went and fetched the Undertaker."

C. W. B.

*Tindal's "Rights of the Christian Church Asserted."* — This book was first called *A Vindication of the King's Supremacy in Matters Ecclesiastical*, which appears upon an affidavit made Oct. 28, 1710, by John Silke, M.A., Rector of Bradford in the Diocese of Exeter, who made oath that in the years 1699, 1700, 1701, and 1702, he (then a servitor of All Souls, Oxford) did several times

transcribe every chapter, together with the preface, &c., of the said book, as then prepared for the press by the order of Dr. Matthew Tindal, Fellow of the said College, together with the propositions*, part of which were dictated to him by the Doctor, and part transcribed from original papers which he knew to be written in the hand of Dr. Matthew Tindal. (*MS. penes me.*)

Cl. Hopper.

*Coincidences of Ideas.* — Some time since you inserted an epitaph ending —

"Think what a woman should be — she was *that!*"

I find an epitaph by Philip Quarles on Lady Luchyn, ending thus:

"She was — but room forbids to tell thee what —
Sum all perfection up, and she was — that."

I quote from specimens of Quarles's poetry prefixed by Reginalde Wolfe (*alias* Thomas Frognal Dibdin, D.D.) to his edition of *Judgment and Mercy*, p. xliv., 8vo., Lond. 1807. See notice of Dr. Dibdin in the obituary of the *Gent. Mag.* for Jan. 1848, vol. xxix. p. 89. Y. B. N. J.

*Prefixes of "Pit" and "Bal."* — A correspondent enumerated a number of names of places beginning with *Pit* lying near each other in Fifeshire, and asks if an equal number of such names can be found near each other in any other quarter. I give the following as occurring in the lower part of Forfarshire: Pitairly, Pitcundrum, Pitcur, Pitewan, Pitforthie, Pitempon, Pitento, Pitermo, Pitendriech, Pitkennedy, Pitkerro, Pitlevie, Pitlochrie, Pitmudie, Pitmuies, Pitnappie, Pitpointie, Pitscandly, Pittarrow, Pittruchie. And while on this subject, I may be allowed to notice the very many places in the lower part of Forfarshire whose names begin with *Bal*, as Balamanoch, Balbenchly, Balbinny, Balbirnie, Balboydie, Balburnie, Balcathy, Balconnel, Baldardo, Baldonkie, Baldovan, Baldovie, Baldowrie, Baldragon, Balfour, Balfield, Balgay, Balgarthno, Balgarthsho, Balglassie, Balgavies, Balgello, Balgillo, Balgownie, Balgray, Balhall, Balharry, Balhousie, Balhungie, Balintore, Balkaneh, Balkello, Balkemback, Balkeerie, Balkiellie, Ballo, Balloch, Ballinshoe, Ballindarg, Ballochburn, Ballochy, Ballumbie, Ballantyne, Ballownie, Ballochs, Balmeath, Balmidity, Balmadies, Balmashanner, Balmullie, Balmuckety, Balmydown, Balmuir, Balmossie, Balmachie, Balnillo, Balnamoon, Balnabriech, Balnaboth, Balnagarrow, Balnakiellie, Balrownie, Balruddery, Balstout, Balshando, Balwhindry, Balwyllo, Balzeordie. I understand that *Pit* in the Gaelic means a field, and *Bal* a hamlet. I scarcely know a topographical work that would be more interesting than to trace the origin of such names, for no doubt they had been given in accordance with the peculiarities of the place in which each of them is situated. How many curious traditions must be connected with many such names! I wish some good Gaelic scholar would undertake the task, and afford us amusement at least from a source that has hitherto been entirely neglected. I have taken the above names from the new *Valuation Roll* of the county of Forfar, just published. Stufhuhn.

* *I. e.* Eight Propositions which precede the affidavit.

*Book Note: Susanna Lady Dormer.* — Embossed upon the cover of Welles' *Soule's Progresse to the Celestiall Canaan*, 1639, is this inscription:

"Read this booke for the sake of Susanna Lady Dormer, who is not lost but gone before to the Celestiall Canaan."

Burke does not mention this lady in the Dormer pedigree. Dunelmensis.

*Irish Moustaches.* — Among the

"Statutes and Ordinances made and established in a Parliament holden at Trymme, the Friday next after the Feast of the Epiphany, in the five-and-twentieth year of the reign of King Henry the Sixth, before John, Earl of Shrewsbury, the King's Lieutenant of Ireland, Anno Dom. 1447,"

is the following enactment of the Irish parliament:

"Chap. IV.

"*An Act that he that will be taken for an Englishman shall not use a beard upon his upper lip alone; the offender shall be taken as an Irish enemy.* — *Rot. Parl.*, cap. 20.

"For that now there is no diversity in array betwixt the English Marchours and the Irish enemies, and so by colour of the English Marchours the Irish enemies do come from day to day to other into the English counties as English Marchours, and do rob and pill by the highways, and destroy the common people by lodging upon them in the nights, and also do kill the husbands in the nights, and do take their goods to the Irishmen. Wherefore it is ordained and agreed that no maner man that will be taken for an Englishman shall have no beard above his mouth, that is to say, that he have no hairs upon his upper lip, so that the said lips be once at least shavin every forthnight, or of equal growth with the neather lip. And if any man be found among the English contrary hereunto, that then it shall be lawful to every man to take them and their goods as Irish enemies, and to ransom them as Irish enemies."

This enactment was repealed by the statute 11 Charles I. cap. 6. (Irish.) F. A. Carrington.

Ogbourne St. George.

## Queries.

### MUSICAL ACOUSTICS.

Mr. Dyce in his letter to H. R. H. Prince Albert respecting the National Gallery, asks the question, "Is there a *science* in music?" and replying to his own query, boldly decides "*there is not.*" There may be a *science* of music falsely so

called, the mere invention of man, and there may be a reality existing in nature, that is to say, a science of music yet to be discovered, or which may have been partially revealed to some and wholly so to others. I perceive from the pages of "N. & Q." that Professor De Morgan has interested himself about the temperament of musical sounds; and as I have reduced the system of music to one of pure science by rejecting every invention, and holding only to discoveries obtained from experiments in nature, I beg to offer a few Queries, which I shall be too glad should the learned Professor be pleased to make a note of.

1. Can any key-note or sound generate of itself the sounds of its scale?

2. An interval being the distance from any given sound to another, by what law is an interval considered either harmonic or otherwise?

3. If there be no inherent power in an interval — as interval — to prove itself harmonic or not, of what use is the *calculation* of intervals in determining the character of harmonics?

4. How many keys are there in nature?

5. If there are to be twelve semitones in an octave, what are the mean proportionals?

6. Given the key of C, what right has D natural to be in the scale? or D flat? or D sharp?

7. Is not the ratio of vibrations — that is to say, numbers and arithmetic, the sole foundation of musical science?

8. Can the laws of nature be in opposition to our feelings or reason? Or can the dictates of the ear and the facts of science ever be at variance?

9. Is the scale in music a fact in nature, or a conventionality or artifice?

10. Is there a principle of *unity* in music, and if so, what is it?

11. Is the unit or number 1 to be considered to represent the root of any or all numbers?

12. What is the basis of the major common chord and of the minor common chord?

13. Given the canonic circle of Euclid, compare his ratios with those in nature.

14. Given the key of C, prove the ratio from E to G, and from C to E flat, and thus demonstrate the fact of a real minor third in the scale.

15. Given C, a sound vibrating 512 times in a second, and also two pipes, one sounding 1000 times in a second, and the other 1001 in the same time, demonstrate the time of the beat, and describe the beat and these two sounds in ordinary musical notation. D. C. Hewitt.

Park Street, Grosvenor Square.

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## Minor Queries.

*Marriage Medal.*—I recently purchased a large silver medal, — Obverse, a bride and bridegroom standing on opposite sides of an altar. On the altar are placed two crosses; resting on the crosses are two hearts linked together and suspended by a chain held by a hand reaching out of a cloud, above which, in an oval surrounded with rays, is a Hebrew inscription. Each of the figures holds in the right hand a sceptre touching the hearts. Legend, "Vel Sub Cruce Flamma Micabit." In Exergue "I. B."

Reverse, a representation of the marriage in Cana. The Saviour, the bride and bridegroom, and several other figures, are seated at a table placed on a dais beneath a canopy. The six waterpots are ranged below the dais; a servant is filling them from a well; others are bearing flagons to the governor of the feast. Legend, "Qui Vinum Commutat Aquis Et Tristia Tollet."

The whole is very well executed. The weight of the medal is above three ounces. In the case containing it is a written paper, stating it to be the marriage medal of Philip and Mary. Can any of your readers inform me if it is so, and, if not, what it is, and if of rarity? I do not find it in Pinkerton's *Medallic History of England.* R. H. B.

Bath.

*Busby.* — The cap now worn by the officers and men of the Royal Artillery is called a "Busby." How has it got this name? C. de D.

"*Medicus curat morbos; Natura sanat.*" — Will some correspondent of "N. & Q." kindly direct me to where the above may be found? I have been told it is in Hippocrates, but I have searched there in vain. Medicus Junior.

*Anne a Male Name.* — The third son of James fourth Duke of Hamilton was named Anne, after the Queen his godmother. Lord Anne Hamilton died in France, December 25, 1748, and his body was interred at St. James's, Westminster, July 7, 1749. (Douglas's *Peerage of Scotland*, by Wood, i. 721.) Is the date of his birth known? As he was the seventh child of his mother, who was married in 1698, it was possibly about 1708. I should like to know whether any anecdote is extant with regard to the circumstances of his being named *Anne*, and whether there are any other instances of males having borne that name. J. G. N.

*Coadjutor Bishops of Coutances.* — Is there any means of ascertaining the names of the coadjutors of the Bishops of Coutances in Normandy, previous to the time of the Reformation? From some loose notes by that learned Norman antiquary, the late Mons. de Gerville of Valognes, it appears that in 1497 Guillaume Chéveron, Bishop of Porphyry, and coadjutor of Geoffroy Herbert, Bishop of Coutances, held ordinations in the islands of Guernsey and Jersey. In 1514 a

Bishop of Porphyry, coadjutor of Adrien Gouffier, Bishop of Coutances, also ordained in the islands. By a deed dated 1548, Philippe de Cossey, Bishop of Coutances, gives to Pierre Pinchon, Abbot of Hambie, and Bishop of Porphyry, *in partibus infidelium* "*jus exercendi pontificalia tam in continenti quam in insulis.*" It would appear from these notes that the coadjutors of Coutances usually bore the title of Bishops of Porphyry. Information is sought with a view to clearing up some points in the ecclesiastical history of Guernsey.

EDGAR MACCULLOCH.

Guernsey.

*Address "Par le Diable à la Fortune."* —

"Ils portent jusqu' au ciel d'orgueilleux bâtimens,
Et l'or brille partout dans leurs apartements:
Ils repoussent la mer par des digues profondes,
Et dans des lits nouveaux ils font couler les ondes;
Ils forcent la Nature en mille endroits divers,
Et font souvent changer de face à l'Univers.
Ces peuples insolens ont d'un audace extreme,
Entrepris de percer jusqu' à mes Etats même.
Pour fournir à leur choix des metaux precieux,
La terre follement est ouverte en tous lieux,
Enfin ces profondeurs, perçant nôtre sijour,
Font croire à nos sujets qu'il vont revoir le jour."

The above rather striking lines are quoted without reference, in *L'Art de Rhetorique*, Douay, 1729, "as addressed 'par le Diable à la Fortune.'" Can any of your readers tell me whence they are taken? J. B. B.

*Capt. Peter Ewing.* — There was a drama with the following title, *The Soldier's Opera*, 8vo., 1792. By Captain Peter Ewing of the Marines. Could any of your readers give me any information regarding the author? X.

*Newton Family.*—George Neville Newton, Esq., was born in the neighbourhood of Lewes in 1696; he was afterwards of Brighton, &c. He married, and lost his wife shortly after the birth of his only son in 1729. Query, Who was his wife? Wanted also the maiden name of Tabitha, widow of Apsley Newton, Esq., of Southover, living at Eton in 1760. She was married about 1740–50, died 1803, and was owner of the manor of Poldhurst in Harbledown, co. Kent. MEMOR.

*Ivory Carvers of Dieppe.*—Can any of your correspondents inform me when the manufacture of carved ivory was first established at Dieppe, and whether there is any record preserved of the principal artists engaged in it? MELETES.

*Robert Bloomfield.* — Where was Bloomfield, the author of *The Farmer's Boy*, buried? He died at Shefford, in Bedfordshire, and was interred in a neighbouring churchyard. X.

"*My Dog and I.*" — Can any one say where Sir Walter Scott found the following lines, which he puts into the mouth of Oliver Proudfute, the bonnet-maker, in the *Fair Maid of Perth?*—

"My dog and I, we have a trick,
To visit maids when they are sick;
When they are sick, and like to die,
O thither do come my dog and I.

"And when I die, as needs must hap,
Then bury me under the good ale-tap;
With folded arms, there let me lie,
Cheek for jowl, my dog and I."

There are verses very similar to these in an old song in the Forest of Dean. PEPIN LE BREF.

*Thorne of St. Albans.* — Will any of your correspondents oblige me with the grant and date of the arms of Thorne of St. Albans, mentioned in Edmondson and Burke, but not in Gwillim?

W. T.

*William Corker, M.A.* — The following notice of the above is from Knight's *Life of Dean Colet:*

"W. C. was Senior Fellow of Trinity College, Cambridge: he was also Proctor to the University; but he is more especially remembered amongst the scholars of S. Paul's School, for the intimacy that was between him and the famous Dr. Is. Barrow: by whose interest with Dr. Seth Ward, then Lord Bishop of Sarum, he got him into the prebendship of that church, which he quitted on his taking the mastership of Trinity College," &c.

From reading this one would think that Mr. Corker was the prebend and master referred to, though it appears on examination to be Dr. Barrow. Perhaps MESSRS. COOPER, or some others of your correspondents, can give me further information respecting William Corker, and also tell me whether there is any printed Register of Cambridge Degrees before 1659.

DUNELMENSIS.

"*Personn,*" *or* "*Persone,*" *and* "*Parson:*" "*Parishens.*" — A reviewer in the last *Sat. Rev.*, p. 529., is somewhat severe on the late Professor Reed for changing Chaucer's "pore personn" into the "poore parson," and crowning the blunder by calling him a "clergyman." In the copy which I have at hand the words are given "poure persone," and if the Pennsylvanian Professor has blundered, and formed a wrong estimate of Chaucer's character, he may yet plead that he sins in good company; for the whole passage as quoted by the Professor of Modern History at Cambridge, in a lecture on "Desultory and Systematic Reading," delivered before the Young Men's Christian Association in Exeter Hall, runs:

"A good man there was of religion,
That was a poore *parson* of a town;
But rich he was of holy thought and work;
He was also a learned man, a clerk
That Christe's gospel truely would preach,
His *parishes* devoutly would he teach."

Thereby making what appears to me to be a much more patent blunder: the word in Chaucer is *parishens*, which, I take it, can only mean "pa-

rishioners," who, and not the parishes, were capable of imbibing the instruction. In conclusion I should like to know to whom we owe our present orthography of "parson," as applied to *the* person among the *parishens?* R. Jas. Allen.

*The Woman given in Marriage by a Woman.*—From Mrs. Gaskell's *Life of Charlotte Brontë*, it appears, that owing to her father not being able to attend church on the morning of her marriage, she was, in default of a male, given away by her old governess. Is the substitution of a female for a male contemplated by the words of the rubric? Clericus Rusticus.

*Candidates for Parliament propose themselves.*—In our county-borough, Dorchester, the candidates propose themselves to the constituency. Is this done in any other borough? Clericus Rusticus.

"*Halloo!*"—Is *halloo!* derivable from *au coup?* The French, when they cry "Fire! Fire!" say "*Au feu! Au feu!*" Why not "*Au coup! Au coup!*" for "Wolf! Wolf!" to set the dogs on? Οὖτις.

## Minor Queries with Answers.

*The King's Book.*—Will you kindly give information as to what is the "King's Book," so frequently mentioned in connexion with the value of church livings? H. R. B.

[This is the return of the Commissioners appointed under 26 Henry VIII. c. 3. to value the first-fruits and tenths bestowed by that act on the king. The valuation then made is still in force, and the record containing it is that commonly known as the King's Book. It is entitled *Valor Ecclesiasticus Tempore Henrici VIII., Auctoritate Regia institutus*, and has been printed by the Record Commission. The volumes, with the date of publication, contain the Dioceses in the following order: I. Canterbury, Rochester, Bath and Wells, Bristol, Chichester, London, 1810. II. Winchester, Salisbury, Oxford, Exeter, Gloucester, 1814. III. Hereford, Coventry and Lichfield, Worcester, Norwich, Ely, 1817. IV. Lincoln, Peterborough, Llandaff, St. David's, Bangor, St. Asaph, 1821. V. York, Chester, Carlisle, Durham, 1825. An Appendix is annexed to each volume, consisting of Returns made in 1810, by the prelates, of places in their respective dioceses where there exists any peculiar jurisdiction. Vol. VI. consists of a General Introduction by the Rev. Joseph Hunter, an Appendix and Index. In 1786 this return was also printed by John Bacon, entitled *Liber Regis, vel Thesaurus Rerum Ecclesiasticarum*, 4to.]

*Valentine Greatrakes, the famous Stroker.*—Has the date of the death of this celebrated empiric been ascertained? or any other particulars respecting his later history? Ware, in his *History of the Writers of Ireland*, states that he was living in Dublin in 1681, p. 199. A. Taylor, M.A.

[Some interesting notices of Valentine Greatrakes, the touch doctor, will be found in Burke's *Patrician*, vol. i. 353.; vol. ii. 254., with his pedigree. Consult also the *Monthly Magazine* for May, 1803, p. 337.; Granger's *Biog. Dict.*, vol. iv. 31.; Worthington's *Diary*, ii. 215.; Wood's *Athenæ Oxon.*; besides the following works: *Enthusiasmus Triumphatus*, written by Philophilus Parresiastes, with the Observations and Reply of Alazonomastix, 8vo. 1656; *Account of V. Greatrakes' Strange Cures*, 4to. 1666; and *Wonders no Miracles; or, an Examination of Greatrakes's Cures*, 4to., 1666.]

*The Jerusalem Cross.*—Can any of your correspondents inform me why the five crosses, forming the present Jerusalem cross ✠, were adopted as symbolical of the Holy Land? They are cut into the pillars at the entrance of the place of the nativity of Our Saviour (descending from the Greek Church into the Holy Place); but three of them are placed on the upper line, and two below. Our cicerone, a Franciscan monk, could give us no information upon this point. Hakim Haggi.

[The Patriarchal and Jerusalem crosses (or the five crosses) are symbolical of the Greek Church, as the square or oblong form of the cross more particularly distinguishes the Western Church. The four minor crosses are emblematical of the wounds of Our Saviour's hands and feet; whilst the larger or central cross shows forth His death,—the four extremities pointing respectively to the four quarters of that world for which He died. Vide *Explicit Liber de Cruce Vaticana*, by Stephen Borgia, Secretary to the Propaganda, 1779, note *c*, p. 8.]

*Sir Robert Harcourt's Tomb.*—Can you kindly inform me in what book I could find a plate of the tomb of a knight's lady wearing the Order of the Garter on her arm in the church of Stanton Harcourt? R. H. A. Bradley.

Merton College, Oxford.

[Robert Wilkinson, of Cornhill, published a separate engraving of this tomb on the 4th of June, 1813, with the following inscription: "This plate represents the tomb of Sir Robert Harcourt, Knight of the Garter, and of his lady, Margaret, daughter of Sir John Byron, of Clayton in Lancashire, and relict of Sir Wm. Atherton, of Atherton in the same county. Sir Robert died Nov. 14, 1471, and was buried, together with his lady, at Stanton Harcourt, in Oxfordshire. The shield, encircled by the Garter, contains the arms of Harcourt and Byron, the latter not quite correctly sculptured; and the plain shield exhibits the coat of Harcourt, impaled with that of Stanton, in allusion, doubtless, to the acquisition of the estate of Stanton, since called Stanton Harcourt, by the marriage of Robert de Harcourt in the twelfth century with the heir of Camville, whose mother received the lordship of Stanton in gift on that occasion from her cousin Adeliza, second Queen to Henry I." This tomb is also engraved in Gough's *Sepulchral Monuments*, vol. ii. part iii. p. 229. plate xc.]

*De Foe.*—Where can the best authenticated edition of the *Life of Daniel Defoe* be procured? E. H. Croydon.

Newport Pagnell.

[The following works may be consulted: Walter Wilson's *Memoirs of the Life and Times of Daniel De Foe*, 3 vols. 8vo., 1830; and John Forster's *Life of De Foe*, reprinted with additions from the *Edinburgh Review*, in the *Travellers' Library*, vol. xvi., 1856.]

*St. Auteste.*—In Mrs. Gaskell's *Life of Charlotte Brontë*, she speaks of Haworth church being dedicated to St. Auteste, and asks "who was he?" Can any of your readers answer the Query?

Clericus Rusticus.

[St. Auteste is a myth; for Haworth church or chapelry is dedicated to St. Michael. It appears that at the west end of the church, near the steeple, is the following *modern* inscription: "Hic olim fuit Monachorum, Cœnobium ad honorem, Sancti Michaelis, et omnium angelorum dicatum, Auteste Fundatore anno Christi sexcentessimo." The origin of this fabulous antiquity of the church is owing to another inscription in the south side of the steeple, probably recopied from a more ancient stone, which has a translation placed in juxtaposition:—

| | |
|---|---|
| "Orate P bono | Pray for ye |
| Statu Eutest | Soul of |
| TOD. | Autest—600." |

"Now every antiquary," says Dr. Whitaker in his *Loidis*, "knows that this formulary of prayer, 'pro bono statu,' always refers to the living. I suspect that this singular Christian name has been mistaken by the stonecutter for Austat, a contraction of Eustatius; but the word 'Tod,' which has been misread for the Arabic numerals 600, is perfectly legible. I suspect, however, that some minister of the church has committed the two-fold blunder, first, of assigning to the place this absurd and impossible antiquity; and, secondly, from the common form, 'Orate pro bono Statu,' of inferring the existence here of a monastery." See also James's *History of Bradford*, p. 359.]

*Sir Sackville Crow's Book of Accounts.*—Walpole, in his *Anecdotes of Painting* (vol. ii.), states in a note, that at the sale of part of Thoresby's Museum, he purchased Sir Sackville Crow's Book of Accounts from the year 1622 to 1628, and that he intended to print it along with other curious papers. Can any one inform me if he did print it, and where I can find it? S.

[It has not been published. The original is in the British Museum, Addit. MS. 12,528.]

*Was Dancing denounced by the Ancients?*—In a tract of 24 pages, entitled *An Appeal to Temporising Christians*, London, 1831, it is said:

"The most worthy among the heathens guessed by the light of Nature some things which we know from the ordinances of God. Plato and Cicero denounced revelry, and especially dancing, as earnestly as did Prynne or Wesley."

Is this true? S. H. J.

Ashow.

[There have existed in all periods of the world's history three kinds of dance:—The Worship or Religious Dance; the Imaginative or Poetical Dance, the poetry of motion; and, thirdly, the Descriptive or Sensual Dance, alluded to by Moses in the Bull-dance of the Israelites, and described by Juvenal, Martial, and other Pagan writers. For writers against the Sensual Dance, our correspondent should consult John Northbrooke's curious work, *A Treatise against Dicing, Dancing, Plays, and Interludes*, edited by J. P. Collier, Esq., for the Shakspeare Society, which abounds in quotations from the Fathers and the classical writers, condemnatory of dancing and other idle pastimes. See also Archdeacon Nares's *Remarks on the Ballet of Cupid and Psyche*, 1788, 12mo.]

*Tabard, or Talbot Inn.*—As a small party at the Bull Hotel, in Bishopsgate Street, were the other day chatting over the curious reminiscences of that ancient inn, I was astonished to hear a gentleman speak of the Talbot in the Borough, as in my London days we only knew of the said inn by the name of the Tabard; and many times have I stood and gazed at the pilgrims, as they were painted in all the splendour of the time upon the signboard over the gateway.

Now, will any one of your readers tell me when and how the above corruption took place? I went into the Borough, and saw that one of the old signs still remains down the yard with the Tabard on it, but the one with Chaucer painted in full relief upon it, which was over the gateway, is, I am informed, at the country house of Mr. Bidden, of No. 1. Royal Exchange Buildings.

John Sheppard.

Lynn.

[Aubrey, writing a little after the period of the great fire of Southwark in 1676, says, "The ignorant landlord, or tenant, instead of the ancient sign of the Tabard, put up the Talbot, or dog!" See also "N. & Q.," 1st S. x. 182.]

## Replies.

### PORTRAITS OF MARY QUEEN OF SCOTS.

(2nd S. iii. 448.)

The late George Chalmers possessed several paintings of this unfortunate Queen, which are thus described in his Sale Catalogue, Part III. (sold by Evans in 1849):

"*Portraits of Mary Queen of Scots, painted in Oil.*

"861. Portrait of Mary Queen of Scots, painted by Zucchero, *curious and very interesting.*

"862. Portrait of Mary Queen of Scots, painted by Paileu for G. Chalmers, Esq., an engraving from which is prefixed to Mr. Chalmers' *Life of Queen Mary.*

"863. Profile of Mary Queen of Scots, painted from a silver medal executed in 1561, when Mary was Dauphiness of France."

In the *Pinkerton Correspondence*, vol. ii. p. 14., is an extract from a letter from Mr. Davidson to Pinkerton, dated December 3, 1794, in which the writer, speaking of the portraits of Mary, says:

"I never heard of any genuine picture of that queen. I know Sir Robert Strange sought for one to engrave, but in vain. There is a picture of her at Hamilton House, if I recollect, a virago with red hair. It is said in the account of her execution, she for diversion wore hair of different colours. I recollect to have seen a miniature in the King's collection, which belonged to the Duke of Cumberland; but I did not believe it to be genuine. The present Countess of Findlater showed me a copy she had made of a miniature of Mary, from one which the Countess of Warwick had, and which, she said, was to go

to Hamilton. Whether it had any marks of originality I know not."

To which the learned editor (Mr. Dawson Turner) adds,

"Mr. Pinkerton, in his *Iconographia Scotica*, contents himself with observing that 'the fictitious portraits of Mary are infinite.' He himself gives four different engravings of her, all unlike each other, and all equally unlike what history represents her to have been. In Mr. Lodge's singularly beautiful work is an exquisite representation of her, from a picture in the collection of Lord Morton, which every one who feels interested in the story of that unfortunate queen will join me in hoping is genuine."

In a letter to the Earl of Buchan, dated January 10, 1795, Pinkerton says:

"The genuine portraits of Mary amount to at least eight. 1. The Earl of Morton's, certainly the best and most authentic in the opinion of Vertue, a good judge and a devotee of Mary: it has her arms on table tapestry. 2. Vertue's print from an undoubted painting by Zucchero, in St. James's Palace. 3. In widow's weeds, Kensington. (All paintings quite alike; sharp features, aquiline nose, resembling James V., or No. 1.) 4. Print by Cock of Antwerp, 1561. 5. By De Leu of Paris, a contemporary. 6. In Jonston's *Inscriptiones*, 1602. 7. In Montfaucon's *Monumens*. 8. Her gold and silver coins."

Mr. Gilbert Laing, writing to Pinkerton from Edinburgh, June 18, 1728, speaking of the pictures at Newbottle House, says:

"There is a half-length portrait of Queen Mary of Scots: dark brown hair, a very youthful and cheerful face: dress, a red gown, close from the neck, tight-laced: no ruff round the neck, but large awkward ruffs on each arm, a little below the shoulder, of the same stuff as the gown, and part of it: close sleeves to the wrists. The red is set off by black sewing. In such close, stiff, long-waisted dresses I think Queen Elizabeth is drawn often. Her age is sixteen or seventeen years, I conjecture; the expression of the face did not strike me."

Amongst the numerous portraits of Mary Stuart, the following may also be noticed: — A contemporary portrait, at the age of sixteen, preserved at Harwicke Hall, Derbyshire; a miniature painting in oil by Zucchero, in the British Museum; and a whole length, by the same artist, in the hall of the Drapers' Company.

I have not seen the work on the portraits of Mary Stuart, published by the Prince Alexandre Labanoff at St. Petersburg in 1856; but if it is well executed it must be a very interesting volume.

Edward F. Rimbault.

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### JOAN OF ARC.

(2nd S. iii. 447.)

Your correspondent Mr. Robert J. Allen, contrasting an extract from the *London Journal* and a note on the *Annals of England*, inquires, "How is it possible to reconcile these conflicting statements? Can any of your readers refer me to the document spoken of as existing in the Rouen archives?"

I will endeavour to answer both questions, in the reversed order.

The "document" referred to is *The Account of Gillies Marchousne*, which M. Daniel Polluche discovered at Rouen, and which I believe has been recently inspected by M. J. O. Delepierre. Other archives lead to the conclusion that Joan was not burnt, viz. *The ancient Registers at the Maison de Ville of Orleans*, and the MS. entitled *The Chronicle of Metz*, composed by the curate of Saint Thiebaut, coming down to the year 1445, and which was discovered by Father Viguier. For a copy and translation of the last, Mr. Allen should consult *Life and Times of Joan of Arc*, 1828, vol. ii. He may also read with advantage the review of M. Delepierre's pamphlet in *The Athenæum* for Sept. 15, 1855, and my rejoinder in the *Literary Gazette* for May 17, 1856. The question was first raised by M. Polluche in his *Problème Historique sur la Pucelle* (*sur son Mariage*), Orleans, 1749 (not 1750, as stated in the *Life and Times*), 8vo. An English translation by W. H. Ireland was published in the Introduction to vol. ii. of his translation of Voltaire's *Maid of Orleans*, London, 1822, 8vo., which is also found in the second volume of the *Life and Times*.

As to the second question: the two statements are reconcileable by supposing the "Joan" who received the 210 livres to have been an impostor. We know of three at least.

1. The pretended Pucelle of 1441, who was conducted before Charles, and confessed the imposture.

2. The pretended Pucelle of 1436, who presented herself at Metz, and afterwards visited Cologne with Count Wirnenbourg, where the Inquisitor discovered the imposture.

3. The alleged Pucelle of 1436, who came to Lorraine, and married Robert des Armoisies, and under that title was welcomed at Orleans.

Some think 2. and 3. are the same; others, that 2. and 3. are different, and that 3. is the impostor who received the gratuity at Rouen mentioned in the *London Journal*.

C. Mansfield Ingleby.

Birmingham.

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Your correspondent had better refer to *Jeanne Darc* by Henri Martin. Paris: Furne et Cie. The true history of the heroine is found in this book. I quote the following from the *New Quarterly*:

"Documents which had been slumbering in the dust for ages, recently brought to light, not only add much to our knowledge of the heroine's exploits, but give a faithful record of her arrest, trial, condemnation, and death — a record which we may say, *en passant*, relieves the English of much of the obloquy which has rested upon them for their share therein — and show that the

very name by which she has hitherto been known in history and song is not her real one — she being simply the daughter of a peasant named Darc, and therefore plain Joan Darc — not of Arc, she having no claim whatever to the prefix *de*." — No. xxi. 142.

THRELKELD.

Cambridge.

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TRUE BLUE.

(2nd S. iii. 329. 379.)

The following lines are by the Rev. John Eagles, author of *The Sketcher*, and were first published many years since in *Felix Farley's Bristol Journal:*

"*True Blue.*

"Tune, 'I've kissed and I've prattled with 50 fair maids.'

"There are fifty fine colours that flaunt and flare,
All pleasant and gay to see;
But of all the fine colours that dance in the air,
True Blue's the colour for me.

"True Blue is the colour of good true love,
For it melts in woman's eye;
True Blue is the colour of Heaven above,
For it beams in the azure sky.

"True Blue is the vest that Nature free,
Has spread round the joyous earth;
True Blue is the hue of the dancing sea,
As it gave to beauty birth.

"True Blue it flows in the soft blue vein
Of a bosom that's fair and true,
As the violet, softened by Heaven's own rain,
Is tinged with the heavenly hue.

"True Blue, it is seen in the distant vale,
Where the fond hearts love to roam;
It curls in the smoke from the sheltered dale,
As it guides the wanderer home.

"True Blue hangs glorious over the wave,
From a thousand ships unfurl'd;
It clothes the breast of the British brave,
As they bear it round the world.

"And when the skies grow dark, and the wild winds yell,
If he sees but a streak of blue,
The Steersman is glad, for he knows All's well,
And his guardian Angel's true.

"Then let all the fine colours go flaunt and flare,
All pleasant and gay to see,
True Blue's the colour alone to wear,
True Blue's the colour for me."

ANON.

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I have a note on this subject made many years ago, with a reference to Weale's *Papers*, vol. ii., where probably more information on the subject may be found:

"The adoption of colours as symbols is of very early date, and the Moors of Spain, by materialising them, formed a language. The French still preserve them, *e.g.* Blue as an emblem of Fidelity, Yellow of Jealousy, Red of Cruelty, White of Innocence, Black of Sadness and Mourning."

My Note is in connexion with the conventional adoption of certain colours by mediæval artists and painters, as peculiar to the Virgin and saints, &c., a very curious subject.

E. S. TAYLOR.

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Your correspondent MR. POTE, in his article on "Cross Buns" (2nd S. 450-1.), carries back the Tory colour to Chaldaic times, when "the mystic dark blue" was the "symbol of fidelity." How it came to be assumed as the Tory colour is intelligible enough, but long before Whig and Tory times it was the recognised colour of fidelity in England. Thus the Earl of Surrey, in his *Complaint of a Dying Lover*, says:

"In my mind it came, from thence not far away,
Where Cressid's love, King Priam's son, the worthy Troilus lay.
By him I made his tomb, in token he was true,
And as to him belonged well, *I covered it with blue.*"

W. DENTON.

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Will the following Note assist your correspondent F. in his inquiries?

"Coventry was formerly famous for dyeing a blue that would neither change its colour, nor could it be discharged by washing; therefore the epithets of 'Coventry blue,' and 'True blue,' were figuratively used to signify persons who would not change their party or principles on any consideration."

R. W. HACKWOOD.

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The origin of the term "true blue" is said, as a political term, to have been first used by the Presbyterians of Scotland against the Episcopalian Church, citing Numbers, ch. xv. v. 38.:

"Speak unto the children of Israel, and bid them make them fringes in the borders of their garments throughout their generations, and that they put upon the fringes of the borders a *riband of blue*, and it shall be unto you for a fringe, that ye may look upon it and remember all the commandments of the Lord."

I do not know the authority for this. T. F.

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EXCHEQUER.

(2nd S. iii. 230. 258. 318.)

In the old Court of Exchequer, at Westminster, before the coronation of King George IV., I have often seen the chequered cloth which covered the table of that Court. The table was in the middle of the court, as it still is in some of the assize courts; and the officers of the court and the king's counsel sat at it, the other counsel sitting in ranks behind them. The table was ten or twelve feet square, and was covered with a woollen cloth, the ground-colour of which was white, with a very dark blue chequered pattern over it; the dark stripes being about three inches wide, leaving between them white squares of about four inches across.

With respect to the use of this chequered cloth, the Rev. T. D. Fosbroke, A.M., F.A.S., in his *British Monachism* (3rd edit. p. 275.), says: —

"*Exchequer.* At Ely was a chamber with a square table in it for calculation.* It was also called counting room, or *Cubiculum computatorium.*† Gervase of Tilbury describes an Exchequer table as square, about ten feet long and five broad, covered with a black cloth, divided by stripes in the manner of a chess-board.‡ Summing, for want of Arabic numerals, being a most difficult process, this cloth was for the arithmetical process by counters, of which the Monks struck several still known by the name of *Abbey pieces.* Mr. Pinkerton gives some account of the process, but it applies to one method only. One was when the table had *six* lines: 1. Units. 2. Tens. 3. Hundreds. 4. Thousands. 5. Ten Thousands. 6. Hundred Thousands. Where there were no lines, there were set in their stead 'so many counters as shall need, for each line one.' In the *Merchant's Method,* the lowest line served for pence, the next above for shillings, the third for pounds, the fourth for scores of pounds. The space between was never occupied but by one counter, which above the pence signified 6*d.*, above the shillings 10*s.*, above the pounds 10*l.* The *Auditor's Method* made one counter at the left of a line signify 5, and at the right 10.§ Before counters, stones were used: the Augrim stones of Chaucer‖, the ψηφοι and *calculi* of the Greeks and Romans, and the use of them was the first Arithmetick taught to their children. Upon a *bas-relief* of the Capitol is a Trajan and Plotina; near them is an *Abacus* in the hands of a young man, upon which are placed ranks of counters."¶

The Rev. T. D. Fosbroke, in the *Encyc. of Antiq.* (vol. i. chap. ix.), gives a woodcut of a counter, on the obverse of which is represented a person employed in the arithmetical process with counters. The figure stands at a square table, on one part of which are marked two squares and three lines, and on another part are counters lying ready for use; and in the window of Mr. Whelan, the Numismatist, in Bedford Street, Covent Garden, there now is a counter very similar to that I have just described.

F. A. Carrington.

Ogbourne St. George.

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## Replies to Minor Queries.

*Oldys's MSS.* (2nd S. iii. 468.) — The best account of Oldys and his MSS. that I have met with is in Corney's *Curiosities of Literature Illustrated*, p. 162. Your correspondent may also consult *Gentleman's Mag.*, vol. liv., and *European Mag.*, xxx. 315.

Grose in his *Olio* states that Oldys was so intoxicated at the funeral of the Princess Caroline, that he reeled about with a coronet upon a cushion. Noble endeavours to disprove this by asserting that at public funerals Clarenceux carries the coronet, and not Norroy. On turning, however, to a contemporaneous account of the funeral, I find that Norroy *did* carry the coronet on that occasion.

Thompson Cooper.

Cambridge.

*Portrait of Cromwell* (2nd S. iii. 410.) — I recollect thirty years ago seeing a small full-length portrait of Oliver Cromwell in the Duc D'Aremberg's collection at Brussels. To the best of my recollection it answers the description given of the one at Goodwood. If any of your correspondents at Brussels would be kind enough to communicate an account of it, I think it would interest many of your readers.

Meletes.

*Swift, Portrait of* (2nd S. iii. 423.) — I possess a copy of Swift's *Miscellanies*, published as early as 1722, London, but without any printer's name, and this is called in the title-page *the fourth edition.* To it is prefixed the portrait of Swift, alluded to by Henry T. Riley, a fine portrait, exquisitely engraved by "*G. Vertue,*" whose name stands thus, in a corner underneath the portrait. Above appears the following, round the upper part of the oval: Jonat. Swift, S.T.P. *et Decan. St. Pat. in Hib.* Below the portrait are the words *Non Pareil.*

F. C. H.

*Meaning of "Two Turkeyses or London Drapers"* (2nd S. iii. 168. 200. 257.) — At p. 200. we doubtless have the true meaning of "two Turkeyses" (two turquoises) in the passage cited p. 168. In further elucidation of the passage I would only remark, that we probably have here the title of some tale, or drama, well known at the period when Carew wrote: "Two Turquoises, or The London Drapers." The passage will then mean, "if, imitating the comparison in 'Two Turquoises, or, The London Drapers,' we match our own tongue with those of our neighbours."

But at p. 257. we have a phrase which requires a different explanation. The French king's letters to the Duke of Espernon, descriptive of a (supposed) controversial victory, were printed in French at Antwerp, "and translated into English, with some alterations and *Turkeysing*, by F. Parsons."

For the expression "Turkeysing," as *here* used, there are two explanations. It should be borne in mind that in the "Copies of certaine letters" that passed between Wadesworth and Bedell, from which the above passage is an extract (London, 1624), one of the parties is writing from *Spain.*

1. In Spanish "turqui" is a colour,—deep blue. The expression, "with some alterations and Turkeysing," may mean, then, that F. Parsons translated "with some alterations and *colouring.*"

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* *Angl. Sacr.*, i. 646.

† *Id.*, i. 779.

‡ Du Cange *v.* Scaccarium.

§ Mellis's *Ground of Arts*, book l., 1632. The instructions occupy 43 pages.

‖ Astle's writing, p. 183.

¶ Diog. Laert., *Solon*, 39.; Juven., xi. 131.; Caylus, *Rec.*, vii. pl. 7. Nos. 3, 4. et alii.

2. *Turquesa* in Spanish signifies not only a turquoise, but a mould, form, or matrix, of a particular kind; and has been derived, *in this sense*, from the Latin *torquere*. In this view of the passage, "alterations and Turkeysing" may signify, much as before, "alterations and *twisting*," *i. e. wresting*, or perversion of the original from which the translation was made.

A reference to the succeeding context, in chapter the *sixth* of Wadesworth's and Bedell's letters (edition of 1624), will show what is the nature of the alteration, *colouring*, or *perversion*, with which Bedell charges the translator.

Thomas Boys.

*Samuel Buck* (2nd S. iii. 466.) — I suppose this person to be Samuel Buck, of Gray's Inn, Esq., who was living 1684, æt. 53. He married Anne, daughter and co-heir of John Rowley, of Barkway, co. Hertford, Esq. They left an only child, Anne Buck, æt. 9, 1684. She married William Levinz, Esq. M.P., for Nottingham from 1710 to 1714. He was the son of Sir Creswell Levinz, knight, Justice of the Common Pleas, and Counsel for the Seven Bishops, nephew also to Dr. Baptist Levinz, who preceded Bishop Wilson in the see of Sodor and Man.

The daughter of Samuel Buck left three children, who all died without surviving issue. William Levinz, her only son, was M.P. for Nottingham from 1734 to 1747; he died unmarried, 1765, æt. 52, and is buried in Westminster Abbey. Mary Levinz, her elder daughter, married Robert Sutton, of East Retford, co. Notts., Esq., of the family of the baronet of that name. She died s. p. 1778. Anne Levinz, the younger daughter of Anne Buck, married Mr. Chaworth, and their only child was the William Chaworth of Annesley, co. Notts., Esq., who was shot in a duel by Lord Byron in 1765, for which deed the poet's grand-uncle stood his trial before the House of Lords in the course of the same year. Young Chaworth died unmarried, and the descendants of Samuel Buck are extinct. But his fine portrait by Kneller, and those of his wife and daughter, are in the possession of my mother, who descends from Mary Rowley, daughter and co-heir of John Rowley aforesaid, and sister of Mrs. Buck. We have always understood that Samuel Buck was of the Hamby Grange family of Buck, whose baronetcy became extinct, 1782. H. E. T.

*Canonicals worn in Public* (2nd S. iii. 77.) — In the *Literary Lounger's Common Place Book*, vol. ii. p. 16. a trial is recorded to have been held before Lord Kenyon, in which a Leicestershire clergyman refused payment of some extravagant purchases by his wife. A lady is introduced making remarks on the occurrence, and she says, "If the creature in the country could not afford it, why did he marry? he might wear his gown and cassock three or four years longer." Lord Kenyon died in 1804, and the work I quote was published in the following year.

Mackenzie Walcott, M.A.

*University Hoods* (2nd S. iii. 308. 356.) — Mr. Walcott falls into at least two inaccuracies at the second reference.

The Cambridge M.A. hood is lined with white *silk* (not satin). The Cambridge B.A. hood is generally *lined with white fur*; sometimes trimmed (not lined) with sheepskin, or wool.

C. Mansfield Ingleby.

Birmingham.

*Turnham Green Pigeons* (2nd S. iii. 467.) — That *gourmand célèbre*, the late Dr. Kitchener, in his *Cook's Oracle*, 3rd edition, Lond. 1821, p. 191., under the head "Pigeons," says they are in the greatest perfection from Midsummer to Michaelmas, and their finest growth is just when they are full-feathered. When they are in the pen-feathers they are deficient in firmness; when they are full-grown and have flown some time they are tough. Game and poultry are best when they have done growing (*i.e.* as soon as Nature has perfected her work). "This was the secret of Solomon, the famous pigeon-feeder of Turnham Green." Although I date from a hamlet in the same parish as Turnham Green, I have not been able to ascertain any particulars of Solomon individually, but probably some reader of "N. & Q." may supply the required information, and in the interim I beg to offer the above. C. H. M.

Strand-on-the-Green.

*Bone Manure* (2nd S. ii. 399.) — I have found the bones of a fore-finger, in connexion, amongst a heap of bone dust. I have heard it asserted that the great battle-fields in Russia and Germany have been trenched for the bones in them, and that the bones thus obtained have been brought to this country for the purposes of manure. I have never heard of a human skull, or even a portion of one, being found amongst the bones alluded to. Henry Stephens.

*Females at Vestries* (2nd S. iii. 48.) — There is now a lady acting as churchwarden in the parish of Aylestone, Leicestershire, to which office she was *re-elected* at Easter last. She has moreover filled other public offices in that parish.

Martyn.

*Bead Roll* (2nd S. iii. 267.) — To *bede* is to pray; hence beadroll, a roll of prayers. An order was made, 1534, for preaching and bidding of the beads in all sermons. The name of the dead was put in the bead-rolls, and he was prayed for in the pulpit on Sundays. (See Nicolas, *Testam. Vetus*, p. 644.) Comp. Tyndale's *Pract. of Prel.*, *Works*, ii. 287. Bishop Hooper, in his *Visitation*

*Articles*, 1551—2., § xlvi., forbids them; as did Ridley in the preceding year. (*Injunctions*, *Works*, p. 320.) Tyndale says, "They make perpetuities to be prayed for for ever; and lade the lips of their beadmen or chaplains with many masses, diriges," &c. (*Obed. of a Christian Man*, 331.) Bishops ordinarily signed themselves your humble bedeman. (Comp. Douce's *Illustrat. on Gent. of Ver.*, Act I. Sc. 1.) The transition from this use of the word as "servant" to "almsman" was very easy. The bead-roll was always used on All Saints Day. In 1504, John Hedge of Bury bequeathed to the parish priest 4*s.* 4*d.* "for a Sangrede to be prayed for in the bede-roll, for his soul and his good friends' souls by the space of a year complete." (*Bury Wills*, 100.)

MACKENZIE WALCOTT, M.A.

*William Cruden* (2nd S. iii. 447.) — This Mr. Cruden became minister of Logie Pert, near Montrose, in 1753, and there he remained at least thirteen years. It has been said that about the year 1767 he resigned his parochial charge and became a minister at Glasgow, in connexion with the body then known as the Presbytery of Relief. While he was minister of Logie Pert he published a small volume entitled, *Hymns on a Variety of Divine Subjects*, Aberdeen, printed by J. Chalmers, 1761 (pp. 232, containing 175 hymns founded on passages of scripture). In 1766 he published a larger work, entitled *Nature Spiritualised, in a Variety of Poems containing Pious Observations on the Works of Nature and the ordinary Occurrences in Life*, London, printed by J. & W. Oliver, &c. This volume extends to 295 pages and contains 109 poems. Both works must be scarce: for about two years ago a man of considerable wealth, whose dying brother longed earnestly for a perusal of the hymns, which in his early years had been recited or read to him by his mother, a native of Logie Pert, used every effort to procure a copy, and never succeeded till he applied to an indefatigable collector, who was gratified by having it in his power to minister to the comfort of a stranger on his death-bed. The writer of this brief notice has not been able to discover that there was any relationship between William Cruden and the compiler of the *Concordance*. But he thinks it right to add, that he possesses a volume of *Sermons* by William Cruden, as well as copies of his other works.

ANON.

*Baxter, a Baker* (2nd S. iii. 328.) — I cannot concur in the "impression" of "K., Arbroath," or *Aberbrothock*, not "Aberbro*theck*," regarding the foregoing. I would suggest reading the rhyme cited by him —

"The *Wabster* ga'ed up to see the mune."

But be that as it may, I here beg to give an explanatory extract from a document extracted from the Lord Lyon's Books, to wit, a description of the arms of Mr. Baxter, M.P., Angus Burghs:

"Ermine, on a cheveron, betw. three mullets, gules, as many garbs" [golden *sheaves of wheat*]. "Or;" — in chief, a *label* of three points, as a mark of cadency. "Crest. — A lion rampant guardant, sable," charged with a label, gules.

"Motto. — *Vincit Veritas.*" (Truth conquers.) Matr. 1855.

D. MACGREGOR PETER.

*Professor Hurwitz* (2nd S. iii. 389.) — A memoir of this scholar from the pen of a gentleman peculiarly well informed, appeared in the now extinct Jewish periodical, *The Voice of Jacob*, vol. iii. p. 196., being the issue numbered 79, and dated Aug. 2. 1844.

ANON.

*Child's Caul* (2nd S. iii. 497.) — W. H. W. T. will find a digest of evidence and information upon the child's caul in the last edition of my little volume, *Things not generally Known.*

JOHN TIMBS.

*Portrait of George III.* (2nd S. iii. 447.) — When at Homburg some years ago, I was shown, in the rooms of the Princess Elizabeth in the palace, a portrait in oil about 12 × 15 in., exactly as described by W. W. W. The attendant told me that it was done when the king was blind and his mind affected. When the princess saw it she was so much grieved that she could not have it exposed, and it consequently was never taken from the box in which it was sent, and I saw it in that state. I have a sort of recollection that the attendant said copies were made for all the family of George III., but I am not sure of this. Beyond a supposed truthfulness I did not observe any artistic merit in the painting, but I did not examine it very closely.

C. L.

Edinburgh.

*Sir William Keith* (2nd S. iii. 454.)—It is stated by R. R. that Sir William Keith "died November 18, 1749, in the Old Bailey, *but whether this was a street or the prison of that name does not appear.*" He must have died in the street of that name, in which at that period persons of consideration resided; as there never was any prison in London called the Old Bailey. In the street of that name there is a court-house for the trial of criminals, the correct name of which I believe is, "Justice Hall in the Old Bailey;" and persons tried there (before the Central Criminal Court was constituted in 1834), were said to have been tried "at the Old Bailey."

F. A. CARRINGTON.

Ogbourne St. George.

*Monoliths* (2nd S. iii. 189.) — The four columns at the gate of Edinburgh College are noble specimens of monoliths. I am not acquainted with their dimensions.

STUFHUHN.

*Rubrical Queries* (2nd S. iii. 348.)—To the second of T.'s "Rubrical Queries," it is answered that the "Amen" ought only to be said by the clergyman where it is printed in Roman letters: the last Revision (1662) only has this distinctive manner of printing (cf. Keeling's *Liturgiæ Britannicæ*). Wheatly says (Oxford, 1856, p. 106.): —

"At the end of all the collects and prayers, which the priest is to repeat or say alone, it is printed in Italic, a different character from the prayers themselves, to denote, I suppose, that the Minister is to stop at the end of the prayer, and to leave the people to respond: but at the end of the Lord's Prayer, Confessions, Creeds, &c., and wheresoever the people are to join aloud with the Minister, as if taught and instructed by him what to say, there it is printed in Roman, *i. e.* in the same character with the Confessions and Creeds themselves, as a hint to the Minister that he is still to go on, and by pronouncing the Amen himself, to direct the people to do the same; and so to set their seal at last to what they had been before pronouncing."

Procter (*Hist. Bk. Com. Prayer*, 1855, p. 190.) to the same effect, adding: —

"In the antiphonal portions, as at the end of the Gloria Patri, the word is printed in the same character, thus directing it to be said by the same persons who have said the 'Answer' of the Gloria, it being a part of that 'Answer.'"

Hook (*Church Dict.*, s. v.) says: —

"At the conclusion of prayers, it signifies 'So be it,' . . . . this explanation is given in the Church Catechism. After the repetition of the Creed, it assumes the form of an affirmation — verily, 'So it is.' I verily and indeed believe what I have affirmed."

J. B. Wilkinson.

Weston Market.

*Thomas Blake* (2nd S. iii. 407.) — Lethrediensis will find an account of Thomas Blake, M.A., of Christ Church, Oxford, author of *Living Truths in Dying Times*, in Wood's *Athenæ Oxon.*, by Bliss, vol. iii. p. 431., also in Brook's *Lives of the Puritans*, vol. iii. p. 269. Ἁλιεύς.

Dublin.

*Game of Clossynge* (2nd S. iii. 367.)—This may be the old game of *closh*, or nine-pins. Cowel says: —

"*Closh*, is an unlawful game, forbidden by the statute made in the 17th year of E. 4. cap. 3., and is inhibited also by the stat. 33 H. 8. c. 9. But there it is more properly called *Clash*; for it is the throwing of a Bowl at nine Pins of wood, or nine Shank-Bones of an ox or horse, and it is now ordinarily called *Kailes*, or *Nine-Pins.* — *Termes de la Ley.*

Bailey says: —

"*Closhe*, (*Old Statutes*,) the game call'd nine-pins; forbidden by statute, an. 17 Edw. IV."

I am inclined to think that both the name and the game were imported from Holland. The Dutch have always had a fondness for skittles and bowls. Even at the present day many of the towns in Holland are surrounded with gardens, where the people amuse themselves at these games. Moreover the Dutch has *Klos*, bobbin, whirl, bowl; *Klosbaan*, a place for playing at bowls; *Klosbytel*, a scoop, or club to cast the bowl with. *Klossen*, to play at bowls. They, however, now generally make use of *Kegelbaan* for a skittle-ground, and *Kegel* (whence *Kail*, *Kaile*) for a skittle. R. S. Charnock.

Gray's Inn.

*Porpoises* (2nd S. iii. 446.) — I cannot answer G. R. L.'s Query as to the means used in former days to capture porpoises, although I remember to have seen a mention somewhere of "*engins*" by means of which these fish were taken. As to the particular porpoises caught in Jersey in Sir Amyas Poulett's time, I can supply the following information, taken from a History of Jersey, which, after remaining for above two centuries in manuscript, was published in Guernsey, about five and twenty years ago, under the title of *Chroniques des îles de Jersey, Guernsey, Aureguy et Serk.* It will be seen from this extract that the porpoises in question ran themselves ashore in shallow water:

"Environ ce temps-là [Mai, 1575] il y eut 87 Pourpays, d'une merveilleuse grandeur, quy tout en un coup se jettèrent à terre en un lieu de la dite Isle, nommé la Rocque, aux environs du Château de Mont-Orgueil, quy furent tous prins tout d'un coup; en chascun d'iceux Pourpays il y avoit bien la charge d'une Charette. Le dit Sire Amice [Powlet] en fit beaucoup de présens, tant ès Seigneurs et Gentilshommes de la dite Isle, que aussi ès Ministres et à plusieurs autres gens de bien d'icelle et ailleurs. C'estoit une chose estonnable à tout le peuple de voir une telle prinse de Pourpays et de sy grands tout en un coup et en un mesme lieu — il n'y avoit homme vivant en toute la dite Isle quy eut veu jamais pareille chose que celle-là."

Will G. R. L. kindly inform me where Sir Amyas Poulett's letter, in which this wonderful catch is mentioned, is to be found? and whether there is any collection in existence of his correspondence while Governor of Jersey?

Edgar MacCulloch.

Guernsey.

*Gallon of Bread* (2nd S. iii. 427.) — I know this term is used in Hampshire, because a lady relative of mine, who is a native of Portsmouth, and who has resided there nearly all her life, always calls the quartern loaf a gallon of bread.

Armagh.

This measure is used in Kent. J. C. R.

"*Tally Ho!*" (2nd S. iii. 415.) — I cannot agree with J. Doran in believing that "tally-ho!" cannot be derived from *au taillis*. The tally-ho takes place when the fox breaks cover, not when he takes it; and this surely would be expressed by *taillis hors*. Οὔτις.

Is not "Taillis hors," *i.e.* "out of the coppice," the usually received etymology of this cry? P. P.

*Lancie Spezzate* (2nd S. iii. 369.) — H. E. W. F. is no doubt correct in his suggestion that each of these was to be accompanied by two cavalry soldiers.

By King Henry VIII.'s ordinance for establishing the corps of Gentlemen at Arms, they were to be gentlemen of noble blood; each was to be in full armour, with two horses, one for himself and another for his page (probably a relay horse for himself), and to provide a demi lancer, "well armed and horsed," and two archers, "well horsed and harnessed." F. A. Carrington.

Ogbourne St. George.

*Lord Chief Justice Coke* (2nd S. iii. 448.) — Arthur Coke, who was the third son of Sir Edward, by Bridget Paston, was baptized at Huntingfield in Suffolk, March 7, 1588. He died at Bury St. Edmunds, Dec. 6, 1629, and was buried at Bramfield in the same county, which was his place of residence. His wife pre-deceased him, Nov. 14, 1627. In Bramfield Church is a monument with both their effigies, of which a drawing is given by Suckling (*History of Suffolk*, vol. ii.), with a copy of the inscription. They left *four* daughters and coheirs, Elizabeth, Mary, Winifred, and Theophila, of whom the last and youngest became the wife of her cousin Robert, second son of Clement Coke, of Longford. G. A. C.

*Bolton* (2nd S. iii. 467.)—In Nichols's *Leicestershire* will be found the pedigree, &c., of the Scroopes of Bolton and Masham. In Whitaker's *Richmondshire*, also some information. There is a little Yorkshire volume called *Wensleydale*, a poem, by T. Maude, the notes to which present several memorials of the Scroopes Lords of Bolton. Published at Richmond, Yorkshire, price 2*s.* 6*d.*, in 12mo. Fred. Bohn.

York.

*Rhoswitha or Hrotsuitha* (2nd S. iii. 368. 430.) — To the information given by Arterus and Hawkhurst it may be added that Hrotsuitha's whole extant works are published in vol. cxxxvii. of the Abbé Migne's Latin *Patrologia* (Montrouge, 1853); the historical poems being reprinted from Pertz's *Monumenta*, and the others from an older edition; and that she is noticed in Dean Milman's *History of Latin Christianity*, vi. 496. J. C. R.

*Molière* (2nd S. iii. 427.) — Add to the list an article by Sir Walter Scott in the *Foreign Quarterly Review* (reprinted in his *Miscellaneous Prose Works*), and one by Mr. C. R. Watson in the *Cambridge Essays* for 1855. J. C. R.

*Robert Dallam* (2nd S. iii. 271.) — Some particulars will be found in the records of the Blacksmiths' Company, particularly under the year 1623 or 1624. Hyde Clarke.

*Documents signed with the Eucharistic Wine* (2nd S. iii. 370. 438.) — I believe that the earliest instance of this was in A.D. 645, when Pyrrhus, ex-patriarch of Constantinople, having renounced Monathelism, and afterwards relapsed into it, was excommunicated by a Roman synod. The pope, Theodore, subscribed the sentence in the wine of the Eucharistic cup, and laid it on the tomb of St. Peter. *Theophanes*, p. 509., ed. Bonn; *Anastasius*, in Muratori's Collection, iii. 139. For further information, see *Ducange*, *s. voc.*, *Crux*, *Martene*, *de Antiquis Eccl. Ritibus*, i. 253., ed. Venet., 1783. J. C. R.

*Bishop Philip Ellis* (2nd S. iii. 406. 432.) — I have a copy of —

"The First Sermon preach'd before Their Majesties in English at Windsor, on the First Sunday of October, 1685. By the Reverend Father Dom. P. S., Monk of the Holy Order of St. Benedict, and of the English Congr. London, Printed by Henry Hills, Printer to the King's most . . ."

The rest of the title-page is cut off, but the pamphlet is complete in other respects, and is at J. W. H.'s service, if it would be of any use to him, and if he will give me his address.

J. C. Robertson.

Bekesbourne, Canterbury.

*Oxford Editions of Greek Geometers, &c.* (2nd S. ii. 227.) — Professor De Morgan seems to speak as though three only of the fourteen ancient mathematical writers proposed by Dr. E. Bernard for publication had made their appearance, viz. Euclid, in 1703; Apollonius and Serenus, in 1710; Archimedes and Eutocius, in 1792. I am happy in being able to add the fourteenth of Dr. Bernard's proposed works to the list, having before me a copy of —

"Claudii Ptolemæi Harmonicorum Libri tres. Ex Codd. MSS. Vndecim, nunc primum Græce editus, Johannes Wallis, SS. Th. D. Geometriæ Professor Savilianus, &c. recensuit, edidit, Versione et Notis illustravit, et Auctarium adjecit. Oxonii, e Theatro Sheldoniano, An. Dom. 1682." 4to. pp. 328.

Y. B. N. J.

*Up in the Air* (2nd S. ii. 352.) — If shaking in a sheet is customary in Yorkshire to a new-married woman who goes the first time to glean corn, so "up in the air" is practised in Berwickshire on any one at the end of harvest. "Up in the air" consists in a number of persons seizing one (whether man or woman) by the legs and shoulders, and lifting him up in the air and letting him down towards the ground, as far as the arms can reach. This sort of swing is given to those who have been favourites during the harvest, with an accompanying huzza; but it is also reserved for those who have been obnoxious, and who, on being let down towards the ground, receive some heavy bumps upon the seat of honour, accompanied with doleful groans. Henry Stephens.

*Composition of Fire Balls* (2nd S. iii. 289.) — The meaning of the terms *calefonia* and *oyle of egeseles* is involved in considerable obscurity. We know very well that the chemistry of olden times delighted in a mystifying nomenclature, and also that the term *oil* was applied to substances widely differing from the true oils of modern science.

The "oyle of egeseles" appears to have been oil of *Agesilas* ('Αγεσίλας), *i. e.* oil of Pluto. Now what could "oil of *Pluto*" be, but the old "oil of *sulphur*," or "spirit of *sulphur*"? This answers to the "sulphuric acid" of more modern times, and to the still more recent "vitriolic acid."

I regret that I can give no definite account of that other ingredient in the fire balls, *calefonia*. It probably was the same as "calofonia," which Florio defines to be "a certaine drug or gum." Possibly by a gum he means a resin.

It may help some more fortunate investigator, to suggest that *calefonia*, if a modification of "*California*," would mean *as hot as a furnace*, or, *a hot furnace*. In referring *calefonia* to California, however, I would not understand the *country* so called, but rather *the equivalent to* "*California*" *in mediæval Latin*, namely, "calidus-furnus," which meant a caldron.

*Calefonia*, then, was probably some combustible usually boiled, like pitch, in a caldron, — yet not actually pitch; for "pydch" is mentioned amongst the *other* ingredients of the fire balls.

Thomas Boys.

*London's Loyalty* (2nd S. iii. 324.) — The ballad reprinted under this title is contained in

"A Collection of One Hundred and Eighty Loyal Songs, all written since 1678, and intermixt with several New Love Songs. To which is added The Notes set by several Masters of Musick, &c. London, Printed and are to be sold by Richard Butt, in Princess-street in Covent Garden, 1694."

It contains some variations, and an additional stanza, not found in Mr. Halliwell's broadside.

Edward F. Rimbault.

*Early Hours* (2nd S. ii. 186.) — In my younger days I used to visit a farmer in the Carse of Gowrie during the school vacation, who breakfasted at five o'clock in the morning, dined at eleven in the forenoon, drank tea at three in the afternoon, and supped at seven in the evening, and then went to bed about nine. Stufhuhn.

*Ehrenbreitstein* (2nd S. iii. 388.) — The German *Ehren* is not uncommon in names of fortresses, like Ehrenbreitstein. We have the *Ehrenberger klause*, near Reutte in Tyrol. R. S. Charnock.

Gray's Inn.

*The Lerot or Loir* (2nd S. iii. 289.) — Charles Knight's popular work on *Natural History*, 2 vols. fol., surely contains a notice of this animal. A friend of the writer's living in France some years since had a tame one, and described it as larger than a dormouse and the colour of Chinchilla fur, and as living chiefly on grapes. P. P.

*Arms* (2nd S. iii. 409.) — The coat armour of a family named *Cotell* is thus registered in Burke's *Armorie*: —

"Cotell. Or, a bend gules, crescent for difference. *Crest.* Out of a ducal coronet, or, a leopard sejant, proper."

This is probably the family for whom your correspondent A. inquires. Robert S. Salmon.

Newcastle-on-Tyne.

"*Cock my Fud*" (2nd S. iii. 487.) — The fud is the hare's (*Scottice*, maukin's) or rabbit's tail or brush — *vide* Jamieson's *Dictionary*, — and a hare *cocks his fud*, or erects his little tail, when he is in good spirits. A quotation from Burns will illustrate this; *vide* the *Elegy on Tam Samson*, who was a famous sportsman:

"Rejoice, ye birring paitricks a',
Ye cootie moorcocks, crousely craw;
Ye maukins, *cock your fuds* fu' braw
Withouten dread;
Your mortal foe is now awa',
Tam Samson's dead!"

"*A Gone Corbie*," is simply a dead crow or raven; and to call a person *a gone corbie*, is only to say in other words, "it's all up with him!"

James S. Lamb.

Underwood Cottage, Paisley.

*Ludolphus de Suchem* (2nd S. iii. 330. 415.)—The following extract is from *Fabricii Bibliotheca Med. et Inf. Lat.*:

"Ludolphus de Suchem. Suchensis Ecclesiæ parochus sive parochiæ Rector ad Baldwinum Episcopum Paderbornensem A. 1336, scripsit librum de Terra Sancta et itinere suo Hierosolymitano, mirabilibusque in illo per quinquennium Conspectis. Prodiit sub initia typographiæ, ac deinde cum scriptis ejusdem argumenti, Joannis Mandevillii et Marci Pauli Veneti."

Dunelmensis.

*Stone Shot* (1st S. x. 335. 413.) — Very large stone shot, fit for the celebrated Mons Meg, may be seen in Edinburgh Castle. Stufhuhn.

"*Raining Cats and Dogs*" (2nd S. iii. 328.) — Mr. Ford says:

"When it rains 'cats and dogs' it does so contrary to all reason and experience, '*κατὰ δόξας*,' which we take to be the true etymon of our cats and dogs."

R. S. Charnock.

Gray's Inn.

*Spider-eating* (2nd S. iii. 206. 437.) — In the fens of Huntingdonshire more than one case of spider-eating came positively within my own knowledge; and, from what I heard, I have reason to believe that these cases were by no means infrequent, or confined to the more ignorant. The

spider was considered an infallible curer of the ague. It was swallowed *alive*, wrapped up, pill-fashion, in paste. I have been told of many cases cured by this Arachnidaian recipe.

CUTHBERT BEDE, B.A.

*Dedications of Isle of Wight Churches* (2nd S. iii. 125. 178.) — Whippingham: St. Mildred, on the authority of Lewis. The number of new churches given in MR. JONES' list is far from complete. Thus, under Whippingham are St. Paul's, Barton; and East Cowes, St. James's. Under Northwood, West Cowes Chapel; ancient, being one of the few built in the time of the Commonwealth:

"Owing to the peculiar spirit of that age, it was not consecrated until 1662, and then was not dedicated, as is customary, to any particular saint." — Barber's *Isle of Wight*, p. 35.

West Cowes: Holy Trinity. In Carisbrook parish, the Castle chapel, ancient, dedicated to St. Nicholas (rebuilt, 1738). Newport, St. John's and St. Paul's, both modern. St. Peter's, Haven Street, is in the parish of Newchurch (not Arreton, as stated). R. L.

## Miscellaneous.

### NOTES ON RECENT BOOK SALES.

*Sale of Copyrights.*

The following copyrights, the property of Mr. Bentley, were disposed of on Monday last by MESSRS. SOUTHGATE & BARRETT, of Fleet Street: — "History of the Jesuits," from the foundation of their society to its suppression by Pope Clement XIV., their missions throughout the world, &c., by Andrew Steinmetz, 3 vols. 8vo., published in 1848, 25*l.* "The Ladder of Gold," by Robert Bell, 3 vols. post 8vo., published in 1849; a clever book, developing, in a remarkable degree, the peculiarities of the popular modern novel, 29*l.* "Wayside Pictures in France, Belgium, and Holland," by the same popular author, 8vo, with 30 very beautiful woodcuts, published in the same year, 49*l.* "Nelly Armstrong;" a popular two volume novel, published in 1853, 35*l.* "Woman's Life," by Emilie Carden; the translation and stereotype plates, and two steel plates, published in 1852, 55*l.* "Francesca Carrara," by L. E. L. (Miss Landon), one of the popular novels of this lamented authoress, published in 1834, 23*l.* "Roughing it in the Bush," by Mrs. Moodie; a highly amusing work, in two vols., published in 1852, 50*l.* "A Marriage in High Life," by the authoress of *Trevelyan*; originally published in 1828, the copyright having been extended by joint action of the authoress and Mr. Bentley to the full term of copyright now allowed; the work is now stereotyped, 58*l.* "Traditions of Chelsea College," by the Rev. G. R. Gleig, author of *The Country Curate*; originally published in 1837, in 3 vols, 22 guineas. "Memoirs of Charles Mathews, Comedian," by Mrs. Mathews, (his widow); including his correspondence with all the literary characters of his time: five portraits on steel of Mathews, a portrait on copper of Dubois, and one on steel of Thomas Hill; in 4 vols., published in 1838, 41*l.* "The Thames and its Tributaries," a very popular work of Charles Mackay, LL.D., in two vols. 8vo., published in 1840, 30*l.* The above and a few minor copyrights yielded 670*l.*

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*Our desire to include in the present No. (the last of the Volume) as many* REPLIES TO MINOR QUERIES *as possible has induced us to omit many very interesting papers which are in type, as well as our usual* NOTES ON BOOKS.

AUTHORSHIP OF THE WAVERLEY NOVELS. *We are requested to correct an error in* MR. SKENE'S *letter. In* 2nd S. iii. 482. col. i. l. 12. from bottom, *after* "Sir Walter himself took the opportunity," *the words* "of declaring" *were accidentally omitted.*

PORTRAITS OF MARY QUEEN OF SCOTS. *We had intended calling the attention of our readers to the extraordinary collection of portraits of Mary and other Marian reliques now exhibiting at the rooms of the* Archæological Institute, Suffolk Street, Pall Mall, *but are compelled to postpone doing so until next week.*

P. C. (Dunfermline), *is referred to our* 1st S. i. 441.; ii. 235.; v. 40. 160. *for articles on the name of* Rotten Row.

HARROVIENSIS *will find much curious illustration of the origin of* Cockades *in our* 1st S. iii.; *and on the* Black Cockade *in* Vol. xi.

M. A. BALL. *For the origin of the* Unicorn, as one of the royal supporters, *see our* 1st S. ii. 190. 221.

P. H. F. *is thanked for his excellent suggestion. Will he begin?*

M. A. BALLIOL. *We think the late Rev. Dr. Symons settled the question respecting the interment of Sir John Moore. As the officiating clergyman, he states that the body was wrapt "with his martial cloak around him," there having been no means to provide a coffin. See* "N. & Q.," 1st S. vi. 254.

R. E. RAUN. *For some notices of the origin of Parish Clerks, see our* 1st S. xii. 160. 330.

H. HARROD. *The quotation from the* Vision of Piers Plouman *on pews was given in our* 1st S. iii. 56.

J. B. WILKINSON. *The subject of the ring finger was freely discussed in our* 1st S., Vols. iv., v., vi., vii. *For Bell literature, see also* Vols. ix., x., xi., *and* General Index, *art.* BELLS.

A. S. J. *We have consulted* Breviarum Romanum, 4to. *Paris*, 1519, *and find that the Collect for St. Bartholomew's Day agrees with the one now in use.*

ERRATA. — 2nd S. iii. 377. col. 2. l. 6., *for* "loirol" *read* "loirot;" p. 421. col. 2. l. 8., *for* "Port" *read* "Fort."

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